

## Luke 12:35-48 – “Beware of Negligence”, June 12, 2022

### I. Welcome and Review

A. Good morning, Ohayo gozaimasu! Welcome to Calvary Chapel Iwakuni! As always it is so good to be here with you all to worship the Lord and spend time in fellowship with one another. I’m looking forward to all the Lord has for us today.

1. *Welcome any new people and those who may be streaming content.*

B. At this time we will go ahead and dismiss our little ones to their Sunday School classrooms that they may be ministered to on their own level.

C. For the last few weeks, we have been making our way through chapter 12 of the gospel of Luke looking at a number of different warnings Jesus had for His disciples.

1. Jesus recognized that His disciples were in real danger. The religious elite were getting more and more aggressive, and the multitudes were getting more and more restless in their desire for Jesus to lead a revolution against the Roman occupation of the Promised Land.

2. First of all, Jesus warned His disciples about hypocrisy; about pretending to be something they were not.

a. He told His disciples about how all things will eventually be revealed and how they need not fear those who kill the body and after that have no more they can do. (**Lk. 12:4-5**)

b. But rather they should fear the Lord who has power not only over this life, but our life to come in eternity.

3. Then He warned His disciples against the sin of covetousness; having a constant desire and greed for more than what God has supplied.

- a. He warned them stating, “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.” (Lk. 12:15)
4. Last week we looked at Jesus’ warning to His disciples that pertained to worry and anxiety.
  - a. Jesus told His disciples not to worry about their life, what they would eat, or about their body, what they would wear. (Lk. 12:22)
  - b. While the warning against covetousness pertained to those who feel they will never have enough, the warning against worry seemed to pertain to those who fear they will never have enough.
  - c. Jesus had instructed His disciples to be rich toward God and immediately the disciples started worrying about how they could be rich toward God and still have enough left over for themselves.
- D. That brings us to our text today and Jesus’ next exhortation towards His disciples.
  1. In our text this morning, Jesus doesn’t give a direct warning in this section against a specific sin like He has done in the previous sections.
  2. Nonetheless, we still will see that there is a definite warning Jesus is alluding to in the words that He speaks. A warning that we all must heed and pay particular close attention to as it relates to us and how we ought to be living our life even today.
  3. Our text this morning is going to be Luke chapter 12 verses 35-48. So, if you have your Bible with you this morning and have yet to open up to Luke chapter 12, I’d like to invite you to do so at this time.
  4. I’m going to read through our text in its entirety and then pray and ask God’s blessings and the Holy Spirit’s leading in our time of study.

5. I'd like to ask you all to rise to your feet in honor of God and His Word. Luke continues his narrative of the life of Jesus with the following in chapter 12 verse 35... (R & P)

## II. Intro & Outline

A. As you can see from a simple reading of our text this morning, Jesus shares two parables with His disciples that are separated by something Peter spoke to our Lord.

1. In verses 35-40 we have "the Parable of the Expectant Servant"
2. In verses 42-48 we have "the Parable of the Faithful Steward"
3. And in between them in verse 41 we have "the Question from the Curious Disciple".

B. These parables are very similar to one another.

1. They both speak of servants or stewards. They both speak of a master who is away but eventually returns. They both speak about what the servants or stewards do while their master is away. And they both speak of what could happen when the master returns to the house and finds out what his servants have been up to.
2. Jesus also ends each parable with a personal exhortation or explanation that the disciples were meant to apply to their own lives.

C. At the heart of these parables is the idea that the servants and stewards of the master need to be ready for their master's return and they need to be diligent to the roles and responsibilities left to them by their master.

1. And as I mentioned already, there isn't necessarily a direct command to avoid a certain sin or to beware of something, I still see in these parables a warning that Jesus is giving; it is a warning against negligence.

