

THE PARABLE OF THE NOBLEMAN KING

In our [last lesson](#), we studied the story of Zacchaeus (Lk.19:1-10) which is the background of this parable of the nobleman king (Lk.19:11-27).

We learned that when Jesus invited Himself to Zach's home he was greatly criticized by the legalist in the crowd who considered Zach the worst of sinners (Lk.19:5-7). We also learned that Jesus was passing through Jericho on His way to Jerusalem and the crucifixion (Lk.19:1, 11, 28).

We will study five aspects of the Parable of the Nobleman King.

1. Jesus gave three reasons for teaching this specific parable. Luke used three present infinitives as an outline of those three reasons in (Lk.19:11).

(Lk.19:11) "While they were listening to this, he went on to tell them a parable, because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once."

- **Appointment:** "Because He was (eimi/ **p.a.infin**) near Jerusalem" **Crucifixion**
- **Assumption** "they supposed (dokeo/ **p.a.infin**) that the kingdom of God" **Crowd**
- **Appearance** "was about (mello/ **p.a.ind**) to appear (anaphainoo/ **p.p.infin**)." **Coming**

Doctrinal principle: (2 Cor.2:11)

False assumptions lead to:

False interpretations which leads to:

False expectations that lead to:

False applications!

2. We will examine the parable by the following six homiletic points.

- **Departure** to distant land (Lk.19:11-12)
 - To receive a kinship and kingdom.
- **Doing business** in interval (Lk.19:13)
 - Left the servant with His business.
- **Delegation** of citizens (Lk.19:14)
 - Hated the nobleman and didn't want Him to reign over them (John 1:11-13).
- **Debut** of returning king (Lk.19:15a)
 - Returned as king over His kingdom (2 Pet.3:4).
- **Divine accountability** of servant works in interval (Lk.19:15b-26)
 - Rewards and losses (1 Cor.3:10-16).
- **Divine judgment** (Lk.19:27)
 - Enemies of the kingdom (Matt.21:33-41) (Wretched Vine-growers).

3. **The interval period of this parable is significant to the church age and us.**

The interval is between the first and second coming of Jesus Christ to earth. This is referred to as Church age eschatology.

- The interval began when the nobleman departed to receive a kinship and kingdom (Lk.19:12).
- This is when Jesus left earth to return to heaven by Ascension (Acts 1:10-11; John 16:28; Col.3:1-4).
- We have learned that this is part of the messianic mystery of godliness recorded in (1 Tim.3:16).

4. **This messianic interval is known as the Church Age.**

(Eph.1:20-23) “He (God) exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

The church occupies this historical period between the departure of Jesus Christ and His return. **(Cross to Crown)** (1 Thess.4:13-18).

The church is the custodian of the Word of God and Evangelism (Lk.19:15-26).

(Lk.19:13) “Do business with this until I come back.” (Matt.13:37-43)

The Lord’s business: “For the Son of Man has come to seek and to save that which was lost.” (Lk.19:10)

5. **We learn that during this interval period of biblical history Israelites, as well as most the world, will reject Jesus Christ saying; “We do not want this man to reign over us.” (Lk.19:14)**

We live in the intensification of the Angelic Conflict (AC), much like in the “days of Noah” and the Nephilim before the flood (Gen.6:1-8).

(Matt.24:39) “And they did not understand until the flood came and took them all away; **so will the coming of the Son of Man be.**” (2 Cor.4:3-5)

The Church must understand that the world (Cosmos Diabolicus), that hated Christ, will also hates Christians.

(John 15:18-19) “If the world hates you, you know that it has hated Me before you. If you were of the world, the world would love its own; but because you are not of the world, **but I chose you out of the world, because of this the world hates you.**”

(John 17:14) **“I have given them Your word; and the world has hated them, even as I am not of the world.”**

(1 John 3:13) **“Do not be surprised, brethren, if the world hates you.”**

(Lk.19:27) **Judgment Day will come** when Christ returns (Heb.9:27-28).

Zacchaeus represents the lost of every community, in need of being sought and saved, which is the business of the Lord (1 Tim.1:15; John 16:9; 2 Cor.5:17-21).