



“Jesus Renders Judgment”

Luke 19:11-27

February 16, 2020

Good morning, ladies and gentlemen, welcome to this gathering of Bethel Grace, and welcome to a new series in the Gospel of Luke. We are going calling this series very simply, yet I hope very profoundly, *King Jesus*. This series is going to be from Luke Chapters 19 through 21, where we enter into the last week of the Lord’s life on this earth before His crucifixion and resurrection. We are going to be in Luke Chapter 19 this morning.

Some of you may recall that I was going to title this series *The Lord at His Temple*. I’m not sure who I shared that title with, maybe even in a preview in previous months. I was going to use that title because the majority of this section of the Gospel of Luke takes place in the temple courts in Jerusalem.

I think that the Lord’s presence in the temple was the fulfillment of the prophecy that was given in Malachi 3:1 and 2:

¹...And the LORD whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. ²But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap.

Indeed, this portion of the Gospel of Luke shows Christ appearing in the temple of Jerusalem. We find Him cleansing the temple with righteous indignation. We find Him teaching in the temple courts with wisdom and strength that was unparalleled. Ultimately, we find Jesus foretelling the destruction of the temple with very clear prophetic vision.

All these things took place with the Jerusalem temple as the setting. However, as we dig into this portion of the Gospel of Luke, what really comes powerfully to us is that this passage of Scripture is not so much about where He was. Rather, this portion of Scripture is about who Jesus is.

Brothers and sisters, Jesus Christ is King. He is King Jesus. He is the Messiah. He is the Anointed Son of God who reigns over the Kingdom of God. The authority of Christ as it is presented to us in the chapters ahead is stirring to the soul.

I pray that that will be the case for each and every one of us who comes under the teaching of the Gospel of Luke here at Bethel Grace, whether it is here in person or through audio or through video. I pray that the Spirit will come with His power.

This morning as we move into this section of the Gospel of Luke, it opens with the so-called *Parable of the Ten Minas*. This parable comes with Jesus presenting His authority to bring judgment and His very plan to do so, to render judgment on the earth.

As I think about my life and my experience with various authorities, there have been a number of them who have assessed me and evaluated me in different ways. I remember in my younger years having coaches for baseball. Then for wrestling for a short time in high school, before they told me I had to get a haircut. Then I said no.

Then I went on to cross country. I remember the cross-country coach over at Lakewood High. That man was something! Coach Reyes, he used to drive around in a big 4x4 truck. When we would be on either the three, four, or five-mile loop, he would be driving his truck yelling out the driver's window, *Run, hacks, run! Run!* He would evaluate our form. That man, he was going to make sure that we improved our time. He was serious business!

I also remember also being evaluated by various employers, the different bosses that I had through the years. Most specifically, I remember a man at the Long Beach Sheridan Hotel on Ocean Blvd., Mr. LaPointe. That man was serious! He once declared himself by nature a disciplinarian. Having him as my boss, I can say that that was the case. He had no problem showing us where our performance was lacking and telling us how it could be improved. Whenever you got a word of commendation from Mr. LaPointe, you knew it was earned. Once I got a letter from him in a time of leadership transition in the restaurant. *Jeff, you are stepping up to the plate.* I think I still have that letter somewhere! Getting a word like that from this man, you knew it was for real.

We all have various authorities in this life. There are family authorities. There are church authorities. There are government authorities. There are employers of authority in the workplace. But, brothers and sisters, there is no authority like King Jesus! He is the Messiah. He is on the throne. He is in charge.

Part of being a Christian is being surrendered to the Lordship and the authority of Jesus Christ. Christ came into the world the first time as a lamb. He came in humility. He came to shed His blood to wash away our sin. He came the first time in His humility and He is going to come back to this earth with the display His royal majesty that is going to be absolutely unparalleled. It is going to be a stunning sight to behold.