- a. Merriam-Webster's dictionary defines negligence as "the failure to exercise the care that a reasonably prudent person would exercise in like circumstances."
  - b. It defines neglect as "to give little attention or respect to: to disregard; to leave undone or unattended to especially through carelessness."
  2. Jesus, through these parables is warning His disciples about negligence; about not giving due diligence or regard to what our master has for each of us.
- D. And so, the title of our study this morning is going to be, "**Beware of Negligence**".
1. As we go through our text we're going to do our best to breakdown and understand these two parables that Jesus shared with His disciples.
  2. Remember that a simple way to look at a parable is to look at them as an earthly story or example that conveys a heavenly truth.
    - a. Jesus often taught in parables and sometimes the meaning was pretty straight forward while other times, the meaning was a little more clouded.
    - b. Sometimes the disciples wouldn't quite understand what Jesus was saying and they would often ask clarifying questions or ask Jesus to teach them the meaning or interpretation behind particular parables.
    - c. Those are the parables that I like to teach from because Jesus would often breakdown the parable for us and explain to us the heavenly truth He was speaking through the parable.
    - d. Our text today does not have such a break down given to us. So, we are left to try and figure it out for ourselves as we look to His Word and His Spirit to lead and guide us.

e. Hopefully, we will be able to get through this with a clear understanding of what Jesus was teaching his disciples about and how it applies to us.

E. Let's begin our breakdown of these parables by taking a look once again at the opening verses of our text and the first part of "The Parable of the Expectant Servant" in verses 35 & 36.

III. Luke 12:35-40; "The Parable of the Expectant Servant"

A. Vs. 35-36; "The Setting of the Scene"

1. Jesus opens up this first parable with a description of what His disciples should be like. They should be like men, house hold servants, who are eagerly waiting the return of their master to his home.

2. In order to understand the significance of this parable we want to break down all the parts and elements Jesus referenced so that we may gain a full and rich understanding of all Jesus was speaking to His disciples.

a. So let's break these specifics down little by little. We'll start with the description of what it means to have your waist be girded.

i. Back in the day, some people wore long robes that would cover the entire body. They would go from the shoulders down below the knee reaching to the feet.

ii. These robes would usually be synched with a belt or strap of some sort across the waist. And while these robes were nice enough to walk around in, they were not very conducive for any sort of strenuous activity.

iii. They would often limit full range of movement and so people would take their garment and lift it up,

binding it about their hips any time they needed to do any sort of strenuous activity.

- iv. The idea behind a servant having his waist girded carries the idea that the servant is ready to do some sort of strenuous work. That they are properly clothed for their service.
- b. Jesus also described the servants as having their lamps burning.
- i. The lamps that are mentioned here are specific types of lamps. These are not just wax candles that would be lit within a home, but rather the word used here for “lamps” speaks of a portable lamp fed with oil that has a wick that was to be lit.
  - ii. To have your lamps burning, would imply that your lamp is well stocked with oil, and that the wick is properly trimmed and maintained so that it could burn for hours on end.
- c. Jesus told His disciples to be like men waiting for their master.
- i. The word “wait” implies not simply sitting around aimlessly. But remaining in a state of constant expectation and anticipation concerning a future event.
  - ii. These servants were to be in a constant state of expectation that their master was going to return to them. Anticipating his arrival at any given time.
- d. In this account is also the mention of where the master was at. The master is said to have been returning from a wedding.
- i. The word wedding is in the plural. It doesn't mean that he went to several different weddings, but more over that he was engaged in all the various

festivities associated with a traditional Jewish wedding.

- ii. Jewish weddings could last well into the night and the festivities associated with them would carry on for the following week.
  - iii. On the day of the wedding the bride would wait for the groom at her parent's house. And when the groom was ready, he would set out for the bride's parent's house accompanied by his closest friends, musicians, singers, and persons bearing torches if the procession moved at night.
  - iv. The groom would arrive to the bride's parent's house and with their blessing bring the bride back to his own house or his father's house inviting friends, neighbors, and loved ones from the community to join him along the way.
  - v. There would be a ceremony and a great feast. The marriage would be consummated that night in the nuptial chamber, but the festivities would continue on the next day and continuing for seven more days.
  - vi. Not everyone would stay for the all the wedding festivities throughout the week. And so there would be uncertainty as to when someone would return from their celebration.
  - vii. This is the idea being portrayed in Jesus' description. The master is away at a wedding festival and nobody knows when the master will return from the wedding.
- e. Nonetheless, Jesus states that whenever the master does return the servants need to be ready to open to him immediately.

