

Must I Empty Handed Go

by Anton Bosch

This sermon delves into the parable found in Luke 19:11-27, where Jesus uses a story to convey deep spiritual truths. The parable illustrates the importance of faithful stewardship, accountability, and using the gifts and resources God has given us for His kingdom. It emphasizes the need to be diligent in serving God until His return, the consequences of neglecting our responsibilities, and the ultimate judgment we will face based on our faithfulness.

Scripture: Luke 19:11, 2 Corinthians 5:10, 1 Corinthians 3:13, Matthew 25:14, Revelation 22:12

Topics: "Faithful Stewardship", "Accountability in God's Kingdom"

Description

This sermon delves into the parable found in Luke 19:11-27, where Jesus uses a story to convey deep spiritual truths. The parable illustrates the importance of faithful stewardship, accountability, and using the gifts and resources God has given us for His kingdom. It emphasizes the need to be diligent in serving God until His return, the consequences of neglecting our responsibilities, and the ultimate judgment we will face based on our faithfulness.

Transcript

Luke chapter 19, Luke chapter 19 and we have a long passage from verse 11 through 27. Luke chapter 19, 11 through 27. Luke 19 verse 11, now as they heard these things he spoke another parable because he was near Jerusalem and because they thought the kingdom of God would appear immediately.

Therefore he said a certain nobleman went into a far country to receive for himself a kingdom and to return. So he called ten of his servants, delivered to them ten minas and said to them, do business till I come. But his citizens hated him and sent a delegation after him saying, we will not have this man to reign over us.

And so it was that when he returned, having received the kingdom, he then commanded these servants to whom he had given the money to be called to him, that he might know how much every man had gained by trading. Then came the first saying, master, your minas have earned ten minas. And he said to him, well done good servant, because you were faithful in a very little, have authority over ten cities.

Then another came saying, master, here is your mina, which I have put away in a handkerchief, for I feared you because you are an austere man. You collected what you did not deposit and reap what you did not sow. Then he said to him, out of your own mouth I will judge you, you wicked servant.

You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank that at my coming I might have collected it with interest? And he said to those who stood by, take the miner from him and give it to him who has ten miners. And they said to him, master, he has ten miners.

For I say to you that to everyone who has will be given, and to him who does not have, even what he has will be taken away from him. But bring here those enemies of mine who did not want me to reign over them, and slay them before me. So this is a long parable, and it is in fact very, very detailed.

You'll remember that we said that some of the parables, most of the parables, have a story with a single point. There are a few parables where most of the parable has a spiritual application. The sower that goes out to sow, and some of the seed falls on the wayside, some falls on stony places, some falls amongst the thorns, and some on good ground.

All of the details of that parable are applicable. This is another parable where all of, not all, but most of the details are important. Because it's a parable, invariably there are some details that are included in order to make the story work.

In order to make the point. And obviously there is a major point in all of those parables, even where they are interpreted in detail. So the sower who goes out, we can speak about the four different kinds of soil, but there is a central point.

And the central point is that the seed needs to fall on good ground. Now here there are many details that are useful, and in fact speak about the second coming. The point that we need to remember is at the very beginning in the first verse.

And so as they heard these things, he spoke another parable. Because, so he told them the parable because he was near Jerusalem, they're a couple of days away, they're seventeen miles away, it's about six, seven hours of walking from Jerusalem, that Sunday would be Palm Sunday. So this is the week before.

And so because he was near Jerusalem, and because they thought the kingdom of God would appear immediately. So there's the key to the parable. And again, you see the problem is that if we read and we'd say, well, you know, the heading says the parable of the miners, this is just an introduction, we ignore the introduction, let's get down to the story.

You're going to miss the point, because the introduction gives us the point of the story. The point of the story is, he's going to Jerusalem to die, and that the kingdom of God is not coming immediately. You say, well, it doesn't say that.

Well, because they thought the kingdom of God was coming immediately, or would appear immediately. Now he's going to explain that, in fact, there is an interval. Now, the parable is also set against a historic event.

So this is something they could relate to. And always when we speak to strangers, unbelievers about the gospel, it's always important to find a point of connection, something that they understand, that we can agree on, and then we can sort of move on from there. And so here he is finding a point of connection, but we have to be careful, because the historic parallel breaks down after a certain point, and I'll explain that.

