

THE GREAT GIVE

"THE CURRENCY OF GOD-CENTERED WORSHIP"

LUKE 19:11-27

This Week's Core Competency

Giving Away My Money – I give away my money to fulfill God's purposes. 2 Corinthians 8:7 *But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving.*

The University of Notre Dame is sponsoring studies on generosity. Current studies come from many different and often disconnected disciplines and focus on various terms, such as philanthropy, volunteerism and altruism. The Science of Generosity initiative aims to bring together diverse approaches in order to create a field for the study of generosity in all its forms. You can go to the Science of Generosity website for additional interesting, informative, and helpful information (<http://generosityresearch.nd.edu/>).

An article entitled "Want to Be Happy? Stop Being So Cheap!" by Jordan Michael Smith and Christian Smith published September 22, 2014 contains the authors' findings on the relationship of generosity to happiness. Issues of *The Scrolls* in this sermon series will contain excerpts from this intriguing article found on the website. The following is a continuation of the interview from last week's issue.

Jordan Michael Smith: And yet the book [*The Paradox of Generosity*] argues that generosity has to be practiced consistently to offer rewards to the giver. It can't just be a single act of giving blood or something like that.

Christian Smith: It has to be a practice, it has to be something that is sustained over time, that people engage with regularly. One-off things just don't affect us that much, whereas things that we

repeat, things that are sustained in our bodily behaviors and in our minds, have tremendous effects on us. The empirical evidence was very clear. Nothing we tested where you just do it one time has an effect. But all the things that you have to sustain over time have that effect.

JMS: If giving is good for you, why aren't more people generous?

CS: Mostly because what's going on in their heads. Most people could be more generous. They think they don't have the money or the time but they could be more generous. I think people are afraid. They don't realize that it's good for them, that it would benefit them and not just other people. They're afraid that it would be a loss. That if they gave money away or devoted their time, they would be losing something. So part of it is just ignorance, part of it is fear and insecurity. One of the points of publishing the book is to help people step out of the fear and step into a better place.

JMS: Since I know I'll be better off by being generous, can I just start giving a bit and reap some sweet rewards?

CS: Actually, you can't cynically try and look to get effect. We have to learn just to be generous people. It's sort of like happiness itself. You can't just go out and say, "I'm going to be happy today, da[r]n it," and then get happy. We just have to do things that make us happy, like have good relationships, and have rewarding work. And then lo and behold, we find ourselves being happy. It's very similar. The best way to put it is that ultimately we have to pursue living well, and then ultimately we'll be happy. And generosity is part of that.

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JMS: Okay, but let's say that you volunteer but are doing it to, say, meet new people, as opposed to helping others. Will that work?

CS: It might in the following way. Sometimes our minds follow our actions. So for a lot of practices of generosity, even if we're nervous about it, or unenthusiastic, if we just get going and start doing it, later we realize that was not too bad or that was enjoyable or we try it again. So there is a certain amount of generosity that has a fake-it-til-you-make-it aspect. It's better to just get going, even if it's not for the purest motives, and then let it develop, instead of waiting around to become Mr. or Mrs. Altruism, and then do it. If someone thinks, 'I'll volunteer five times and then I'll be healthier,' that's probably crazy. But if people have mixed motives for what they're doing, why not? If that's what gets them going, sure."

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Luke 19:11-27

11While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once. 12He said: "A man of noble birth went to a distant country to have himself appointed king and then to return. 13So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.'

14"But his subjects hated him and sent a delegation after him to say, 'We don't want this man to be our king.'

15"He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it.

16"The first one came and said, 'Sir, your mina has earned ten more.'

17" 'Well done, my good servant!' his master replied. 'Because you have been trustworthy in a very small matter, take charge of ten cities.'

18"The second came and said, 'Sir, your mina has earned five more.'

19"His master answered, 'You take charge of five cities.'

20"Then another servant came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth. 21I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.'

22"His master replied, 'I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? 23Why then didn't you put my money on deposit, so that when I came back, I could have collected it with interest?'

24"Then he said to those standing by, 'Take his mina away from him and give it to the one who has ten minas.'