- i. The key aspect here is the servants' immediate response. There was to be no delay, no hesitation on behalf of the servants. As soon as the master returned, they needed to be ready to receive him and welcome him home tending to whatever needs he may have.
3. So, how do all these things correlate to what Jesus was saying on a spiritual level? What were Jesus' disciples and what are we to take away from this on a spiritual level. Let me suggest a few things.
- a. Having our waist girded spoke of being properly clothed. Of having your attire ready to serve the Lord.
    - i. Whenever I think of clothing and putting on proper attire I am reminded of what Paul the apostle said to the churches.
      - To the church in Rome he said, "The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts." (**Rom. 13:12-14**)
      - To the church of the Galatians he wrote, "For as many of you as were baptized in Christ have put on Christ." (**Gal. 3:27**)
    - ii. To put on Christ speaks of being clothed with the righteousness of Christ. Paul wrote to the church in Corinth, "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (**2 Co. 5:21**)

- iii. If we are to be properly attired for the master. **We must put on the Lord Jesus Christ.** We must be clothed in His righteousness.
  - iv. Only when we are properly clothed in the righteousness of Christ will we be fit for the master's use and ready to serve Him.
- b. When Jesus spoke of having our lamps burning, I believe Jesus may have been referring to our constant need and dependence upon the Holy Spirit.
- i. These were oil lamps. And oil is often associated with the person and work of the Holy Spirit.
    - Often times kings, priests, and prophets would be anointed for service with oil and it was a picture of God's Spirit being upon them.
    - In 1 Sam. 16 we read of David's anointing where it states, "Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward." (**1 Sam. 16:13a**)
  - ii. Jesus Himself was known as the Christ, the Messiah, the anointed One, speaking of God's Spirit upon Him.
    - Jesus read from the scroll of Isaiah where it states, "*The Spirit of the Lord God is upon Me,* Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the Lord," (**Isa. 61:1-2a**)
    - When Jesus had finished reading from the scroll, He closed the book, and gave it back to the attendant and sat down. Then He

proclaimed, “Today this Scripture is fulfilled in your hearing.” (Lk. 4:21)

- Peter testified in the book of Acts of how Jesus was anointed by God with the Holy Spirit and with power. (Acts 10:38a)

iii. The Lord gave Zechariah a vision of a golden lampstand with olive trees providing a constant supply of oil to the lampstand.

- In explanation of the vision, the Lord declared to Zechariah, “This is the word of the Lord to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ Says the Lord of hosts.” (Zech. 4:6)
- The oil again was symbolically pointing to the anointing power of God’s Holy Spirit that was upon Zerubbabel and Joshua as the leaders of God’s people.

iv. If we are to be the servant having our lamps constantly burning, we must depend upon the presence and ministry of the Holy Spirit upon our lives. We can’t operate in our own strength and in our own efforts. But rather **we must depend upon God’s Holy Spirit** to empower us and to lead us and guide us in our service.

c. When Jesus instructed His disciples to be like servants waiting for their master, I think it is plain to see that He is referring to His own return and our need to be waiting for Him.

i. And again, the idea is not some sort of passive waiting, but an expectant waiting. **We must live our lives with the constant expectation that Christ is going to return.**

ii. We wait with great anticipation for the day Christ will return. Jesus promised “I go to prepare a

place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” (**Jn. 14:2b-3**)

- iii. The angels declared to the disciples on the day Jesus ascended to heaven, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” (**Acts 1:11**)
  - iv. Jesus Christ is going to come back for us here on earth. And we must live and wait for Him with a great expectation and anticipation for that day.
  - v. Paul wrote to Titus speaking about how looking for Jesus’ return will impact our day-to-day living. He wrote, “For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,” (**Tit. 2:11-13**)
  - vi. As we look for and anticipate His return, His glorious appearing, it ought to impact how we live our lives. It ought to have a purifying effect upon us. John wrote how “everyone who has this hope in Him purifies himself, just as He is pure.” (**1 Jn. 3:3**)
  - vii. Jesus Christ is going to return for us and we are to be actively waiting for that day with great anticipation and expectation.
- d. Jesus said the master was away at a wedding and that his return could be at any time. In this we see and note that Jesus could return at any time as well.