When Jesus comes back, He is going to bring judgement. Judgment is going to begin with the house of the Lord. Yes, those who are in Christ are going to be evaluated for the service that they rendered unto the King. Jesus has equipped us for service. He is empowering us for service, and there is going to be a time of accountability for every Christian.

In addition to that, there is going to be a wider judgment of the entire earth. There is going to be judgment and justice, even divine wrath that is brought upon all of those who have persisted in their sin, who have rejected the plan of salvation, who have not come to faith in the Messiah.

As we get into this portion of Scripture, we come into a parable where all these things are presented before us—the fact that He is King and that He will be judge. As we dig into what is written here, I wonder how many of you think of yourself as being in business for the Lord.

By the time we are done looking at this parable, we will see that this is how we need to think of ourselves. We need to think of ourselves as in business. I don't know how many of you think of yourself and as a business man or woman, but given this parable, Jesus wants us to think of ourselves in that way.

He has entrusted us with resources and abilities and He wants us to make the most of those resources and talents and abilities to expand and build up His household and to advance the Gospel and to see other people come to faith and to have them built up in the ways of the Lord.

Jesus wants us to be about discipleship, making and building up disciples. He wants us to be about multiplying the faith in the lives of others. There is a day of reckoning coming that is going to evaluate how seriously we have taken that call from the Lord.

I have been talking a whole lot in this introduction, so let's now hear from Jesus Himself. Let's see how He depicted this for us in *The Parable of the Ten Minas*. Please follow along as I read the entire section of Luke Chapter 19 and Verses 11 through 27:

¹¹As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately. ¹²He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return. ¹³Calling ten of his servants, he gave them ten minas, and said to them, ‘Engage in business until I come.’ ¹⁴But his citizens hated him and sent a delegation after him saying, ‘We do not want this man to reign over us.’ ¹⁵When 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. ¹⁶The first came before him saying, ‘Lord, your mina has made ten minas more.’ ¹⁷And he said to him, ‘Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.’ ¹⁸And the second came, saying, ‘Lord, your mina has made five minas.’ ¹⁹And he said to him, ‘And you are to be over five cities.’ ²⁰Then another came, saying, ‘Lord, here is your mina, which I kept laid away in a handkerchief; ²¹for 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.’ ²²He said to him, ‘I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow? ²³Why then did you not put my money in the bank, and at my coming I might have collected it with interest?’ ²⁴And he said to those who stood by, ‘Take the mina from him, and give it to the one who has the ten minas.’ ²⁵And they said to him, ‘Lord, he has ten minas!’ ²⁶I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. ²⁷But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.

So we have *The Parable of the Ten Minas*, a fearsome parable for some and an exciting parable for others. Here we see the Lord rendering judgment. We see this laid out for us very clearly.

Thinking about this teaching series through the Gospel of Luke, I read through this portion of Scripture and I was thinking to myself, *What did I just read? And who is this nobleman and what about these things are used to describe the way that he acted. Is this in fact a depiction of Jesus, our Jesus?*

There are some things written here that I was not quite getting. I dug into it and meditated on the text and through meditation on the Word, like putting glasses on to read, it became clear to me. Similarly, when we just meditate on Scripture and seek to understand the meaning of what is there, there is the wonderful ministry of the Holy Spirit. He starts helping us to see and understand things.

I felt that I experienced that this week as I dug into this portion of Scripture. I pray that we all have that same illumination and clarifying work of the Holy Spirit, that we might see King Jesus as He presents Himself to us here in this passage of Scripture.

By the time we are done I pray that you, like it has been with me, that you will read and perceive this and you will know that this comes from a God that is good. a King that is righteous, a King that is perfect in all of His ways. This parable comes from the heart of a loving and authoritative Savior to each of us who are here in this place today.

I want us to dig in and see if we can understand the things that are here for us in this portion of Scripture. Let's begin by understanding that this is a parable and there is symbolism at work to depict spiritual realities that will manifest themselves historically.

