

**The Parable of the Ten Minas – Luke 19:11-28**  
**BE FAITHFUL TO THE RETURNING KING**

**WELCOME!**

- Parables series -> Masterfully crafted stories that teach a sucker-punch point... and call for a response. Not only from the original audience, but also from you and I today
- **TODAY:** A powerful and frequently misunderstood parable – The Parable of the 10 Minas
  - o My own misunderstanding of this parable has contributed to a great deal of confusion and fear.
- CONTEXT
  - o Just after talking with Zacchaeus.
  - o “Salvation has come” (EVEN TO THIS AL CAPONE-Level Sinner!)
  - o V 10 - “Son of Man has come to seek and save the lost”
  - o CROWDS IN A TWITTER
    - He’s heading to Jerusalem – Triumphal Entry, hailed by the crowds as the King of the Jews
    - They think he’s about to take the throne and conquer all the Jews’ enemies with brute power (military, political, etc).
  - o But JC tells them this parable to help them see that its’ not going to be quite like they think
    - And for those today with ears to hear, we can see how it speaks to us as well, in our expectations and assumptions about what the Christian life should look like.

**LUKE 19:11-28**

<sup>11</sup> 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. <sup>12</sup> He said: “A man of noble birth went to a distant country to have himself appointed king and then to return. <sup>13</sup> So he called ten of his servants and gave them ten minas. ‘Put this money to work,’ he said, ‘until I come back.’ <sup>14</sup> “But his subjects hated him and sent a delegation after him to say, ‘We don’t want this man to be our king.’

<sup>15</sup> “He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it. <sup>16</sup> “The first **one came and said**, ‘Sir, your mina has earned ten more.’ <sup>17</sup> “‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’ <sup>18</sup> “The second came and said, ‘Sir, your mina has earned five more.’ <sup>19</sup> “His master answered, ‘You take charge of five cities.’ <sup>20</sup> “Then another servant came and said, ‘Sir, here is your mina; I have kept it laid away in a piece of cloth. <sup>21</sup> I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow.’

<sup>22</sup> “His master replied, ‘I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? <sup>23</sup> Why then didn’t you put **my money on deposit**, so that when I came back, I could have collected it with interest?’ <sup>24</sup> “Then he said to those standing by, ‘Take his mina away from him and give it to the one

who has ten minas.’<sup>25</sup> “‘Sir,’ they said, ‘he already has ten!’<sup>26</sup> “He replied, ‘I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what they have will be taken away.’<sup>27</sup> But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.’”

<sup>28</sup> After Jesus had said this, he went on ahead, going up to Jerusalem.

## I. Parable of the 10 Minas

### II. PRAY!

#### III. What’s going on here? → Political/Historical Context

- a. This story is a parable – not real. BUT, it should have sounded very familiar to JC’s original audience
  - i. Under Roman rule, Kings still had to go get permission (receive authority) from the Emperor.
- b. This parable was told in the spring of 33AD. About 70 years before, **in 40 BC King Herod the Great** had traveled to Rome to seek appointment as king over Judea – and was granted it. BUT IT TOOK almost 3 Years!
- c. Then, 36 years before, in 4BC, Josephus says: **Herod’s sons, Archelaus and Antipas**, went to Rome each seeking to be made king as well upon their father’s death.
  - i. Before **Archelaus left, he distributed his royal treasury** among his loyal servants to steward while he was away.
  - ii. But the **Jews sent a delegation of 50 leaders** to Rome trying to argue against them, saying “we don’t want these to be our king!”
    1. Here, the Jews were successful and neither of these were awarded kingship.
    2. But shared regional ruler status
  - iii. As a result, when they returned, **Archelaus arranged for 3,000 of his enemies** to be brought to him in the Temple Courts, where he had them slaughtered.
- iv. **SOUND FAMILIAR?**
- d. JC used this familiar and repeated political scene as the background of what he wanted to teach them. But as usual, with Jesus’ parables, his teachings had a sharp twist. Let’s see ....

