

Upside Down Kingdom (12): Return of the King

(Luke 19:11-27)

I. Communion Devotional

A. Play Clip: President's Roosevelt speech to Congress on December 8, 1941

1. At 7:53 a.m. on December 7, Empire of Japan attacked fleet at Pearl Harbor
 - a. Two hours later, 2,403 were dead, 8 ships sunk & Pacific Fleet crippled
 - b. President Roosevelt said that December 7, 1941 would live in infamy.
2. World of 1941 is distant memory; only Japanese threat is trade imbalance
 - a. But it is not forgotten; a memorial ensures that we never forget.
 - 1) U.S.S. Arizona lies in final resting-place at bottom of Pearl Harbor
 - 2) There 1,102 of the Arizona crew lie; their ship became their tomb.
 - b. Spanning the mid-section of battleship is the 184 ft Arizona Memorial.
 - c. There the names of those who died are engraved and there story is told

B. This morning we come to memorial to the day that is at the very center of faith

1. This memorial also tells a story— the suffering and death of Jesus Christ.
 - a. This memorial is a simple one— the bread and wine, the body and blood
 - b. This simple memorial tells a story of death and life—Jesus' and ours.
 - c. This story is why we're here today & why we'll spend eternity with God
2. We now remember, celebrate and participate in His story (**1 Cor 10:16-17**)
¹⁶Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? ¹⁷Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.
 - a. In this memorial, we proclaim the Cross of Christ as our shared story
 - b. And we also proclaim the cross as our **only** story (**1 Cor 10:21**)
You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons.
3. We also affirm that our "fragile vessel" cannot be filled except by God
 - a. We're left hungry and thirsty by things of this world—only cross fills us
*This fragile vessel You have made no hand on earth can fill
For the waters of this world have failed and I am thirsty still
To save what's lost from heaven He came His presence still remain
Open our eyes to His precious blood because it's not in vain*
 - b. Let's sing that song together before we eat and drink together—

II. Return of the King: Introduction

- A. I bought *Soothsayers of the Second Advent* by William Alnor for two reasons—
1. The first was catchy title; the second is that it was a bargain at \$1.97
 2. It was written 20 years ago, which makes many endtime predictions dated
 - a. Jupiter Effect is Revelation's "*signs in the sky*" to ushers in the endtime
 - b. The Antichrist will be Henry Kissinger, John Paul II or Ronald Reagan
 - c. VISA is tool of Antichrist: (VI= 6, zeta= 6th letter, and a is backward 6!)
 - d. USSR leaders **G**romecho-**O**garkov-**G**orbachov is Gog in "*Gog and Magog*"
 3. So-called "*prophecy experts*" try to link our headlines with Bible prophesy
 - a. So our present recession is the "abomination of desolation" (for my IRA)
 - b. Alnor debunks "hot-topics" theories popular when he wrote 20 years ago
 - c. You'd expect soothsayers to slink into obscurity; many still write books!
- B. Jesus himself tried to debunk some soothsayers of the end time (**Luke 19:11**)
1. Some saw the kingdom coming "*at once*" (NIV) or "*immediately*" (NAS, ESV) "*to correct the impression that the Kingdom of God would begin right away.*" (NLT)
 - a. Jews expected their Messiah to come and establish his kingdom
 - 1) In **Acts 5**, Gamaliel mentions 2 "*Messiahs*" who led ill-fated revolts
 - 2) Jews wanted kingdom restored; that made it easy for false Messiahs
 - b. Many believed Jesus was the king who would overthrow hated Romans
 - c. They were ready to make him king whether he liked it or not (**John 6:15**)
 2. This expectation was heightened as Jesus moves into the city of Jerusalem
 - a. Luke's gospel turns in **Lk 9:51**, "*Jesus resolutely set out for Jerusalem*"
 - 1) The ESV renders this literally, "*He set his face to go to Jerusalem.*"
 - 2) You can see the grim, set-jaw determined expression on his face.
 - b. From **Luke 9:51** until **Luke 19:27**, everything is on the way to Jerusalem
 - c. As he draws near the city, there is expectation something will happen
 3. This parable was told to those who were looking for "*kingdom come.*"
 - a. God's kingdom would not come with flashing swords & conquering hero
 - b. God's was another kind of kingdom and Jesus was another kind of king
 - c. Parable points to upside-down timing of God's kingdom (**Lk 11:12-24**)
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III. Return of the King: The Parable