Let's see if we can understand some of the different parts presented here in this parable. First, what we find is that there is a nobleman, a king. He is a nobleman who went away to get authority to reign as king. He came back as king. Clearly, this is Jesus. This our Savior. This is our Lord. This is our King. He is the nobleman turned king, the master presented here.

Second, we read that there were some citizens who rejected him and his reign who seethed against him. We would understand in the context of the Gospel of Luke to represent Israel under the leadership of the Pharisees and the Sadducees who were opposed Jesus.

It goes beyond that. They represent all kinds of people, a great many tongues and tribes in this nation where people do not want to be reigned by Jesus, who do not want to acknowledge that their ways are sinful, who do not want to confess that they need forgiveness, who do not want to live under the good and perfect and pure Law of the Lord, by God's grace, under the power of the Holy Spirit. There a many people, not just the nation of Israel in the day of Christ, but there are many people in nations who reject King Jesus. They are depicted here in this parable.

Third, we find servants. Ten of them were mentioned, then three of them were evaluated. We would understand these servants to be the disciples of Jesus, to be the church, the company of the redeemed, those who are in the household of God. We see them being both equipped and resourced for service, then evaluated for the service they rendered.

Then we find that there are the minas. These minas would be resources and opportunities by which we might advance the Kingdom of the Lord. In the culture of First Century Israel, one mina was probably about three months income.

So, it was a considerable sum of money that was entrusted to each one of the servants. We see that representing all of the opportunities and ways you could go about influencing people with the love and the truth of Jesus Christ.

Finally, we have the king's time away, the time where he was gone to receive rightful authority. Then he came back with that authority. That is the day and age that we are living in now—the period of time before the King's first appearance and the King's second appearance as far as Jesus coming into the world.

This is the gap that we are living between the two appearances of our Great Christ. This is what we would call the age of grace, where the Gospel of the Kingdom is going forth and where people who come to a living faith in the Lord Jesus Christ with humble repentant hearts are born again and brought into the Kingdom of the Lord.

This period might be considered the *meantime*. There was the first coming of Jesus. There is the second coming of Jesus. And here we are in the meantime and the Lord wants us to make the most of the meantime.

In the language that is here in this text, Jesus wants us to engage in business while He is gone. That language of engage in business was used twice here in this parable. It was very interesting to me digging down into the original Greek that this was written in back in the early First Century.

The Greek word underlying engage in business is *prognatouamai*. There is an English word in there somewhere, *pragmatic*. Just be pragmatic, be thoughtful and be practical in ways that you can go about influencing people for the Christ, and reaching people for the Kingdom.

Building on a foundation of sound doctrine that is immovable and unshakable, truths that we love built upon that foundation, let's think about how the Lord is equipping and resourcing us to touch people's lives with the truth and love of Jesus Christ, that they might, by the work of the Holy Spirit, come to faith to be disciples as well.

Be pragmatic about it. What are the resources that God has given you? What are the opportunities? What are the abilities God has given you? What are the things that you have a knack for that might be used for the purposes of the Kingdom? And are you using those talents to reach people for the Lord?

Some of you may have the ability to speak. You are good with words. It is a gift that God has given you. Are you using that ability to talk to reach people for Jesus? That is not to negate that some of us who feel like we are always stammering around in our words don't need to say anything. We are all to simply share the love and Good News of Jesus.

But there are some of you who are good at talking. Some of you like to talk. Some of you talk a lot. Included in all that talk, how much talk is there about Jesus? If He has given you the gift of gab, use it for the Lord! Are you talking to people about Jesus?

Some of you have the ability to write. Not everybody has the patience to sit down and write with clarity, either letters or emails or poems or stories. Some of you have the ability to write. Are you using that ability to write for the King who gave you that ability, writing things that focus on His Living Truth?

Some of you have been given the ability to design. You are great on computers. You can create graphics. Are you using your abilities for the sake of the Kingdom. Some of you are good musically. You can play instruments and you can write songs. You can play songs that have already been written. You can sing songs. Do you use these musical abilities for the sake of the Lord?

