**Passage 1 – Luke 19:11-27**

**Context:** Luke’s book is structured around Jesus approach to Jerusalem. Just before Jesus makes His triumphal entry into the city,He tells His audience (both enemies and followers) this parable, “because they supposed that the kingdom of God was going to appear immediately”. This parable functions as a warning of judgment upon Jesus’ enemies, and a call to stewardship for His followers. The story is almost a direct parallel to the events Josephus records that the Jews endured when Herod Archelaus ascended to power in Judea, including the slaughter of thousands of his opponents at the temple in Jerusalem.

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

*28 And when he had said these things, he went on ahead, going up to Jerusalem.*

**Exegetical Outline:**

The attitude of the crowds Jesus addressed was that they were listening. [11a]

The format of Jesus’ exhortation to the crowds is a parable. [11b]

The reasons Jesus told them the parable is because they were getting near Jerusalem and the crowds expected the kingdom of God to appear immediately. [11c]

The **manner** in which the nobleman treated his servants was to entrust them with responsibility during his absence and to call them to account upon his return, resulting in rewards of greater responsibility for profitable stewards and revocation of his money from unprofitable stewards. [12-26]

The situation of the parable is one of a nobleman leaving his country for a short time, seeking to gain and return with the full authority of a ruler. [12]

The manner in which the master leaves the servants is with stewardship of his money (100 day laborer’s wages – 1/60 talent) until he returns. [13]

The means by which the nobleman’s enemies oppose him is by sending a delegation to stop his ascent to kingship. [14]

The result of the nobleman’s trip is that he received the kingship. [15a]

The manner of the nobleman’s return was to call each of his servants to account for their stewardship of his property. [15b]

The result of the first servant’s stewardship was that the money had a return of ten to one. [16]

The master’s reward for the first servant was commendation for his stewardship (of a small responsibility) and promotion to rule over ten cities (greater responsibility). [17]

The result of the second servant’s stewardship was that the money had a return of five to one. [18]

The master’s reward for the second servant was promotion to rule over five cities (increased responsibility). [19]

The manner of the third servant’s stewardship was to keep the mina to return to his master without a return. [20]

The reason the third servant kept the mina was because he was afraid of the master. [21a]

The reason the third servant was afraid of his master was because he did not agree with his way of doing business. [21b]

The means by which the master judges his servant is according to the slaves own testimony. [22a]

The value which the master places on the third servant is that he is worthless. [22b]

The manner in which the master tells his slave he could have pleased him was to invest the money he was given in such a way that it returned interest. [23]

The command that the master gives to the people with him is to take the servant’s money away from him and give it to the best steward. [24]

The response of the people with the master is astonishment that he would give the rich steward more money. [25]

The manner in which the nobleman says he will treat his stewards is to give the profitable stewards more, and to take the unprofitable stewards money away from them. [26]

The manner in which the nobleman treated his enemies was to destroy them when he returned with the authority of the kingdom. [27]

The command that the master gives regarding his enemies is to kill them in front of him. [27]

**Exegetical Proposition:** The **manner** in which the nobleman treated his citizens was to call them to account upon his return, resulting in rewards of greater responsibility for profitable stewards, revocation of his money from unprofitable stewards, and the capital punishment of those who opposed him. [12-27]

**Passage 2 – 1 Corinthians 3:8-15**

**Context**: As Paul challenges the Corinthians to move from a fleshly mindset to a spiritual one, he describes both the role of the church leaders and the role of the church members as those who work with a reward in view - 1 Corinthians 3:5-4:5. The same word translated “reward” shows up in 3:8 and 3:14, followed by a short warning for anyone who would destroy the work of God [16-17]. Paul ends his emphasis on this theme of reward when he says that no one should judge God’s servant until He Himself does so and each man receives praise from God in 4:1-5]

*8 He who plants and he who waters are one [unified in purpose], but each will receive his wages according to his [individual] labor. 9 For we are God's fellow workers. You are God's field, God's building.10 According to the grace of God given to me, like a skilled master builder I [Paul] laid a foundation, and someone else is building upon it.*

*Let each one take care how he builds upon it. 11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw- 13 each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14 If the work that anyone has built on the foundation survives, he will receive a reward. 15 If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.*