And so the background is that King Herod—now you remember King Herod was the ruler of Israel, a Roman ruler at the time of the birth of the Lord Jesus. Remember that there were many Herods in the New Testament. I've forgotten—six, I think—different Herods in the New Testament.

They were all part of a family. Herod the Great, or King Herod, was the ruler. The title king did not really belong to him, because he was not a Jew.

He was not of the descendance of David, so he couldn't be a legitimate king. In fact, he was a descendant of Esau, the people against whom God has indignation forever, the enemies of the Jews. So where did he get the title? Well, the title was given to him by Mark Antony.

So those who watch movies will know about Mark Antony, who was a Roman ruler. So he had gone down to Rome, and he had asked for the title. These guys had no shame.

He had done well in battles, and so he'd gone back, and he said, well, you know, can you give me the title king? And so they gave him the title king. So he became King Herod. Now King Herod died, and he divided his kingdom, his area of authority, into two.

The area that included Israel was given to his son Archelaus, Herod Archelaus. So he gets the territory, and obviously all of this has to be approved by head office by Rome, but he cannot give him the title, because the title was not a hereditary title. It was just a thing given to him.

So he can't give him the title. Archelaus is unhappy, because he wants the title. He wants to be called King Archelaus, or King Herod.

And so he goes down to Rome to go and ask the Caesar, and say, look, you know, my dad had this title, and you know, I think I'm entitled to have it also. He goes with an entourage of his family to all plead his cause, but at the same time, there's a delegation of Jews that go down as well, separately. When they get to Rome, the Jews withstand him before Caesar, and say, he cannot have this title.

He has killed 3,000 of our people in the temple, which is exactly what he did. Killed 3,000 Jews in the temple. There's no way he can, we will accept this title.

If you do, we will rebel. There's going to be trouble. His family turns against him, and says to Caesar, no, he's not entitled to the title.

So he goes back home with his tail between his legs. He doesn't get the title. He gets the title Ethnarch, S from ethnos, nation.

So he is the Ethnarch arch, he is the ruler of an ethnic group. That is the title that he was given. Caesar said that if he did well, he would consider giving him the title king at a later stage.

Unfortunately, that day never came. In fact, he didn't do well at all. So that's the background.

So you can see the story. Jesus says, a man goes to go and receive a kingdom, and he comes back. And this is exactly what Archelous did.

But obviously, this is not about Archelous, this is about Jesus Christ. But it's a point of connection, so they understand the story. So when Jesus begins, so Jesus doesn't say, well, you remember that guy Archelous.

He doesn't begin at that point. He begins by just telling the story. A certain nobleman went into a far country to receive for himself a kingdom.

Notice Jesus's words. He went to, he didn't go to receive a kingdom. Remember, every word's important.

He went to receive for himself a kingdom. He was going to make himself, or he was going to get Caesar to make him king. So this wasn't like he was entitled, he goes to receive for himself a kingdom and to return.

So when Jesus says this, everybody pokes up, because this happened in their lifetime. They knew exactly what Jesus was talking about. But obviously, Jesus is now speaking not about Archelous, but about himself.

So what is Jesus saying? Well, who is the nobleman? Jesus is the nobleman. He is going to a far country. Where is he going? He's going to heaven.

After the crucifixion, resurrection, he ascends into heaven. And what is he doing in heaven right now? The scripture says he's waiting for his enemies to be made his footstool. So is he the king? You see, here's where the story breaks down.

He is not like Archelous, who was not entitled to the title. He was entitled. This was, he is the King of Kings and the Lord of Lords.

So you can see that the one, the parallel is imperfect. That's just the way these parables work. And so here's the nobleman.

He goes to a far country, to heaven, and he is going to receive a kingdom. And he's going to return. Now remember what Jesus said.

He tells the parable, or Luke says he tells the parable, because they thought the kingdom was going to come immediately. And Jesus's answer is, no, he has to go to a far country, receive the kingdom, and then he will return. So you can see the detail in the parable and how that this details the rest of scripture.

So verse 13, so he called ten of his servants. He delivered to them ten miners and said to them, do business until I come. I don't think we find miners anywhere else in the scriptures.