Some of you are good in sports. Do you use that as a platform to be able to reach into the sporting communities? Some of you know how to ride skateboards. Do you use that ability to reach out to people who ride skateboards? Maybe some of you would say, *Well, you know how to surf. Do you use that ability to hang out with surfers dudes for the Lord?*

The Lord has given us different gifts and opportunities. Are we thinking about those things through a Kingdom lens, saying, *Lord, You have given this. These are resources You have entrusted to me. Lord, I want to use them to reach people for Christ and to help build up those who already believe in the faith.* Those are the two aspects of discipleship, reaching people and helping them learn more and more about Christ.

That is what this parable is all about. Jesus is saying, *I have resourced you. I have gifted you. I have given you opportunities. Are you making the most of them, because there is a time of review that is coming.*

Here in this parable, I think there are two judgements that are depicted for us. There is the Bema Seat or the Believer's Judgment. Then there is the Great White Throne Judgment that is for the unsaved world, those who have not received forgiveness of sin through faith in Christ. They have not come to a living faith in Jesus. Here in this text, they are depicted as those who don't want to be under the reign of Jesus. You will find that to be the case throughout this world.

The Bema Seat Judgment can be found written about in Romans Chapter 14, I Corinthians Chapter 3, and in II Corinthians Chapter 5. These are portions of Scripture written to the church telling believers, men and women in Christ, that there is a time of reckoning and evaluation coming. Take it to heart.

Then in Revelation Chapter 20, we read about the Great White Throne Judgment, where sinners will be cast into Hell for their rejection of the King, the Messiah Jesus. I think both of these judgments are depicted for us here in this parable.

The Lord gave this parable because He was trying to put fire under our feet to give us incentive and to move us to be active, to be about the business of advancing His Kingdom during the short time that we have on this earth.

The older you get, the more you realize that years go by fast. I know some of you are saying, *Jeff, young man of forty-six, wait until you are in your 80s. Then you will really see how fast it has gone by.* Life is a vapor that goes by so fast! And are we making the most of the opportunities we have to reach people for the Eternal Kingdom of Christ?

Let's dig in and see what we can glean from these three judgments. The nobleman judged the two faithful servants. Then he judged a fearful servant, but was that fearfulness really the case? We will see! Then he judged a rebellious citizenry. Those are the three judgments that are here for us in this passage.

First, in Verses 16 through 19, we have the king's judgment of:

1. The Faithful Servants (19:16-19)

There were two faithful servants that came forward and we hear their story here in this text. In Verse 15, we read how this nobleman had returned. He was very interested to see how they had fared, how they had gone about investing what was entrusted to them. He wanted to hear what was gained.

The first servant came up and said, *Lord, you gave me one mina and it has gained ten minas more!* The master told him he did a great job! A fantastic job! This servant might have been saying, *You gave me ten thousand dollars, and now I am able to give you one-hundred-eleven-thousand dollars back by investments. Your minas made all this return.*

The master told the servant he did a fantastic job. He was pleased knowing that his servant was serious about the task. He did not drift into this, he applied his mind, thinking through just what he might be able to do to gain that kind of return. This return was laid out before the master. Similarly, another servant came and said, *Lord, I had this minas and it gained five more.* And the joy just carried over into that time of evaluation too.

There were ten servants, but we only hear about these two, then the fearful servant. I just think it might have gone all the way across the span. Maybe another servant would have come and said, *Lord, you gave me one, here are four back, three back, eight back.* I think that the Lord would have similarly given out these rewards corresponding to what they returned all the way across the board with a spirit of joy.