25" 'Sir,' they said, 'he already has ten!'

26"He replied, 'I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away. 27But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.'

EXAMINE – what the passage says before you decide what it means.

- * Box "because" indicating *reason* in v. 11.
- * Circle "ten minas" in v. 12.
- * Bracket what the nobleman told his servants in v. 13.
- * Box "but" indicating *contrast* in v. 14.
- * Underline what the first servant reported in v. 16.
- * Bracket what the nobleman told the first servant in v. 17.

- * Underline what the second servant reported in v. 18.
- * Underline what the third servant reported in vv. 20, 21.
- * Bracket what the nobleman told those standing by in v. 24.
- * Highlight the conclusion in v. 26.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Why did Jesus tell this parable?
2. Distinguish its leading characters from its supporting cast.
3. Who do the leading characters represent?
4. The nobleman went to a distant country. What does that indicate?
5. The first two servants were rewarded. Why?
6. What do you infer from their rewards?
7. The servant's excuse sounds disingenuous to me. What do you think?
8. Describe the tone of the master's reply to the third servant.
9. Explain what the master meant when he said, "I will judge you by your own words."
10. **Discussion:** What do you think verse 26 means?

day 3

EXAMINE – an explanation of its message to clarify your understanding of the passage.

This study on Jesus' parable of the Ten Minas found in Luke 19:11-27, is about the high cost of doing nothing with what God has entrusted to you. Jesus was on his way to Jerusalem, and he knew that many in the crowd around him were expecting him establish the kingdom when he arrived there. So he told them a parable to correct their false expectations and prepare them for what was to come. He taught them by analogy that he must go away for an extended period of time before returning as king and that his servants had better be faithful stewards in the meantime.

The story is similar to that of Archelaus, Herod the Great's son, who went to Caesar Augustus in Rome to receive confirmation of his right to rule as king after his father's death in 4 B.C. Like the king in the parable, many of Archelaus' subjects opposed his bid to be their ruler. In the end, his failed attempt wasn't a total loss. Instead of receiving the title "king" he only received the title "ethnarch"—meaning "leader of a people," i.e., the Jews—and the promise that he would be made king if he proved himself capable.

The plot of the parable is simple enough. A man of noble birth traveled to a distant country to be made king. Before leaving, he entrusted his servants with a large sum of money to invest until he returned. About four months' wages went to each one. When he returned as king, he summoned his servants to determine the return on their investments. The first reported a ten-fold return. He was commended and placed over ten cities. The second reported a five-fold return. He was commended and placed over five cities. In contrast to the first two, the third simply returned the money he had been given and reported no return. He had hidden the money in a piece of cloth fearing what

would happen to him if he lost it. In anger the newly crowned king took the money he had entrusted to this servant and ordered it be given to the first one who already had ten times that much. When those around protested, the king replied, "I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away." And by the way, "Those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me."

Here's the point of the parable in a nutshell. Jesus will return one day as king, and when he does, he will not only call his servants to account, he will also condemn those who have rejected his kingship. His faithful servants will be included in the kingdom and rewarded with positions of authority while his enemies will be excluded from the kingdom and destroyed. Put differently, "This parable has two major themes: Jesus' authority and the accountability of all to him. This makes the parable a call to faithfulness. It treats both Israel's rejection of Jesus and the accountability of any who associate with him. That is, because the period covered in the parable extends to the time of his return, it addresses us as well. Everyone is accountable to Jesus in one way or another. Those who associate with him are responsible for a ministry of service. Those who reject him are accountable for not recognizing who he was and is" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 488).

The Message of the Passage

Put the money your King has entrusted you to work for him while he is away, otherwise, you face losing your reward when he returns.

day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on 3 "living questions" to apply what you have learned this week.