If we were in South Africa now, we would have to explain these are not birds. We have Indian miners. They come from India and they are a pest.

These are not Indian miners. This is a money and it is worth a hundred denarii. Now we all know a denarii by now.

A denarius is a day's wage. So this is a hundred days wage. So that's four months, three or four months wages.

So it's quite a lot of money. And so he calls the servants. He gives each one of them, ten of them, each one gets three or four months worth of money.

So you can translate that into your own wage, your own salary, and figure out how much that would be today. And he says to them, do business until I come. Again, a very important statement.

Again, you see, when it comes to Paul's letters, we know we must pay attention to every sentence, to every word, because he's making these statements. When we deal with these narratives or stories, then we say, well, you know, let me get the story. Let me get, no, in fact, yeah, I need to get the narrative.

I need to get the story. But I also need to get the details. And there are details in particularly this one that are very important.

Do business until I come. The old King James says, occupy until I come. And so the need for us to be busy with a master's work until he comes.

There are Christians who are expecting the Lord's return, and they say, well, you know, we're just going to sell everything, and we're going to buy a trailer, and stay out there in the desert, and we're just going to wait for the Lord to return. No, we need to stay busy. We need to be doing his business.

Remember, he gives them money, and he says, you need to now trade with us. He gives us things, and we need to trade with them until he comes. Obviously, I'm not talking about money, spiritual things.

And so how long do we need to stay busy? Until he comes. It's no good working for a while and saying, well, you know, I've served the Lord all this time. Now I'm just going to take it easy and wait for him to return.

No, be busy with a master's work until he comes. We saw on Thursday night the importance of those who persevere to the end that will be saved. And so do business until I come.

But his citizens hated him. And again, if you're just trying to read through a chapter a day, you're going to miss these things. Notice that there are two groups of people here.

So he calls them, and he says, do business. But his citizens hated him. But this is not the same group of people.

These are different people. Go back to verse 13. He called ten of his servants, and he gives them the ten miners.

But his citizens hated him. So the servants and the citizens are not the same. They are two groups of people.

So he entrusts the miners to his ten servants. But his citizens hated him and sent a delegation after him saying, we will not have this man to reign over us. So that's exactly what happened to Archelaus.

The Jews had sent a delegation to Rome and said, we will not have this man to rule over us. And certainly he cannot have the title king. Is that true of the Lord Jesus? Yes, it is.

Because remember, there are two groups of people in a relationship with him. There are the servants, which are the believers, and there are the citizens, which are the people of the world. Are they his citizens? Well, is it his world? Yes, it is his world.

While we know that the devil is ruling right now, it's still God's world. He created it, and the people are his people. And so they're not his people in the sense of servants, but citizens.

And does the world want him to rule over them? No, certainly not. The world wants to rule itself, wants to do its own thing, and does not acknowledge the lordship of the Lord Jesus Christ. So the world hates him.

And of course, Jesus is referring to the cross here, because in a few days time, in about ten days from here, they will cry, crucify him, crucify him. We have no king but Caesar. So the same crowd who was following him at this point, the people who were listening to the parable, would turn against him and say, we will not have him to be our king, exactly as they did with So we will not have this man to rule or to reign over us.

And so it was that when he returned, so his return is sure, he's coming again. And Jesus is saying, remember, the kingdom is not now, I have to go away, receive the kingdom. In the meantime, I'm asking you, my servants, to occupy until I come, to be busy until I come.

In the meantime, the citizens of the world will turn against him. And remember that when he comes, the whole world will physically take up arms against him in Israel, in the Middle East, and there will be this great war, and he will obviously win the battle. And so there is this insurrection, as it were, against him.

So it was that when he returned, having received the kingdom, so here is where the two stories diverge. Archelous came back, he did not receive the kingdom. While he received the authority to rule, he didn't receive the title which he wanted.

When Jesus comes back, he's going to have received the kingdom. He's going to come back, the book of Revelation tells us, and he will have a name, and his name is King of Kings and Lord of Lords. And so you can see the parallels between Archelous, who comes back empty-handed, he has a title, Esnach, Jesus comes back and his title is King of Kings and Lord of Lords.

And so having received the kingdom, he then commanded these servants to whom he had given the money to be called to him, that he might know how much every man had gained by trading. So he's now going to call them to give an account. So again, here is another important statement that Jesus is making concerning his return.