But what is so amazing about this is the lavish rewards that the king bestowed upon these servants. Just think about that. The one servant was given somewhere around ten-thousand dollars. He brought back a hundred and eleven thousand dollars. The king said, *Great job! I am putting you in charge of ten cities. You are going to be the governor who administrates and lives in the governor's quarters. You will be given opportunities to serve and do people good.* It's a magnificent promotion that was given to this servant. It was a stunning one. It was lavish, a huge reward was given to him. All the way across the board, we see this.

Brothers and sisters, understand what we see here is a depiction of the rewards that King Jesus is going to give to His servants in the age to come. It is stated in Scripture that we are going to reign with Christ in an everlasting Kingdom. If Isaiah Chapter 9 and Verses 6 and 7 means what I think it means, His Kingdom is going to keep expanding with more and more initiatives for His people to carry out.

We are going to be reigning with Him, where we will be given administrative authority over different spheres. It is going to be a joy to our hearts to be able to serve the Lord in all these different ways in His Kingdom.

Somebody might say, *Oh, great, I served the Lord hard in this life. Then I get a whole bunch more work in Heaven?* Did you know that work was created in the Garden before sin? Work and accomplishments in getting things done is absolutely made by God for the joy of the human heart.

Now we have the curse, the thorns, the frustrations of this life, but can you imagine serving and working in a creation where everything works the way it is supposed to work? No mildew on the rose bush, no viruses on the computers, and no diseases. There will be none of that. Everything will work the way it is supposed to work.

Work and creativity are good things, and there will be different spheres of labor in Heaven. There will be a correlation between how we serve the Lord now and what we are going to be entrusted with then. It is a pretty awesome thing for us to behold.

Well one guy is going to get ten cities, and I am only going to get two! I will probably be with the man with two, and I will be very happy with the two! Everybody is going to be perfectly content as they serve the Lord, doing what He has called and designed them to do.

We see this picture of reward given to us in this passage of Scripture. This is something for us to take to heart. Somehow in a way that I don't think I can fully explain to you yet, because I have not experienced it at this point, but the diligence of our labor now is going to issue forth into reward then. It is going to be an awesome thing to be experienced.

We move on to one of the hard parts of the parable. Next we see the king's judgment of:

2. A Fearful Wicked Servant (19:20-24)

At first glance, we might want to feel bad for this servant. We read about the time of evaluation that the king had with the third servant in Verses 20 through 24.

That servant came forward and it is as though we can picture him approaching the king with his shoulders slumping and his tail between his legs. He returned his mina with no return at all. He had wrapped it up in a cloth. It was hidden. He did not invest. He was not active, seeking to multiply the household and the resources of this king.

The reason that he gave is that he was paralyzed with fear. We see that here in this text. He approached the king and he said, I was afraid. I was afraid of you. You are a severe and demanding person.

He went on to say in Verse 21, *You take things that don't belong to you. You do this at the bank and out on the field. You go the bank and you take for yourself what others are depositing into their own bank account. You go out to the field and you reap a harvest from the efforts that others put in sowing and planting seeds. All of your behavior has scared me. I did not know what was going to happen, so I just wrapped my mina up and I buried it because I was afraid of what would happen if I lost any of it.*

We don't know how long the king was gone, it could have been months. It could have been years but the whole time he was gone, this servant was inactive. He did not do what the king told him to do. He said that his inactivity was because of the harsh character of the master. We read this and we think maybe this nobleman was not such a good man after all.

However, as I was reading and contemplating the whole parable, what I noticed is that nothing that this man said was consistent with anything else that we read about the king in the parable. In fact, everything that we read about the king is the exact opposite of what this servant said he was.

The nobleman was taking pains to go to the imperial headquarters taking the time to travel to gain his kingship by proper means and through the proper channels. He was doing things the right way and that depiction showed that he was not like the Sherriff of Nottingham in Robin Hood, who under King Richard set up his own little domain, where he was going to be asserting authority that he did not have.