• **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

“The Currency of God-Centered Worship”

(Use the space below for Sunday’s message notes)

notes STUDY – the commentaries to answer the questions.

v. 11 **parable** The use of comparison is basic to a parable. "When a simile [a figure of speech marked by "like" or "as"] is extended into a story, it becomes a parable . . . Parables are simple and interesting, so that a general audience could follow the story easily. More important, these stories deal directly with the realities of daily life, so a hearer could quickly 'identify' with the contents of the parable and thus appreciate its relevance. Again, parables have the advantage of disarming those who might be offended by their message, since the hearer often has to wait till the very end of the story to figure out its significance" (Walter C. Kaiser, Jr. and Moises Silva, *An Introduction to Biblical Hermeneutics*, 94, 110).

v. 12 **a man** In the parable Jesus likened himself to this nobleman. In a country that elects its president, it's difficult for us to appreciate the tug of war for power that often followed the death of an ancient king. Not so for Jesus' hearers. When he told them the parable about a man of noble birth who went to a distant country to have himself appointed king, they no doubt thought of Archelaus who years before, following the death of his father, went to Rome for that very reason. Before Herod the Great died in 4 B.C., he entrusted his signet ring and the codicils that made Archelaus king and his brothers, Philip and Antipas, tetrarchs (tetrarch=ruler of a fourth part) to Ptolemy, who acted as executor of his will. Realizing that his father's will and testament had not been ratified by the emperor, Archelaus neither accepted the title of king nor allowed himself to be crowned king, but instead prepared to go to Rome to be confirmed by Caesar Augustus. But before he left, he had to stamp out a rebellion in Jerusalem precipitated by the execution of two rabbis, Judas and Matthias. When diplomatic and conciliatory means failed, he used force, which resulted in the killing of 3,000 Jews. Shortly after he departed with his supporters, Antipas also sailed to Rome with his to press his claim that Herod's fifth will that made him king had greater validity than the codicils.

While Archelaus and Antipas were in Rome pleading their respective cases before the emperor, trouble repeatedly broke out in Judea despite the best efforts of Varus, the governor of Syria, to maintain order. On the part of the Jewish people there was agreement on only this one point: everyone wished to be freed from the power of the Romans at any cost. One author writes, "After the revolt, Varus allowed a Jewish delegation of fifty to plead for the autonomy of their nation and for its union with the province of Syria. When they arrived in Rome, Josephus, the Jewish historian, states that they were joined by 8,000 Roman Jews. Philip was also sent to help Archelaus, and to seek a share of Herod's estate if Augustus were to divide it among all the descendants. Augustus summoned a new council in the temple of Apollo to hear the Jewish delegation and to make a decision about the distribution of the land" (Harold W. Hoehner, *Herod Antipas*, 26).

Following the push-me-pull-you hearings, Augustus rendered his decision. Whereas in his last will Herod had specified that Archelaus was to be king over the whole realm, with Antipas and Philip as subordinate tetrarchs, Augustus divided the kingdom between the three brothers. Archelaus received Judea and Samaria with the title of ethnarch and the promise to be made king if he proved capable of that position, whereas Antipas and Philip became tetrarchs as specified in the codicils.

v. 12 **distant country** The statement implied an extended time would pass before he returned as king, which corrected the misconception that "the kingdom of God was going to appear at once" (v. 11).

v. 13 **minas** Each of the ten servants got one mina "about three months' wages" for a worker (NIV footnote). Actually, one mina is "equivalent to one hundred drachmas or about one hundred days' of an average working wage" which would be closer to four months' wages assuming a six-day work week (Bock, 485; cf. the NET Bible, **sn** on 19:13).

v. 13 **servants** In the parable Jesus likened his disciples to these servants.

v. 13 **put . . . to work** "See what you can earn with this while I'm gone" (TEV). The nobleman's servants were to look after his interests while he was gone by proving themselves faithful stewards.

v. 14 **subjects** In the parable, Jesus likened the Jews to these subjects. "Obviously this group represented the religious leaders in particular and the nation in general" (John A. Martin, "Luke" in *The Bible Knowledge Commentary: New Testament*, 252). "Technically these people were not his subjects yet, but would be upon his return. They were citizens of his country who opposed his appointment as their king; later the newly-appointed king will refer to them as his 'enemies' (v. 27)" (the NET Bible, **tn** on 19:14).

v. 21 **hard** According to the servant, the man was a hard-nosed businessman who looked for a high return on his investments. Thus he feared being punished for making a poor investment that risked losing the mina. The reply of the master implies that the servant's excuse was an empty one. Had he truly believed what he said he would have put the money on deposit to earn interest.

v. 27 **kill them** The Jewish nation rejected its messiah; in A.D. 70. the Romans destroyed Jerusalem and killed thousands that belonged to that unbelieving generation (Lk 17:22; 20:9-18; cf. Mt 21:43; 24:29-39).