- i. No one knows the day or the hour of His return. Jesus testified Himself stating, “But of that day and hour no one knows, not even the angels of heaven, but My Father only.” (**Mt. 24:36**)
  - ii. Jesus could come back today, He could come back this evening, or next week, or next month, or next year. We don’t know when.
- e. What is our responsibility then, well, we need to be ready when He comes and knocks on the door. We need to be ready to welcome Him as Jesus described in the parable.
- i. When Jesus returns, we will need to be ready immediately. There won’t be any time to finish up things that were left undone.
  - ii. There will need to be an immediate response. Which means we can’t wait for the day Jesus comes back before we start to get ready for Him.
  - iii. **We need to be ready now**. We need to be ready as soon as He says it is time to go. We need to respond immediately; without any delay.
  - iv. Jesus’ coming for us is described by Paul in 1 Corinthians as a split moment in time, the twinkling of an eye. The trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. (**1 Co. 15:52**)
  - v. There will not be any time to get right with the Lord. Don’t put off getting ready for Jesus. Get ready today and live each subsequent day as if it could be the day Jesus comes back for you.
4. Let’s continue in our text and see what else Jesus has to say in this parable regarding the master, his servants, and his return.

B. Vs. 37-38; “The Coming of the Master”

1. In this section of the parable, Jesus speaks of the actions of the master and what he will do when he returns and finds his servants watching and waiting expectantly.
  - a. Jesus speaks of how the servants will be blessed if the master should return and find them watching, waiting, and ready for his return.
    - i. The word “blessed” speaks of more than just mere happiness. It speaks of possessing the favor of God; a state of being marked by fullness and satisfaction that is from God.
    - ii. Happiness depends upon what is happening; upon circumstances. Blessing and satisfaction is not dependent upon circumstances or happenings, but is a state of being that comes from God satisfying us in every season and in every situation.
  - b. The master of the house will bless his servant and do something quite shocking. Jesus describes the master of the house taking upon himself the form of a servant and actually girding himself and serving his servants.
    - i. This would be a shocking site for sure. Nobody would ever expect the master of the house to do such a thing for his servants.
  - c. Jesus also spoke of how blessed the servants would be if the master were to return in the second or third watch.
    - i. This refers to a time in the middle of the night, during the normal sleeping hours. When everyone else was asleep, if the master returned at that time and found his servants watching, they would be tremendously blessed.

2. So how does this apply to the disciples and to us?  
Again, let me suggest a few things.
- a. Just as the servants would be blessed by their master, we too will be blessed by our Lord and Savior Jesus Christ upon His return, and He finds us watching.
  - b. No matter the time, whether in the middle of the night when everyone else is sleeping, or at a time when nobody else would expect Him. Jesus says that we will be blessed by the Lord, satisfied in Him, when He returns and finds us watching and waiting for Him.
  - c. Now that word “watching” is an interesting one. It speaks of being awake and alert. But it also carries with it the idea of being prayerful.
  - d. When Jesus went to the Garden of Gethsemane, he invited His disciples to watch with Him. He said, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.” (Mt. 26:38)
  - e. Jesus went off and prayed to His Father and then returned and found the disciples sleeping. He said to Peter, “What! Could you not watch with Me one hour? Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.” (Mt. 26:40-41)
  - f. And so we see that there is **a need to be in prayer as we wait for our Lord**. Prayer speaks of our communication line with the Lord. It speaks of the importance of developing an intimate relationship with the Lord. Any good relationship is built upon a foundation of good communication.
  - g. As we wait and watch, we are to be in prayer with the Lord. Developing our relationship with Him. Spending time with Him and speaking to Him,

sharing with the Lord our praises, our prayers, our concerns and our temptations, our victories and our setbacks.

h. Just being open with Him in our communication, speaking to the Lord, but also taking the time to listen for the Lord.

3. Let's continue by looking at verse 39.

#### C.Vs. 39; "The Earthly Truth"

1. Jesus changes things up a bit in the middle of this parable and speaks of a situation regarding a thief that came in the middle of the night and broke into the master's house.

a. Jesus says if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

b. The implication is that because the master didn't know, he was unprepared and not watching for the thief, and because of that the thief successfully broke into the house.

c. Jesus makes somewhat of an obvious statement here regarding what the master of the house would have done had he known when the thief was coming.

d. Obviously he would have watched and protected his house against the thief and not allowed his house to be broken into.

e. If you knew when a thief was going to come to your house, wouldn't you do something about it? Wouldn't you make sure your house was secure and that you were awake and there to scare off the thief? Of course, right?