This is not how that nobleman turned king is depicted here. Furthermore, the servant said, *You go around taking things from people that don't belong to you.* That is opposite in this parable. The nobleman said, *Hey, ten-thousand dollars for each of you. Let's see what you can do and what kind of return you can get.*

The first servant came back with one-hundred and eleven-thousand dollars. And the king told him well done and good job! The servant got to keep it all, plus he was given ten cities to rule and administer for the king.

The nobleman did not say, *Good job. One-hundred and eleven-thousand dollars, give it all to back to me. And here is another mina, go and get me more!* No, the nobleman told him to keep the money and to go and serve in work the nobleman gave him. He was lavish and generous in just an astonishing way.

So what of this servant? Here is what I thought, and I was so thankful to see my thoughts confirmed at least to a certain extent by those who wrote the notes in the ESV Study Bible of the Gospel of Luke.

What if this servant had just been lazy? This has procrastination written all over it. Like: I have these resources. I don't need to do it today, because the nobleman was going to be gone a while. So the servant buried the mina, feeling no need to get anything done with it that day. He sluggish and he did not do it that day.

The next day the servant thought he might just go and check the fig production and see how that was doing, maybe sampling the supply a little bit. Maybe the servant was putting it off, putting it off, putting it off, and putting it off. Then it was time for the king to come back.

The king approached and in the language of the vernacular of the younger folks, *Oh snap! I'm in trouble.* So what did the servant do? He did the first thing that Adam and Eve did in the Garden. He pulled off the classic blame shift. I didn't do anything because I think you are mean!

So the servant did the blame shift in such a way to elicit sympathy for himself, when he just day after day after day after day after day did nothing with the resources that were given and entrusted to him. Then when he had to come up with an excuse, as far as I read this text, he came up with a slanderous excuse. We read that the people of that territory hated the king and maybe he was in league with the people who hated the king, believing stories that were not true.

What is the word that is used to describe the fearful servant by the king in this parable? The wicked servant. That is strong language. That means that this servant had some serious and severe and deep ethical and moral issues. He was a wicked servant.

Then the wicked servant went on and said with a little bit of sarcasm, *Okay, fine, let's just say that I am the evil wicked man you said that I was this in front of all these people. Just say what you would have done.* Well he could have put it in the bank, and today he would have gotten 000.5% interest. It would have gotten at least something and would have been safer. That is how I read that.

Then the king went on to tell him to give his mina to the servant who had ten. Then the citizens said what?! He already had ten. The master responded with a word that would cause Carl Marx to roll over in his grave. The king said, *Okay, the one who has much, more is going to be given to him, because he is working and getting something done. The one who has nothing, even what he has not is going to be taken from him, because he is not working.*

Here we have this servant presented for us in the household among the servants and I think that the point of the parable is something like this: even among the twelve there was a Judas. The picture that is painted for us throughout the pages of Scripture is that every local church, every household of God, needs to beware of false teachers, people of corrupt character who are there like thorns among the wheat.

So we must watch out. But that being the case, even though there are some in churches who tell lies about who God is, there is something that each one of us in Christ needs to stop and measure up and say, *Lord, please crucify my tendency to be complacent and not to do what You have asked me to do. Please take any shred of laziness in me. Turn it around so that I am active for Your purposes, because there is no greater joy than serving the Kingdom of Heaven.*

So we see that there was this judgment of the wicked servant here in this text. As we continue, we see this final portion that we need to take in. It is the king's judgment of:

3. The Rebellious Citizenry (19:25-27)

Let's just close with the end of the parable, what it says in Verse 27. The king said:

²⁷But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me.

These people had incurred capital punishment. Understand that it is not simply because they had rejected his reign. There is that, but there is more. This judgment happened because of what their rejection of Him flowed out of.

There can be times when rising up against a vile dictator is a good thing. There are times for insurrection, but not when you have a good king. They had all this animosity in their hearts against one who was upright.

What did the rejection of this king flow out of? Verse 14:

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

They hated him. They could not stand him. He was a good man, an upright authority. Yet, they seethed against him with the strongest internal violence. So great was their hatred of him, that they tracked him down before the imperial headquarters to undermine him and speak against him. There was this bitter animosity that was living within them.