- A. This parable sounds much similar to the *Parable of Talents* in [Matthew 25](#)
1. This parable is traditionally called the “*Parable of the Pounds*” (KJV)
 - a. “*Parable of Ten Minas*” (NIV) or “*Parable Money Usage*” (NAS) is better
 - b. Though similar to Parable of Talents, there are many striking differences
 - c. We should see these as different parables told for different reasons
 2. Parable begins with a nobleman setting out to have himself appointed king
 - a. Though this sounds strange to us, it was “*ripped straight from headlines*”
 - 1) Rome was world’s power, and all lesser kings ruled by its permission
 - 2) After Herod died (4 BC), Archelaus went to Rome for permission.
 - 3) And like the parable ([v. 14](#)), a delegation went to Rome in protest
 - b. Jesus uses a story familiar to his audience as the basis of His parable
 3. Nobleman gives a mina each to 10 servants— “*Put this money to work*”
 - a. A mina was 100 denarii (days wage); he gave each about 3 months wages
 - b. This wasn’t a tremendous amount like Talents (16.5 years wages!)
 - c. But each of the servant had to be diligent to use the money to make more
- B. The point Jesus is making is that there would be a delay in the king’s coming.
1. He was journeying “*to a distant country,*” and that would take long time.
 - a. Their delegation was sent to prevent him from becoming king at all!
 - b. They didn’t know when the King would come, but he’d come eventually
 2. Servants would **be ready** for the king by using money that he had left them
 - a. Parable says the same thing as *Parable of the Talents*... in opposite way
 - 1) **Talents**: Servants given different amounts with same % of return
 - 2) **Minas**: Servants are given the same amount with different return
 - b. **Point**: We don’t when the king is coming, so we must use what he gives
 3. Parable ends in a shocking way—those who oppose the king are executed
 - a. Ripped from headlines– Archelaus killed 3000 after ascended throne
 - b. This dramatically shows what’s at stake as we wait for kingdom come
 - 1) There is judgment waiting for those who do not accept the king
 - 2) Those who do accept him must be working to advance his kingdom

IV. Conclusion

- A. One thing you can say about the end of the world—it hasn't happened yet
 - 1. One thing soothsayer of endtime have in common—they've been wrong
 - a. A NASA engineer wrote "*88 Reasons the Rapture Will Happen in 88*"
 - b. TBN interrupted normal broadcasting to give special rapture instructions
 - c. When it failed, Wisenaunt released a revised book in 1989... 1993, 1994.
 - 2. No wonder there will be those "*scoffers will come scoffing*" (**2 Pet 3:3-4**)
 - a. "*Everything goes on as it has since the beginning.*" (If a beginning, ed)
 - b. But its hard to believe the sun won't come up tomorrow—always has
 - c. Peter wants us to know that God doesn't count time like us (**2 Peter 3:8**)
 - d. The reason the end has been put off is because of God's grace (**2 Pet 3:9**)
- B. Jesus told this parable to folks who thought that kingdom come would be soon
 - 1. Why would anyone think the Jesus is coming soon? *The Bible says so!*
 - a. **Romans 13:12**- "*The night is nearly over; the day is almost here*"
 - b. **James 5:8**- "*Stand firm, because the Lord's coming is near*"
 - c. **1 Peter 4:7**- "*The end of all things is near*"
 - 2. Jesus is coming soon... but remember that God's time is not our own
 - a. Soon means **any time**. If it could be any time, then it could be NOW!
 - 1) Point of "soon" isn't signs in sky or climb tree to get closer to Him
 - 2) Point is to be busy doing God's will and expanding His kingdom
 - b. These "*coming soon*" texts are ETHICAL—they tell us to get BUSY
 - 1) **Romans 13:12**- "*...so let us put aside the deeds of darkness.*"
 - 2) **James 5:9**- "*Don't grumble against each other or you too will be judged*"
 - 3) **1 Peter 4:7**- "*...Therefore be clear minded and self-controlled.*"
 - 3. The King has gone to a far country, but one day He is coming back
 - a. We can't know when, and that is not our job & shouldn't be our concern
 - b. Our job is to use what we have to build up kingdom. *Are you ready?*
- C. One day the sun won't come up tomorrow & sky will roll up like a scroll
 - 1. When you hear Jesus voice, will you pull away or will you lean into Him?
 - 2. Will you be ready when it's time to rise up? *Is there a stirring deep within?*