- f. But how does this apply to the parable Jesus just taught? Read verse 40.

D.Vs. 40; “The Heavenly Truth”

1. Jesus described how the Son of Man comes like a thief in the night. He is coming at an hour you do not expect. And the application is that we must be ready at all times, we must be prepared for His coming at any and every moment.
  - a. 1 Thessalonians 5:2 states, “For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.” (1 Th. 5:2)
  - b. And 1 Thessalonians 5:6 states, “Therefore let us not sleep, as other do, but let us watch and be sober.” (1 Th. 5:6)
2. We don’t want to get caught off guard or surprised by Jesus’ return. We must live our lives ready for Jesus’ return.
3. **Are you ready for Jesus to come back today?** Are there things in your life that you feel still need to be done?
  - a. Family members or friends that you need to share the love of Christ with. People you need to get right with and make amends with?
  - b. Or perhaps are there sins you are entertaining or caught up in at the moment that you would be ashamed of should Christ return and catch you in the act of? Repent today. Seek forgiveness and reconciliation.
  - c. Do all that you can to be ready for Jesus’ return. For once it happens, you won’t have any more time to act. Get things ready now, so that you won’t regret things later.

E. Before we move on to the next parable, we're going to look at the question from the curious disciple in verse 41. Let's read it.

#### IV. Luke 12:41; "The Question from the Curious Disciple"

A. Peter asks a very important question here regarding to whom Jesus was directing these words about being ready for Jesus' return. Were these words for the disciples only or were they for all the people; the great multitude that surrounded them and any others who would hear Jesus' words recounted later?

1. This was an important question because it impacts how we interpret these parables.
2. Are we to understand these parables about servants as pertaining to all people, or just to the disciples, or just to followers of the Lord; believers we could say?
3. How we answer that question will have a drastic impact upon the interpretation and application of what Jesus is saying.

B. Now the interesting thing that we will find is that Jesus doesn't directly answer Peter's question with a simple answer saying, "The parable is for everyone", or "The parable is only for believers, or disciples of the Lord".

1. Instead, Jesus answers Peter's question with a question of His own. Jesus often did this. Jesus is basically going to explain that the servant in the master's house will be evident based upon his actions; based upon what he does and how he lives his life.

C. As we go through this next parable, we will see that the teaching and application is very much along the same lines as the previous one. The main thrust of the parable has to deal with being diligent with our time while the master is away. With doing the right things while waiting upon the return of the master.

1. It is my belief that Jesus is not speaking about one particular steward here, but more so He is describing the actions of four different potential stewards. The first of which he describes in verses 42-44. Let's take a look at how Jesus describes this first potential steward.

V. Luke 12:42-48: "The Parable of the Faithful Steward"

A. Vs. 42-44; "The Faithful & Wise Steward"

1. The first steward is the faithful and wise steward.
2. Now a steward is a servant that is given the responsibility of overseeing and managing the household affairs.
  - a. The steward uses his position to ensure that chores and duties around the house are taken care of and that all the people in the house are cared for as well, including other servants within the house.
3. The faithful and wise steward will prove himself to his master by doing what was left in his charge while the master is away.
4. And when the master returns and finds his steward faithfully rendering the service left to him, Jesus once again uses the phrase "blessed" to describe how he will be satisfied and fulfilled by the master.
5. The master will bless the steward and give to him even greater responsibility leaving him in charge of not only his household, but over all his goods.
6. God has given to each of us a certain role to play in His kingdom. We are all called to serve in some form or capacity. We all have been given certain responsibilities that God has entrusted us with.
  - a. And the expectation from the Lord is that **we would be the faithful and wise steward** that is busy about fulfilling the roles and responsibilities left for us.