So he's going away, going to receive the kingdom, going to come back again. When he comes back, what is the first thing he's going to do? He's going to call his servants, those who are believers, those who are Christians, and he's going to call them to give an account, that he might know how much every man had gained by trading. Again, look at those words.

Why doesn't he say that he might receive, that he might know how much they had gained by trading? But it doesn't say that he might know how much they had gained, but it says that he may know how much every man. So this is personal accountability, personal accountability. Every single Christian will give an account.

And in fact, Paul, in 2 Corinthians chapter 5, verse 10, for we must all appear before the judgment seat of Christ, that each one... Can you see the connection between scriptures? This is Paul speaking, but Jesus in the parable, by the way, just says that he calls them that he may know how much every man had done, each one had done. Jesus says that each one may receive the things done in the body according to what he has done, whether good or bad. Now, we know that this is what we call the Bema seat judgment.

This is the judgment of Christians. This is not a judgment as to whether we would be saved or whether we would be damned. This is simply exactly what the king in the parable does.

He calls his servants and he says, what have you done with what I have given you? Jesus, when he comes again, and Paul speaks about this also in 1 Corinthians chapter 3, and he says that we must give an account of what we have done, whether we built with good hay and stubble or gold, silver, and precious stones. And then he says that day will declare every man's work. And so one of the very first things that's going to happen when Jesus comes is he's going to call Christians to give an account.

What have you done with what I have given you? What have you done with your life? What have you done with your talents? Oh, by the way, there's another parable in Matthew chapter 25, which deals with the talents. And sometimes people marry these two parables together and they say, well, the parable of the talents and the parable of the minors is the same thing. They are not, in my understanding, the same thing.

There are massive differences between them. And I'm not going to bore you with the detail, but I could draw up a chart of the various differences between those two parables. They are clearly not the same thing.

While they have a similar theme, they don't have the same message, and they do not have the same details. So this is not the talents, but he's going to call us to give an account. And so according to what he has done, that each one may receive the things done in the body according to what he has done, whether good or bad.

Now we've said that this does not determine your salvation. This determines your rewards. And we're going to see that this king in a parable gives rewards.

Some people will receive no reward, but they will still be saved, as I like to say, by the skin of their teeth. They make it into heaven because they're saved, but there is no reward because they've wasted their time, they've wasted the gifts that God has given to them, they have buried their talent, or they have wrapped their mind. And obviously there are those similarities between the parables, but there are differences also.

So according to what he has done, whether good or bad. So this is what he does. Then came the first, saying, Master, your miner has earned ten miners.

What kind of increase is that? It's a thousand percent. We don't know the period. And it's interesting that Jesus doesn't say he goes away and after a year, two years, five years, ten years, he just says he goes away, comes back.

And clearly Jesus is saying something about that also, because we don't know when he's going to come back. The people at the time believed it was going to be like next week he's going to come back. Now it's been 2,000 years, but we know that he is coming, and it's going to be soon.

So we don't know how long it took him to earn this thousand percent, but he made a thousand percent. He's one gained ten more. So how many did he have? He had eleven.

All right. So he said to him, well done, good servant, because you were faithful in a very little, have authority over ten cities. So he has now received his kingdom, he now has authority, and he is now rewarding the servant who has been faithful.

And he says to him, be a co-regent with me, rule with me, and here are ten cities that are your responsibility. I believe that this is literal. I believe that when Jesus comes again, and when he sets up his kingdom in Jerusalem for a thousand years, and the saints will rule with him, and I believe that he will give cities into the care of believers across the world.

He's not going to call elections. He's not going to have unbelievers as mayors of cities, or of county supervisors, or whatever system he sets up. These are Christians, and remember, it's a theocracy where he gets to appoint who is in authority, and he's going to appoint his people.

And if we have been faithful, he will appoint us over much. If we have been unfaithful, we will be appointed over little or nothing. And so, ten cities to the guy who brought ten more.

The second came saying, Master, your minor has earned five minors. So his increase was five hundred percent, still quite dramatic. And so, the same thing.

Likewise, he said to him, you also be over five cities. Then another came saying, Master, here is your minor, which I have kept up and put away in a handkerchief. Now, just by the way, the parable just tells us about the three.