#### IV. Putting the Picture together

V. The audience would surely have quickly identified JC with the nobleman attempting to become king.

VI. So before he goes away, he gives 10 of his servants 1 mina each.

#### a. WHATS a MINA?

- i. A monetary weight in the ancient world.
  1. A squarish imprinted money, often made of bronze or silver
- ii. = 100 days wages for a laborer
  1. In MHK, average unskilled hourly labor rate is about \$16/hr
  2. So 1 mina in MHK would be ~\$13,000
- b. OK, so the nobleman gives each servant \$13k and tells them to engage in trade UNTIL I return\*
- c. **Let’s talk briefly about translation**

- i. Whenever you translate from one language into another, you always have to do your best.
- ii. With similar languages, you have to pick the closest word (sometimes there's a direct one-to-one translation of a word, other times there's not. Similar, but slightly different in sense or range of meaning.
- iii. Less related languages require even more work to translate words and phrases to as closely represent the original meaning and intent as possible in the new language. Especially when cultures differ widely.
- iv. With the Bible it's even more difficult since we're translating between languages AND times!
- v. This means, **highly educated scholars and translators can differ slightly** in the exact wording of their translations. Some words or phrases don't have direct equivalents and you have to do your best to convey it.
- vi. Translation Takeaways
  - 1. We can be exceedingly confident in the faithful and accurate translation of the Bible! More than any other ancient text in the world.
  - 2. Not a telephone game as some ignorantly believe.
  - 3. We always go back to the oldest manuscripts (of which there are thousands and thousands!) to compare and get the best original wording.
  - 4. There is an extremely high degree of scholarship and confidence in the translations from original languages (NT, ancient Greek) to English.
    - a. YOU can be very confident in the integrity of your Bible!
    - b. **For more about this, check out a teaching on our website I gave from 2018 called WHY BELIEVE THE BIBLE**
  - 5. YES we can be confident about the Bible we have.
    - a. BUT, there are some places where the original wording could be reasonably translated a few different ways.
    - b. Though none of them affect any core doctrine of our faith.
- vii. **There are 2 translation difficulties in this passage.** They're similar but with nuanced (and I think important) differences.
  - 1. **UNTIL is one of them!**
    - a. *engage in trade UNTIL I return*
- viii. Two main ways this word/phrase can be translated
  - 1. **UNTIL and BECAUSE (In Light Of)**
- ix. If it's UNTIL, a time word, then the sense of the passage is: Get as much done as you can before I come back. Get as much return as possible for me!
- d. However, this word can just as validly be translated **BECAUSE I'LL Come Back**
  - i. And as I'll argue today, I think this is the better translation.
  - ii. **But if it's BECAUSE, it changes to: Do business With My Resources IN MY NAME in this land BECAUSE I'm coming back.** Don't be afraid to be publicly loyal to me. Don't hide and bide your time, seeing who ends up winning. Be faithful to me as you await my return – BECAUSE I'm coming back.

- iii. **BAILEY -- As the nobleman distributes gifts to his servants, he is in effect saying, "Once I return, having received kingly power, it will be easy to declare yourself publicly to be my loyal servants. I am more interested in how you conduct yourselves when I am absent and you have to pay a high price to openly identify yourself with me." -- Kenneth E. Bailey.** *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels (Kindle Locations 4911-4913). Kindle Edition.*
  - VII. Remember, the subjects of the land don't like him. Don't want him to be their king. Siding with the nobleman would be costly to these servants!
  - VIII. So then the nobleman goes to a far away land.... Gone a while (no planes, trains or automobiles)
  - IX. When he gets back, having RECEIVED his kingship and kingdom!, Calls in his servants to **"find out how much they had gained with it."** --**"made in business"** (HCSB)
    - a. This is the other translation difficulty. This phrase (original Greek is actually just one word).
    - b. This Greek word for this whole phrase is only used here in the whole NT, so translation is a little difficult.
      - i. 1<sup>st</sup> Primary meaning is "how much business has been transacted"
      - ii. 2<sup>nd</sup>ary sense is "how much has been GAINED by trading"
    - c. Most of our English bibles have chosen the 2<sup>nd</sup> meaning when they translate this from the ancient greek. But is it possible our western capitalist view of the world has skewed our perspective on this?
      - i. **As Bailey says "From the second century onward the Syriac and Coptic versions of this text have consistently chosen the first meaning ["how much business has been transacted"]. Most of the Arabic versions have done the same. The difference is critical. If the master wants to find out what has been gained by trading, he will ask some form of "Show me the money." But if he is asking, "How much business have you transacted?" he is seeking to discover the extent to which they have openly and publicly declared their loyalty to him during the risky period of his absence. A quick perusal of the account books will reveal the scope of the servants' public exposure as loyal servants of the absent nobleman. ... A full ledger will reveal that the entire community knew the servant in question was his master's man. A nearly empty account book will witness to the servant's fear of showing public loyalty to him.**
        - 1. Kenneth E. Bailey. *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels (Kindle Locations 4927-4936). Kindle Edition.*
      - ii. **This translation choice squares** nicely with the choice above of BECAUSE instead of UNTIL.
        - 1. And it makes better sense of the passage in light of the immediate context in the parable (How the king responds to the servants), and the context in Luke and the rest of the scriptures.
        - 2. Because I'll come back, I want to see how much business you've transacted.
- X. I want us to see what the king was expecting from his servants while he was gone.