**Exegetical Outline:**

The **reason** God’s servants work with the same purpose is because God graciously appointed them to work alongside Him in His task of building upon the foundation [of Christ] with the result that God will reward their individual labor. [8-10]

The manner in which God’s servants work is with the same purpose. [8a]

The result of God’s servants work is that they will receive a reward for their individual labor. [8b]

The reason God’s servants work with the same purpose is because they work alongside God. [9a]

The reason God’s servants work with the same purpose is because they work in God’s field/on God’s building. [9b]

The reason Paul works as God’s servant is because God graciously appointed him to that task. [10a]

Paul’s role in the Corinthian church was to lay the foundation of their spiritual lives. [10b]

The role of other believers in the Corinthian church is to build upon Paul’s foundation. [10c]

The reason other believers are to build carefully upon the unchangeable foundation of their lives is because the foundation is Christ, therefore each man’s work will be judged by fire and only the good will survive, resulting in a reward for good work or loss for bad work. [10-15]

The manner in which other believers are to build on Paul’s foundation is with care. [10d]

The reason other believers must build carefully is because the foundation of their spiritual lives is unchangeable in Jesus Christ.

The reason other believers must build carefully is because the foundation cannot be changed. [11a]

The identity of the foundation Paul laid is Jesus Christ. [11b]

The composition of each man’s building will be made evident on the day of judgment, when it is tested by fire. [12-13b]

The composition of each man’s building can vary. [12]

The composition of each man’s building will be exposed. [13a]

The manner in which the composition of each man’s building will become evident is by judgment on the day (of judgment). [13b]

The reason the composition of each man’s building will become evident is because it will be tested by fire. [13c]

The purpose of the fire is to examine the quality of each man’s work with the result that each good work will be rewarded and bad work will be discarded. [13d-15]

The purpose of the fire is to examine the quality of each man’s work. [13d]

The result of work that remains after the fire is a reward. [14]

The result of work that does not endure the fire is loss of everything except himself. [15a]

The manner in which a man with poor work will be saved is as through fire. [15b]

**Exegetical Proposition:**

The **reason** all believers are to work carefully is because God graciously appointed them to work alongside Him in His task of building upon the unchangeable foundation of Christ with the result that each man’s work will be judged by fire and only the good will survive, resulting in a reward for good work or loss for bad work. [8-15]

**Passage 1 – Luke 19:11-27**

**Identification of the Parable’s Analogies**:

Jesus is the nobleman who will leave, entrusting work to his followers and who will then return bringing the kingdom, therefore He is represented by the nobleman.

Jesus’ followers are the servants entrusted with minas because they act in accordance with the belief of his return to rule.

Jesus’ opponents are the nobleman’s enemies who send a delegation after Him, because they oppose His role as the one to bring God’s kingdom.

**Theological Outline:**

The **manner** in which the Jesus treats believers is as his servants who have been entrusted with responsibility during his absence and whom He will call to account upon His return, resulting in rewards of greater responsibility for profitable believers and revocation of His resources from unprofitable believers. [12-26]

The **manner** in which the Jesus treats those who do not believe in Him is with destruction and eternal punishment when He returns with the authority of the kingdom. [27]

**Theological Proposition:**

The **manner** in which Jesus treats mankind is to call them to account upon His return, resulting in rewards of greater responsibility for profitable believers, revocation of His money from unprofitable believers, and the destruction and eternal punishment of those who fail to believe in Him. [12-27]

**Passage 2 – 1 Corinthians 3:8-15**

**Theological Outline:**

The **reason** God’s servants work is because God graciously appointed them to work alongside Him with the result that God will reward their individual labor. [8-10]

The **reason** in which all believers are to live meaningfully is because the unchangeable foundation of their lives is Christ, therefore each man’s work will be judged by fire and only the good will survive, resulting in a reward for good work or loss for bad work. [10-15]

**Theological Proposition:** The **reason** all believers are to work carefully is because God graciously appointed them to work alongside Him in His task of building upon the unchangeable foundation of Christ with the result that each man’s work will be judged by fire and only the good will survive, resulting in a reward for good work or loss for bad work. [8-15]