Obviously, there were ten, and he calls all ten of them, but obviously, it's not in the interest of a good narrative to go through and say, well, you know, the other one got three and a half, and the other one got—it's just the three that are important. In fact, he could only have stuck with ten for that matter. He could have started with a ten and then with a one, but he gives the ten, the five, and the one.

It doesn't mean the others were not called. Then another came saying, Master, here is your minor, which I have kept away—put away in a handkerchief. So, how much was his return? Zero.

Absolutely nothing. In fact, if he was living in America at this stage, his return would have been a negative return, because inflation would have eaten away at one minor, and it would have been worth less than the one that he was originally given. I don't know if they had inflation those days, but we certainly have it now.

And so, here's your minor. I didn't steal it. I kept it.

And he says, my reason is I feared you, because you are an austere man. You collect what you did not deposit and reap what you did not sow. What was his real crime? Did he steal? No.

His crime was that he had a wrong understanding of his master. He had a wrong understanding of his master. Jesus is not austere.

Jesus does not—while this master, and you see in the next verse, and he said to him, out of your own mouth I will judge you, you wicked servant, you knew that I was an austere man, collecting where I did not deposit and reaping what I did not sow. God is not like that. Whatever God reaps, he has sown.

Whatever he gives, he has given. Now, did this master, this king, did he sow? Yes, he did. How much did he sow? One minor.

And he was expecting a return on that one minor. So, his accusation against the master was wrong. But the master said, well, if that's the way you see me, then that's the way it is, that I reap without sowing.

But he had sown. He'd sown the minor. He had obviously employed the servant, so he was sowing in the sense of employing the man.

And so, he had every right to expect a return. And so, out of your own mouth I will judge you, you wicked servant. You see, he was wicked not just because he was slothful, but he was wicked because he had a wrong understanding and relationship with his master.

And so, Christians don't produce the results in their lives because they have a wrong understanding of the Lord. Some think, well, it doesn't matter. I can be slothful and slack and lazy and, you know, it doesn't matter.

I'm saved by grace. That's all that matters. That is not a right understanding of God.

Others are so scared and so afraid of God that it paralyzes them. And they say, well, you know, I'm not going to open my mouth. I may just say the wrong thing, and then God's going to come down on me.

No, God is not that way either. We need to have a proper understanding of our master, of our Lord. And the other two had a proper understanding.

What if this man traded and he lost his miner? What would the master have done? I think he would have commended him and said, well, you tried. You took a risk, but, you know, it wasn't a wise risk. You know, it wasn't a good investment, but you tried.

This guy didn't even try. In fact, the problem is that there are so many Christians today who are not even trying. Things are just, you know, I'm not going to do anything.

Why then did you not put my money in the bank? And obviously they didn't really have banks those days, so this is a modern translation or trying to adapt it to our time. Why didn't you give the money to the moneylenders would be the literal thing. That at my coming, I might have collected it with interest.

So not only did he lose the interest, he probably, as I said, may have lost something on the inflation. So he says, would my money not have been safe with a bank? I know sometimes we don't trust the banks anymore today, but the money would have been safe with a bank and there would have been some interest. You see, the least he could have done was at least to deposit the money with the moneylenders, but he doesn't even do that.

And folks, it's sad that there are Christians who will not do the least little thing for the sake of the kingdom. And he said to those who stood by take the miner from him and give it to him who has 10 miners. Now, before we continue the last three verses, we need to ask the question then, what are the miners that he gives? Remember, here's one of the differences between the parable in Matthew that deals with the talents, because one receives five, the other receives two, and the other receives one.

These guys all receive the same. Each one receives one. These are not talents.

This is a deposit, a down payment. What is it that every Christian receives? No. Can every Christian be a preacher? No.

Can every Christian be a teacher? No. But every Christian receives a deposit of the Holy Spirit, and it is particularly the gospel that we receive. There is not one of us who has not received, if we're born again, who has not received the gospel.

And why do we receive the gospel? That we might trade with it. And in trading, what are we going to get? Other souls, other people who are saved as a result of the gospel. And that's exactly the problem, because there are some Christians who are gaining a thousand percent.