- XI. **BIG IDEA of the parable:** Jesus is going away for a while and he wants his servants to be publicly loyal to him while he's gone.
- a. He's looking for faithfulness, not production.
- XII. **You can see this bears out in** how he engages with the 3 servants (we assume the other 7 are still watching?):
- a. The 1<sup>st</sup> servant reports "YOUR MINA has made 10 more!"
    - i. Humility of a faithful steward – knows its not THEIRS but the masters!
    - ii. WELL DONE GOOD SERVANT! – because you have been faithful with VERY LITTLE, I'll give you authority over 10 cities
  - b. The 2<sup>nd</sup> servant reports "YOUR MINA has made 5 more!"
    - i. WELL DONE -- I'll give you authority over 5 cities
    - ii. He commends their FAITHFULNESS – their loyalty to him – not specifically their production.
    - iii. And then he rewards them **with more responsibility!** – not comforts. Though it certainly includes honor.
  - c. **The master was looking for FAITHFULNESS!**
- XIII. **This understanding will be CRUCIAL to how we understand the 3<sup>rd</sup> servant**
- a. He has wrapped it in a rag and put it on his shelf.
  - b. Didn't do ANYTHING with it. And the king is ANGRY!
  - c. WHY? – servant says it was the KINGS fault.
    - i. He was afraid of him because he saw him as a hard man – a thief!
      1. You take stuff that isn't yours!
      2. A nomadic warlord who gains by raiding others camps.
  - d. King says – YOU WICKED SERVANT! I will judge you with your own words.
    - i. Notice he does NOT agree with this servant's perspective of himself. He only admits that the servant SEES/EXPERIENCES him as a "hard man."
    - ii. Points out the deceit in the 3<sup>rd</sup> servant
      1. His stated reason isn't logically coherent.
      2. Because if he really did think his master was someone who like to take what wasn't his, and was a hard and calloused lowlife who only cared about money, then he would have put it in the BANK to gain interest!
        - a. Another context – we must stop lest we miss something.
        - b. **Jews were forbidden to charge interest** with each other! Illegal! Could only do it to foreigners.
        - c. **So this servant is really saying the king is a BAD man, willing to break the law to make gain. And if he really is a thief like he said, he wouldn't care one bit that it was forbidden.**
        - d. **We must not miss this – otherwise we will think the king is scolding him for not making productive investments!**
      3. NO, he is showing that the REAL reason the man hid the master's mina was because he was afraid of "backing the wrong horse" – and was holding out on

choosing sides. But in the end, he failed to back the horse that won – and he was scrambling.

- a. He didn't "engage in business BECAUSE/IN LIGHT OF the King's promised return"
  - i. Faithfully conducting the Master's Business in The Master's name while he was away.
- b. He disobeyed the master. He expected him to lose.
- c. He didn't want to be associated with him.
- e. So the servant tries to push blame on the king, but the parable replaces it squarely on the 3<sup>rd</sup> servant.