Family Talk

Encouragement from one parent's heart to another

Throughout *The Great Give* series, we will be looking at excerpts from *Smart Money Smart Kids* by Dave Ramsey and Rachel Cruz. This book is available for purchase in our KidPix store. The last servant in our text today forgot the "ownership principle." Everything belongs to God. Ramsey reminds us "we must continuously remind our children that we don't own anything; we are just managers. We have mentioned this concept throughout the book, but consider carefully how this simple idea safeguards your child's heart. Owners have rights; managers have responsibilities. Owners think of themselves; managers can't. It isn't their money, so they must think of others. Owners worry over their money; managers don't need to worry because the money isn't theirs to begin with. Owners hold with a tight fist; managers hold with an open hand" (233-34). It's important for our kids to recognize that God has given us money, gifts and talents to be used for His glory. Maybe it's time to sit down with our families and take inventory of how we are using our resources. Are we making the most of what we have been given? Are we living like it all belongs to God anyway? What adjustments could we make in our budget to reflect our dependence on God? Parents, I'm praying for you as you lead your kids into an understanding of who the Owner is of all things.

What Does The Bible Say

Weekly Verse: Read Luke 19:11-27

1. What instructions did the master give his servants?
2. What did each servant do with his master's money?
3. Why was the master angry with the last servant?

What Do You Think

"From everyone who has been given much, much more will be demanded; and from the one who has been entrusted with much, much more will be asked" (Lk 12:48).

What is a gift (talent or skill) you have been given that God could use for his glory?

What R U Going To Do

Use what you have been given this week. If you make an allowance, give some away to help someone else. If you are great at chores, help your brother or sister with theirs. If you love to encourage others, choose someone to encourage this week!! Use it!

MEMORY TIME

Core Comp

Giving Away my Money - I share my money to help with God's work.

Memory Verse

Matthew 6:20 - *But store up for yourselves treasures in heaven, where moths and rust do not destroy and where thieves do not break in and steal.*

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity 2 Corinthians 13:14

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace Ephesians 2:8-9

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible 2 Timothy 3:16-17

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God Psalm 121:1-2

I believe God is involved in and cares about my daily life.

Identity in Christ John 1:12

I believe I am significant because of my position as a child of God.

Church Ephesians 4:15-16

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity John 3:16

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion Psalm 82:3-4

I believe God calls all Christians to show compassion to those in need.

Eternity John 14:1-4

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship 1 Timothy 6:17-19

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship Psalm 95:1-7

I worship God for who He is and what He has done for me.

Prayer Psalm 66:16-20

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study Hebrews 4:12

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness Matthew 6:33

I focus on God and His priorities for my life.

Spiritual Gifts Romans 12:4-6

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community Acts 2:44-47

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time Colossians 3:17

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith Ephesians

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life Romans 12:1

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy John 15:11

I have inner contentment and purpose in spite of my circumstances.

Peace Philippians 4:6-7

I am free from anxiety because things are right between God, myself, and others.

Faithfulness Proverbs 3:3-4

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control Titus 2:11-13

I have the power, through Christ, to control myself.

Humility Philippians 2:3, 4

I choose to esteem others above myself.

Love 1 John 4:10-12

I sacrificially and unconditionally love and forgive others.

Patience Proverbs 14:29

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness 1 Thess. 5:15

I choose to do the right things in my relationships with others.

Gentleness Philippians 4:5

I am thoughtful, considerate and calm in dealing with others.

Hope Hebrews 6:19-20

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.