Taking a look at what it says at the end of James Chapter 3 and to the beginning of Chapter 4, you see that wherever you have these kinds of passions and this kind of hatred living within a person, it leads to every vile practice. It leads to blasphemy. It leads to abusiveness. It leads to murder.

If they hated the king in this way, you could only imagine the way that they were inflicting such sin upon one another as well. And this king was not going to allow this cancer to spread in his kingdom. This is a picture of the fact that no sin will be allowed in Heaven. Sin will be paid for in Hell, where sinners will go apart from the Lord Jesus Christ.

So we see this picture of judgment upon the unbelieving world. We think about this and how these rebellious citizens tracked the king down to whatever imperial center he went to and spoke against him. We are reminded of what lies just ahead in the life of Christ. How the Pharisees and the Sadducees who did not like each other, found unity with one another to speak against Christ.

They didn't have to go all the way to Rome. They just went to Pontus Pilate's headquarters. They went and spoke against the pure King of all creation, King Jesus. They rallied the people against Jesus. Together they were all crying out, *Crucify Him!* And Jesus was in fact crucified.

We all need to read this soberly and humbly because within every last one of us, there has been resistance to the reign of Christ over our lives. We have all sinned against the Lord, every single one of us. Yet, there is that wonderful truth that is written Romans 5:8:

⁸But God shows his love for us in that while we were yet sinners, Christ died for us.

Romans goes on to say that He died for His enemies. That is us, brothers and sisters. The amazing thing is that many of those people who had such hatred for the Messiah, were absolutely transformed by grace.

The end of the week here in the Gospel of Luke, there would be untold number of people that were shouting out, *Crucify Him, Crucify Him, Crucify Him*, there at the Passover feast. They hated Jesus and they wanted Him dead.

The Feast of the Pentecost would come fifty days later. Fifty days later the Holy Spirit would be poured out upon the church. The preachers came out preaching. The people of Jerusalem heard the Gospel message.

Simon Peter, who was so fearful just a couple of months earlier, was then proclaiming with great boldness, *The very One that you killed, the very One that you crucified has risen from the grave. There is life and there is forgiveness for every one of you who repents. Repent, be baptized. A public display that says, yes I am a follower of Jesus and you will be forgiven.* That was Peter's word to them.

So many of those people who hated Jesus, were cut to the heart and they repented and they rose up with new love for Jesus. They were transformed by the grace of the Living God. This is just such a beautiful picture. So in this parable, the king died for the very ones who rebelled and spoke against him to the powers that be. That is Jesus. That is the grace of Jesus.

There was one very, very hateful man in particular who was transformed. Who was the most hateful man of them all, who hated Jesus and wanted to put his foot of the church and kill it? That was Paul! Paul, he was changed. Jesus went and confronted him with grace. Paul was born again.

Paul then went on to write I Corinthians Chapter 13, that chapter that is all about love. That is the transformation that Jesus brings by His grace. It comes into our lives as our hearts rise up in faith saying, *Yes, I am a sinner and that has manifested itself in so many different ways. I confess that sin, Lord, will You change me from the inside out? Will You make me new? Will you bring me into Your household? Whatever means You entrust to me, I want to serve You with them.*

That is the work of grace that Jesus does. This is the Good King. This is the king of Kings. This is the lord of Lords that we are here to worship and serve together as Bethel Grace Baptist Church.

If you are here and you have not come to faith in Christ, I encourage you to look to Him. Confess your sin to the Lord. Trust in Jesus. Look upon Him on the cross. Trust in Jesus! Ask Him to forgive you and make you new, and He will do so.

I would love to talk to you about what it is to be a Christian. Let's talk about that, and let's follow the Lord Jesus Christ together.

Let's close in a word of prayer, and I want for us to be thinking about what the Lord has entrusted us with.