**XIV. The rest of the story shows how:**

- i. The parable ends with the 3<sup>rd</sup> servant publicly stripped of his mina (though, curiously, not fired or killed, as would have been expected).
- ii. And the king orders his enemies (not the 3<sup>rd</sup> servant, but the others from the land who rallied against his kingship) to be brought and killed at his feet
  - 1. though we do not see the order actually being carried out...
  - 2. A typical feature of his parables... they include some twists and end with things hanging out there. Begging the question of the audience... WHAT WILL HAPPEN NOW?
- b. **And this scene ends with Jesus continuing to head toward Jerusalem** – about a week out from the Cross, -- HIS big twist ending. He is both like and not like the nobleman in the parable.
  - i. **But Jesus, the true King, rather than slay his enemies, he loves them, and dies himself in their place.**
  - ii. The upside down King. With an upside down kingdom. (at least from our perspective)
  - iii. Who in less than 2 months from his Ascension to heaven – leaving, to return sometime in the future as confirmed and triumphal King.

**XV. So what: Big idea – Jesus' return won't happen as soon as we expect. And we're called to live loyal to him while we await his return.**

- a. We're still waiting!
- b. Its hard
- c. It's not going to happen in the timeline or the manner we expect or prefer.
  - i. That's tough for us Americans – have it your way right away (just like it was for those Jews)
  - ii. **The Waiting is the proving ground for Christfollowers.**
  - iii. It's hard. And it reveals. It strengthens. It breaks.
  - iv. We're not guaranteed to hold positions of cultural prominence as Christfollowers.
    - 1. In face we're warned it'll likely be the opposite
    - 2. **In my lifetime I've seen 2 shifts in how our culture regards Christians**
      - a. First (already changing by my birth), for a long time American culture generally regarded Christians and Christianity to be good

- i. Even those who didn't go to church or read the bible knew they probably should
  - b. Then culture shifted to seeing us as neutral
    - i. Just one of many religions. Not necessarily good or bad by and large.
  - c. Now, culture largely sees Christians as evil.
    - i. Narrowminded bigoted moralists
    - ii. Who drive violence and contribute to the general degradation of our pluralistic society
- 3. No, the Christ card is NOT generally accepted in our culture
- 4. It is genuinely a liability to your social and commercial standings
- v. **Many American Christians are stuck in the past.**
  - 1. **Where we used to have social and political standing**
  - 2. We're not used to suffering for Christ.
  - 3. We're far behind the rest of the world in our ability to live for our King in the midst of an antagonistic culture.
  - 4. It's HARD to live for Jesus here. Now.
  - 5. And I think it's only going to get more difficult.
- d. And it leaves us with the same Big Question as the original hearers,

**XVI. The big Q that requires a response: HOW WILL YOU CHOOSE TO LIVE NOW in the waiting?**

- a. **PAUSE TO ANSWER: How am I doing these days with the waiting?**
- b. **Will you respond like the townspeople, reject him and his rule and give yourself over to other loyalties?**
  - i. Will you stake your life on Jesus not returning as King of the Universe after all?
- c. **Will you be like the 3<sup>rd</sup> servant, who talked the talk at home, but didn't align his actual life with the King.**
  - i. Choosing instead to hedge your bets and hold off on committing publicly to him, just in case.
  - ii. And in some ways this response ends up the same as the townspeople – a functional rejection of Jesus as your king and a reorientation of your loyalties to other people or things.
- d. **Maybe you relate to this 3<sup>rd</sup> servant.** You know the Truth. You've followed Jesus at least some. Perhaps years ago.
- e. But when it comes down to it, your life doesn't look much different from anyone else's in our culture.
  - i. You aren't doing much of ANYTHING with the mina – the gift – you've received from Jesus.
- f. **You are conflicted in your heart.** You may be a servant of Jesus 'a Christian' but your heart isn't so sure you want him as your master. So you soften his words and hold back, waiting for something...
- g. And you ever so subtly divide your loyalty to Christ as King with other things.
  - i. Other saviors

- ii. Loves
- iii. Idols
- iv. Ways to make life work apart from trust in Jesus

**XVII. 5 SIGNS OF A DIVIDED HEART --- INDICATIONS YOU MAY HAVE DIVIDED LOYALTIES IN THE WAITING**

**a. You no longer factor him into the decisions of your life.**

- i. He's there at church. When you go.
- ii. But it's become a Sunday go to meetin' mentality.
- iii. Jesus doesn't practically show up in any of your day to day moments and decisions in your life.
- iv. Your loyalty to him has become divided.
- v. You're no longer "doing business in his name"
- vi. In fact you haven't actually talked about him in quite some time.