- b. God doesn't measure our success by the number of people we share the gospel with, or by how often we volunteer for children's ministry service, or by how much money we give to the church.
  - c. God measuring stick for success all revolves around faithfulness.
  - d. 1 Corinthians 4:2 states, "Moreover it is required in stewards that one be found faithful." (1 Co. 4:2)
  - e. We all have been given different roles, different responsibilities, different talents, different giftings, different callings. God isn't going to measure our success based upon callings and gifting He never gave to us.
  - f. He is going to measure our success upon whether we were faithful with what He gave us. Some have been given more than others and more will be required of them; some have been given less than others and less will be required of them in comparison to others.
  - g. The wise and faithful steward will prove himself by his actions. He will be faithful to complete the charge given to him by his master.
  - h. The question we must ask ourselves is whether we are being faithful with what God has given to us. Don't get caught up looking at others and whether they are being faithful with what they have been given, look to your own self and what God has given you.
  - i. Prove yourself the wise and faithful steward by being diligent and not neglecting what God has left for you.
7. Now not all the stewards will prove themselves wise and faithful. What we have in the rest of our text this morning are descriptions of three other types of

stewards that will be come against the judgment of the master for not being faithful. They are all unfaithful stewards.

8. Take a look at the description of the first unfaithful steward in vs. 45-46.

#### B. Vs. 45-46; “The Abusive Steward”

1. I’ve deemed this steward “The Abusive Steward”. The description Jesus gives here is that of a steward that abused their position as steward and did as they pleased.
2. Instead of taking care of things in the household and serving everyone, they abused everyone, beat the servants and fulfilled their physical pleasures through eating and drinking in excess getting drunk.
3. **They lived for self, instead of living for the master.** In fact, they took upon themselves the role of their master treating people and things as if they were his own to do whatever he pleased with.
4. They thought of themselves as the master and thought they could live a life free from the responsibility given to them from the Lord.
5. Jesus says the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.
6. I believe that this is speaking of hell. When Jesus returns He will divide between the sheep and the goats, between the righteous and the unrighteous, between those who lived for the Lord and those who lived for self.
  - a. Jesus declared, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many

will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” (**Mt. 7:21-23**)

b. Jesus described what it will be like at the end of this age when He said, “The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.” (**Mt. 13:41-42**)

c. A few verses later He reiterated what it would be like at the end of the age when He returns. He said, “So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.” (**Mt. 13:49-50**)

7. And I want you to note something here regarding this abusive servant. It all seemed to go wrong when the servant began to think that his master was delaying his return.

a. When we begin to think that Jesus isn’t coming back, when we begin to think we’ve got time, when we begin to think judgment is far off, we will inevitably start down this road of abuse.

b. That is why it is so important that we live with that mindset of Christ coming back at any time. We have to live our lives with the expectation that His return is imminent. Doing so will protect us from the temptation of going down this road of abuse and recklessness.

8. Jesus describes another potential servant in verse 47.  
Read with me.

### C.Vs. 47; “The Disloyal Steward”

1. Jesus characterizes another potential servant here in verse 47 that knew His master’s will, knew what His master wanted from Him, and yet did not bother to do it. I’ve called this steward “The Disloyal Steward”.
2. This steward knew His master’s will but didn’t bother to prepare himself or to do anything according to His will.
3. This servant didn’t necessarily abuse his power nor indulge his flesh and give into his own physical desires. But he was nonetheless as unfaithful as the previous abusive steward. He did not do what was left to him.
4. I am reminded of what James speaks about in his epistle. There are sins of commission; sins we actively engage in. Like the abusive steward that engaged in sinful pleasures. But there are also sins of omission; sins we are guilty of by not engaging in certain things.
5. James writes, “to him who knows to do good and does not do it, to him it is sin.” (**James. 4:17**)
6. We can get involved in sin by not doing what we know to be the right thing to do. Sins of omission. That seems to be the case here **for the disloyal steward.**
  - a. He knew what to do, He knew what His master’s will and heart was, but He did not do it. He did not prepare himself for his master nor bother to accomplish any of the things left to him by his master.
  - b. As such, Jesus says that he will be beaten with many stripes.
7. I believe this is speaking of judgment. This steward will be held responsible for that which he knew needed

to be done. And because he didn't do it, he would face a strict and severe punishment.

8. I believe this too is speaking of hell. When Jesus returns it is either one of two places; its either heaven or it is hell. And I don't think we would ever associate heaven with being beaten with many stripes, so this leads me to believe the disloyal servant would face eternal separation in hell just like the abusive steward.
9. There is one more type of steward mentioned in the first part of verse 48. Take a look and we will try and wrap this all up.