They're using, and I'm not speaking about preachers, I'm talking about ordinary Christians, but they're using the one minor of the gospel, go into all the world. Jesus doesn't give this just to twelve, but he gives it to all believers, and preach the gospel. And they are faithfully preaching the gospel, and folk are being saved.

Is there a risk involved? Yes, there is a risk. You're not going to lose the gospel. You may lose face.

You may be embarrassed. But folk, if there's no risk, there's no gain. Unfortunately, the vast majority of Christians take the gospel, and what do they do? They wrap it in a handkerchief, and they put it in a drawer.

And every now and then, they'll take it out and have a look and say, oh, this is a wonderful gospel. Jesus loved me and died for me on the cross and saved me, forgave my sins. This is great.

Wrap it up, put it away again. That was not the reason he gave us the gospel. Yes, he gave us the gospel to save us, but now he says, I'm giving you a deposit.

I'm giving you something that you need to trade with, and what you need to trade with is the gospel. You need to work with the gospel, and you need to occupy until I come. That when he comes, we may be able to say, Lord, here are the children that you have given me.

Here are those who have been saved as a result of my testimony. And it's not about me and I, because whose minor was it to begin with? It was the master's minor. It's the master's gospel.

And so we are simply co-workers with him, working with what he gave us, that we might be able to have a return. So now verse 24 says, And he said to those who stood by, Take the minor from him, and give it to him who has ten. But they said to him, now we don't know who they are, whether this is the crowd or whether it's the disciples, but somebody out there said, Master, he has ten.

Now just think about this. What was the accusation of the man with a one minor to the master? You're not fair. You're not fair because you expect to reap where you've not sown.

Now they are turning that against Jesus. And what are they saying in this verse? You're not fair. That's our language, but the Bible's language is, you're not just.

Your justice is perverted, because you're expecting to reap where you've not sown, and now you're taking this one from the poor guy who only has one, and you're giving it to the guy who already has ten. That's not fair. You're not just.

Now remember, the moment we make that accusation, that's a very serious thing, because God is just. It's an indictment against the very essence of who God is. God is righteous, and God is justice, and all these ways are right.

And so his response is, for I say to you that everyone who has will be given, and from him who does not have, even what he has will be taken away from him. What does this mean? Remember, Jesus uses these same words in another place where it speaks about revelation, about understanding. When we

understand the scriptures, God gives us more understanding, more revelation, more illumination.

When we don't understand, because we have blinded our own eyes, we've closed our own mind to the scriptures, even the little bit that we have, he's going to take away. So if you want to grow in knowledge and understanding, you need to treasure the revelation you get. And as you treasure that, and as you grow in that, God gives more revelation.

We've spoken so many times about the fact that Christians want to go from grade 1 to grade 10 without passing grade 1 first. No, you've got to pass grade 1, and then, I know this is a foreign concept in modern schooling, sorry Angela, but, you know, you have to pass grade 1 if you want to make it to grade 2. And yet, as Christians, we say, well, you know, I want to graduate. No, well, what about passing? Understanding grade 1 work first, and then understanding grade 2, and then understanding grade 3, so that by the time you get to graduating, at least you can read and write.

God's kingdom is exactly the same. Christians want great revelation, but they're obeying the little bit that God has already given them. But here he's talking about the gospel, and he's talking about souls.

If we say that the miners that they are gaining are souls, are people that have been gained through the preaching of the gospel, and remember that this is exponential, because if he's got 10 miners, and he reinvests the 10, and his return is a thousand percent, how much is he going to have the next time? A hundred. No, this is where my math stops. But if he invests the hundred again, how much is he going to get? I don't know, maybe a thousand, maybe a tenth, I don't know.

I'm no good at those kind of numbers. It's an exponential thing. And folks, it's the same with the kingdom.

As you lead someone to Christ, now you have two. Those two lead someone to Christ, now you have four. Then you have eight.

Then you have 16, and that's where my math stops again. 32, 64, 128. Jason knows because he's in computers.

But folks, when we don't use what God has given us, he's going to take it away. It's just a principle. If you don't use your brain, it starts dying.

You don't use your muscles, they start atrophying. You don't use what God gives you, it gets taken away. I wonder how many Christians are wondering, how come others have what I don't have? And I'm speaking about spiritual things, not material things.