**b. You don't have a regular and real personal relationship with him.**

- i. Regular rhythms of prayer and reading his word

**c. You find yourself choosing NOT to speak about him or his way when you could**

- i. Perhaps for fear of personal ridicule
- ii. Or a lack of advancement in your career
- iii. Or a loss of real or perceived social standing
  - 1. Perhaps your online following
  - 2. reputation

**d. You find it hard to be generous with your money (YOUR money)**

- i. Your resources
- ii. To use it for the sacrificially generous, Kingdom oriented things Jesus and the Apostles taught.
- iii. Greed is the great silent poison of our age
- iv. We've all been bitten by greed here. The love of money.
- v. The temptation to look to money to secure our life. To bring us the happiness and peace we long for.
- vi. You cannot serve 2 masters, love:hate, can't serve both God and money

**e. You tend to rise and fall with human leaders and power structures**

- i. Your own sense of power, comfort, safety, rightness, tied so to human leaders that they take a place in our heart that should Christ alone's
- ii. **This could be a celebrity pastor or influencer**
  - 1. There's lots to choose from these days.

**iii. Or a political leader**

- 1. The elephant in the room of American Christianity is it's widespread and public allegiance to **Donald Trump**

- a. I'm not talking about if you voted for him or even if you agree with his political policies

2. I'm talking about Christians who are practically looking to him to be the savior of the church. Our source of power and protection in the culture. Etc.
  - a. A TYPE OF religious devotion
  - b. A New heresy
- iv. **Or it could be devotion to a political party or ideology.**
  1. This same kind of devotion that fuels Trumpianism runs to the left too, of course. The right doesn't have the monopoly on the temptation to look to human leaders as existential strong-man saviors.
  2. But there doesn't seem to be as focused a messiah complex on the left as on the right. At least in this season.
  3. So it's easier to see
- v. But either way, you find yourself easily and frequently afraid that **"the other side" will win.**
  1. You think most easily in an **us vs them mentality.** And the only way to beat them is through some sort of power moves.
- vi. If you find yourself devoted to human leaders to the point that it causes you **to disobey the teachings of Jesus, goes against the character of Jesus,** you've probably got a divided heart.
- f. **This is the natural orientation of every human heart.**
  - i. And it's the continual pull of momentum.
  - ii. **All you have to do to get a divided heart is nothing.**
  - iii. Do nothing, and the current will carry you here. Every time.
- g. IF THAT'S YOU THIS MORNING, the call on you is simple
  - i. **REPENT!**
    1. Change your mind. Turn around and head a different direction.
    2. Recognize the hypocrisy in your heart and resubmit yourself to Jesus
    3. Take those gifts off the shelf. Unwrap the rag. Take out the Gospel. Wear His name proudly. And go out and "do business" with the Good News in your world!
    4. It's not too late
      - a. **LOOK how JC has just engaged with the filthy gangster tax collector Zacchaeus!** A Jew who had not been following God with his actions. There is HOPE for you!
  - ii. **Lk 10:19 -- THE SON OF MAN CAME TO SEEK AND SAVE WHAT WAS LOST (AMEN???)**
  - iii. **With every AMEN there's an OH ME: Here it is --- WE ARE ALL HIS ENEMIES. NONE OF US WANT HIS RULE naturally.**
    1. **Isaiah 53:6 We all, like sheep, have gone astray,** each of us has turned to our own way;
    2. Those who remain his enemies – by THEIR CHOICE - will be given death – the punishment they deserve!