#### D.Vs. 48a; "The Foolish Steward"

1. Here Jesus brings up the one who seems to be in the opposite seat of the disloyal steward. Instead of knowing his master's will this steward did not know, yet still committed things deserving of stripes. Jesus says that his punishment will be less severe, he will be beaten with few in comparison to the disloyal steward who was beaten with many.
2. I call this steward "The Foolish Steward". Foolish because he reminds me of what Paul says in Romans chapter 1 about those who try to claim ignorance.
  - a. Paul writes, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and God head, so that they are without excuse, because, although they knew God, the did not glorify Him as God, nor were thankful, but became futile in their thoughts, and

*their foolish hearts were darkened.* Professing to be wise, they became fools,” (Rom. 1:18-22)

- b. You see there are those skeptics and naysayers who like to ask about that person that grew up in the deepest jungles of South America or Africa or some other remote area who never heard the gospel of Jesus and they don't think it fair that God would judge them for not having faith in God.
  - c. But Romans 1 makes it very clear. **There are none that have a legitimate excuse.** God has revealed Himself to each and every one of His creations so that they are without excuse. The truth of the matter is that even those who may not have ever heard of Jesus have known God and yet did not glorify Him as God, instead they allowed their foolish hearts to be darkened and they became the fool.
  - d. The fool says in his heart there is no God. They are corrupt, They have done abominable works, There is none who does good.” (Ps. 14:1)
3. This steward who did not know his master's will but still did things deserving of punishment will receive his punishment, but it will not be as severe as the disloyal servant who knew his master's will and chose not to do it.
  4. Although the suffering will be severe and everlasting for all those in hell, the specific degrees of punishment and suffering will differ from one person to the next.
    - a. It would seem that the Bible speaks of more and less severe degrees of punishment dependent on a number of factors in one's life.
    - b. These factors seem to include the extent to which a person has abandoned himself to sin, the extent of one's influence on other people towards sin, and the

amount of knowledge of the truth that one had and rejected.

- c. This is not to say that hell will be less than perfect torment for some, but Scripture indicates that some will have a greater capacity for suffering or that some will bear a fiercer measure of the wrath of God upon them.
  - i. Jesus spoke of certain cities incurring a greater judgment because of the works that were done in them.
  - ii. Jesus also spoke of how we will have to give an account for every idle word we may speak. (**Mt. 12:36**)
  - iii. And the book of Revelation speaks of how men will be judged at the Great White Throne judgment according to their works, by all the things written in the books. (**Rev. 20:12b**)
- d. We understand this to be true in heaven as well. We all won't share in the same experience in heaven. We will all be in the same place, and will enjoy the everlasting presence of the Lord. We will all bow before Him and join with the angelic hosts in praising Him.
- e. But the bible speaks of how different people will be given different rewards based upon their faithfulness and the works they did. Crowns will be given to certain individuals who were faithful with certain things.
- f. Our works will be tested by fire. Paul wrote to the Corinthians explaining this truth, stating, "If anyone's work which he has built on it [the foundation of Christ] endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he

himself will be saved, yet so as through fire.” (1 Co. 3:14-15)

5. And so it would seem that the Bible does speak of greater judgments in hell and greater rewards in heaven. Both the rewards and the judgments will be perfect and complete. They just won't be the same for everyone.
6. In the rest of verse 48 Jesus gives the application of this particular parable. Read it with me and we will complete our study together.

E. Vs. 48b; “The Heavenly Truth”

1. **God is going to hold us accountable to that which He has given to us.** For those that have been given much, much will be required.
2. And to whom much has been committed, of him they will ask the more. Basically the idea is, if we are faithful with little we will be given more. And as we continue to be faithful, God will continue to give us more.

VI. Conclusion

- A. Our title for this study was “Beware of Negligence”. We need to make sure we are faithful with all God has entrusted to our care. We need to be the expectant servant, anticipating and watching for his master's return. We need to be the wise and faithful steward that is being diligent to the roles, responsibilities, and tasks God has entrusted to us.
- B. We don't want to be caught off guard or unprepared for Christ return. And we definitely don't want to be like any of the unfaithful stewards who were abusive, disloyal, and foolish in their actions.
- C. May God lead us and guide us and empower us in all He has for us. Let's pray.