Spiritually, how come they've got stuff? How come they know things? How come they have such an understanding of the Word? How come they grow? Because of this principle. Because those who have more will be given to them. Now, is he unjust to give it to someone who has more? No, he's not.

He's being a wise investor. Just think about it. You put money in bank ABC, and after a year you go back and you say, well, you know, I want my money and interest, and they say, well, here's 80 cents.

Are you going to go back to that bank? You'd be foolish if you did. But at the same time, you put a dollar in another bank, and you go back after a year, and they say, well, here's \$1.20. So now what are you going to do with your money? Put it all in the bank who gave you 80 cents? No, obviously, it's stupid. You're going to take the 80 cents out of that bank, and you're going to put it in the bank that's going to give you

120, or whatever it'll work out to.

That's all the master's doing. He's saying, I'm not going to put money. I'm not going to put my spirit.

I'm not going to put time. I'm not going to put my anointing, my help, my support in places where it's going to be wasted. I'm rather going to put it in people who are willing to use it and do something with it.

It's a simple principle. It's a righteous and a just principle. It's one that every one of us apply every day when we make decisions about what to do with our money.

All right, so now the last verse. But bring here those enemies of mine who did not want me to reign over them and slay them before me. Now remember, I said that this is a detailed exposition of end time events.

So, Jesus has gone away. He receives the kingdom. He comes back again.

He calls his servants, and he says, what have you done with what I've given you? He deals with that. But now there's the citizens, the people of the world who didn't want him to rule. What's he going to do with them? He's going to judge them.

And so we have a second judgment in the great white throne judgment at the end of the book of Revelation. And the books are opened, and they are judged, and they are cast into the lake of fire. And so slay them before me.

But when Jesus comes, it's not going to be temporal death. It's going to be eternal death in hell. And so you can see how that Jesus analyzes or presents to them the whole series of events, beginning at the cross until he comes again.

But now in analyzing all of that, let's not forget the point. The point is, am I using what God has given me? I want to close with a hymn that really touched me when I was a young man, young boy, and that also I've never forgotten. You'll remember that there are some of these hymns that have really made an impression on me.

I don't think it's in our book, and I've not heard this sung for a long time. Must I go and empty-handed? Thus my dear Redeemer meet. Not one day of service give him.

Lay no trophy at his feet. Must I go and empty-handed? Must I meet my Savior so? Not one soul with which to greet him. Must I empty-handed go? Not a death I shrink or falter, for my Savior saves me now.

But to meet him empty-handed, thought of that now clouds my brow. Oh, the years of sinning wasted, could I but recall them now. I would have given them to my Savior, to his will I gladly bow.

Oh, his saints arouse, be earnest. Up and work while yet it is day. Year the night of death, oh, take you.

Strive for souls while yet you may. Must I go and empty-handed? Must I meet my Savior so? Not one soul with which to greet him. Must I empty-handed go? Father, we pray that we may not be like that man who came with nothing.

Lord, you've entrusted to us and you've given to us so much. You've given to us, Lord, your blood. You've given us eternal life.

You've given us the gospel, the word, the church, your spirit. Lord, you've deposited and invested so much in each one of us. And Lord, you're right, you expect a return.

And I pray, Lord, that we may be those who would come to you on that day, not empty-handed, but Lord, that we would have that which has borne fruit as a result of your investment and as a result of your sowing into our lives. Lord, I pray that you'd give us grace that we may examine our own hearts. And Lord, if we find that we've really just wrapped everything in a handkerchief and put it away, Lord, help us to use what you've given us and to occupy, to do business until Jesus comes.

Lord, I pray that you'd help us. It's so easy, Lord, just to take the easy way out and just put it away and forget about it until you come. No, Lord, we want to be those who will hear those words, well done, good and faithful servant, enter into the joy of the Lord.

Lord, help us to be faithful. Help us to be good. Help us to be those who make wise investments in those around us that we might reap a harvest for the kingdom.

We ask this in Jesus' name. Go with us now, Lord. We pray that you'd keep us and protect us.

Bring us together again safely on Thursday, we pray in Jesus' name. Amen.

Video: <https://sermonindex2.b-cdn.net/FfOBhdg9rTA.mp4>

Source: <https://sermonindex.net/speakers/anton-bosch/must-i-empty-handed-go/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net