3. But this is his Gospel: **The GOOD NEWS! -- That while we were STILL sinners and enemies of God, Christ died for us.** (Rom 5:8)
4. The GREAT BUT! → **But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. (Isaiah 53:5)**
5. This is GOOD NEWS → He wants to bring salvation and flourishing and to all who seek him and trust in HIS Name. His Return.
6. **Jesus is NOT a tyrant like Archelaus** – he is merciful and loving and self-sacrificing! He longs for peace and joy, restoration of what is broken, healing for what's sick. Resurrection for the dead. Don't miss this Jesus!
  - a. He's not back yet BECAUSE he is merciful and Kind.
7. **2 Peter 3:9 The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.**

iv. Repent and Choose NOW whom you will serve

XVIII. **Or perhaps you relate to the first servants.** You remain loyal to the king, even now. Practicing your life out for all to see that you actually believe JC is real and that he's coming back and that you're on mission now for him.

a. Difficulties in the culture

**b. Need for encouragement (from one another)**

**i. Performance mentality bleed**

1. Misunderstanding of this parable can contribute to what many Xians suffer from: an inverted Gospel.
2. The sense that it's still up to me to prove myself. To do the things. To perform for God.
3. Forgetting that very Gospel is founded on the GRACE of God apart from our works.

**ii. Defeatism**

1. Im a second class citizen in the kingdom because I don't do that
  - a. I haven't accomplished that
  - b. Or had that many people follow me.
2. This is not from God. Rest in the pleasure of God for you in Christ.
3. And cease your striving.
4. Take hold of the rest he has for you.
5. A rest that can actually energize and motivate a life for faithful living.

c. And as we followers wait for King Jesus to return, we are **to faithfully and courageously live for him in our culture – using the gifts** and resources he's given us for his purposes and his glory.

**i. What gifts has he given us?**

1. THE HOLY SPIRIT
2. Money & Possessions
3. The Good News
4. Spiritual Gifts
5. Time
6. Talents
7. Abilities and Skills
8. Our personalities
9. Our networks of relationships
10. Our positions of influence

- ii. ALL THESE are ultimately from God, and not ourselves.
- iii. And we are to use them openly and freely
  1. Called to faithfulness

**XIX. PAUSE AND ANSWER: What gifts do I have now that could be used for Christ's purposes?**

a. 1 Peter 4:10-11

b. <sup>10</sup> Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. <sup>11</sup> If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

- i. If you have home repair skills, consider how to use them for the blessing of others in Christ's name
- ii. If you can repair cars, help those in need who can't afford repairs
- iii. If you're gifted in administration, help organize and coordinate care for the sick and the needy
- iv. With whatever financial resources you've been given by God, steward them like He would, with an eye to be generous and share with those in need.
- v. Give sacrificially to the church and to organizations that care for the needy
- vi. If you've got a respected name in our community, consider how you could use that to bring honor to Jesus and build others up
- vii. If you've been given a passion and aptitude for thinking critically about issues, do so wisely as one devoted to Christ.
- viii. If you've been gifted as an encourager, then seek to give courage and care in Christ's name.
- ix. If you've been given the gift of children, parent them as our Heavenly father does you.
- x. If you've been given the "gift" of singleness – a gift that often doesn't seem like one – then use your singleness for the Glory of God, offering your time and care
- xi. If you have the gift of GAB, then strike up conversations with neighbors and coworkers. Wisely direct conversation to deeper matters and look for opportunities to speak of Jesus.

c. It always seeks the good of the other ABOVE the good of self

- i. Is gracious and generous

ii. Sacrificial

1. **Love your enemies.** Bless those who persecute you.
2. **Phil 2:5-11**
3. **have the** same mindset as Christ Jesus:
4. <sup>6</sup>Who, being in very nature God,  
     did not consider equality with God something to be used to his own  
     advantage;  
<sup>7</sup> rather, he made himself nothing  
     by taking the very nature of a servant,  
     being made in human likeness.  
<sup>8</sup> And being found in appearance as a man,  
     he humbled himself  
     by becoming obedient to death—  
     even death on a cross!
5. <sup>9</sup> Therefore God exalted him to the highest place  
     and gave him the name that is above every name,  
<sup>10</sup> that at the name of Jesus every knee should bow,  
     in heaven and on earth and under the earth,  
<sup>11</sup> and every tongue acknowledge that Jesus Christ is Lord,  
     to the glory of God the Father.

d. Ending Qs:

- i. How am I choosing to live now in the waiting?
- ii. What gifts do I have now that could be used for Christ's purposes?
- iii. **What's one thing I'm sensing God calling me to do in response to this teaching?**