

Shalom AZ Ministries

In Pursuit of Israel's Redemption



Promise or Panic: Which Voice Will You Trust?

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Devotion and Discussion Questions

Key Texts (TLV): Num. 13-14; Deut. 1:20-22; Heb. 3:7-19; Psalm 95

Most of us know what it feels like to live in the tension of waiting. We wait for answers, for breakthrough, for healing, for change, for justice, for things to finally be made right. And waiting can reveal a lot about us. It can reveal what we believe, what we fear, what we are clinging to, and whether we really trust the One who said He is coming back.

In Luke 19, Yeshua's followers are nearing Jerusalem, and they suppose the Kingdom of God is about to appear immediately. They have been walking with Him through the in-between, through Samaria, through hostile territory, and now Jerusalem is in sight. Surely this is the moment. Surely the glory of the Kingdom is about to break in. But Yeshua tells them a parable to prepare them for more in-between time. The nobleman is here now, he is going away, and he is coming back as king. In the meantime, while they what are his servants supposed to be doing?

1. WHILE WE WAIT, REMEMBER THE WORLD IS IN REBELLION AGAINST GOD'S RULE

Yeshua says, "A certain nobleman went to a faraway land to receive for himself a kingdom and then return" (Lk. 19:12). Then He tells us, "But his citizens detested him and they sent a delegation after him, saying, 'We don't want this fellow to reign over us!'" (Lk. 19:14). That sentence reveals something central to the whole biblical story: God wants us, but in our natural condition, we do not want God. We were created by God and for God, but we are estranged from Him, separated from Him, and yet He relentlessly pursues a restored relationship with us.

The Lord did not wait for us to come up with the solution to the problem that we were sinners in need of atonement. He devised the plan in His own heart. He spoke to Abraham, Isaac, Jacob, and Moses. He delivered Israel from Egypt when they were so discouraged by bondage they could hardly imagine freedom. He came to us first. But the evidence of human rebellion is overwhelming. From the golden calf to the wilderness grumbling, from Baal and Asherah to the gods of our own age, humanity keeps saying, "We don't want this fellow to reign over us." While we wait for the return of the King, we must remember that the world is not neutral toward His rule. The natural posture of the self-centered human heart is to throw off God's rule and let self rule.

2. WHILE WE WAIT, HE EXPECTS US TO RISK OURSELVES AND OPENLY IDENTIFY WITH HIS RULE.

The nobleman calls ten servants, gives them each a mina, and says, "Do business until I come back" (Lk. 19:13). This was not a private assignment in a safe environment. The servants knew their master was hated. They knew the citizens were sending a delegation to oppose his reign. To do business in his name during his absence

meant they would have to publicly identify themselves with a ruler their world rejected. They could not remain invisible and faithful at the same time.

This is the real challenge of the parable. It would be easy for them to identify themselves with the nobleman after he returned with kingly authority. The test was whether they would stand as his servants while he was away, when loyalty was costly and public identification was risky. In the same way, Yeshua calls us to live boldly and publicly as His servants in the in-between. We are not called to become wolves in the midst of wolves, but to be like the Lamb in the midst of wolves. We use what He has entrusted to us, unashamed of Him, unafraid of His enemies, and confident that He will return.

3. WHILE WE WAIT, HE EXPECTS US TO BE FAITHFUL

When the nobleman returns after receiving the kingdom, he calls his servants to give an account. The first servant says, *“Master, your one mina has made ten”* (Lk. 19:16). The second says, *“Your mina, Master, made five”* (Lk. 19:18). Notice what they do not say. They do not say, “Look what I produced.” They say, “Your mina has produced.” They understand that the resources belonged to the master, the opportunity came from the master, and the increase was credited to the master. Their task was faithfulness.

The master commends and rewards them not because they produced the exact same amount, but because they were faithful with what had been entrusted to them. The one who had been faithful with little was entrusted with much. But the unfaithful servant hid the mina in a handkerchief. He claimed fear, but his actions revealed something deeper: he did not truly know the generous heart of his master, and he was not willing to risk himself in loyalty to him. Often, the way we live influences how we see God. Faithfulness comes from trusting the Master’s character, using His resources for His purposes, and refusing to bury what He has placed in our hands.

CONCLUSION

This parable is not a call to fear-driven performance, but to faithful allegiance. We belong to the King. We carry His name. We have His resources. We have His message. And we are called to do His business until He comes. And what is the Master’s business? Yeshua told us right before He gave this parable: *“For the Son of Man came to seek and to save the lost”* (Lk. 19:10). While we wait, we are to walk as He walked through the hostile territory of the in-between. We are to seek the lost, love the broken, proclaim the Kingdom, and stand openly with the One the world rejects. The King is coming. So while we wait, let us stand and be counted. Let us risk ourselves for His rule. Let us be faithful with what He has entrusted to us.

Perhaps the Holy Spirit is revealing that you have wanted the benefits of God without surrendering to His rule. Maybe, if you are honest, your heart has said in subtle ways, “I do not want this fellow to reign over me.” You may believe in God, speak about God, and even serve in religious spaces, but still resist His authority over your desires, your decisions, your relationships, your money, your time, your future, and your identity.

Today is the day to stop resisting the King who came to seek and save the lost. Yeshua is not trying to crush you under His rule; He is calling you into life. But life comes through surrender. He said, *“If anyone wants to follow Me, he must deny himself, take up his cross every day, and follow Me”* (Lk. 9:23). So come before Him honestly. Repent where you have resisted His reign. Offer Him what you have buried. Ask Him to make you faithful while you wait. The King is coming, and today He is calling you to belong fully to Him.

DISCUSSION QUESTIONS:

1. In Luke 19:14, the citizens say, *“We don’t want this fellow to reign over us!”* Where do you see that same spirit of rebellion against God’s rule in the world today?
2. Why is it important to remember that rebellion against God is not a “Jewish problem,” a “Gentile problem,” or a “pagan problem,” but a human problem?
3. The servants were called to do business in the name of a rejected master. What are some modern situations where openly identifying with Yeshua may feel costly or risky? Are there even seemingly “religious” settings in which identifying with heart of Yeshua’s “Deny-yourself” message in action could feel emotionally risky?
4. What has the Lord entrusted to you—time, gifts, relationships, influence, resources, testimony—that you may be tempted to “hide in a handkerchief”?
5. The faithful servants said, “Your *mina* has produced,” not “I produced.” How can we serve faithfully without taking credit for what only God can produce?

CLOSING PRAYER:

ADONAI, we thank You that You came to seek and to save the lost. Thank You that You pursued us before we ever pursued You, and that Your mercy reached for us while we were still resisting Your rule. Forgive us for the places where we have wanted You near enough to bless us, but not near enough to reign over us.

Teach us to be faithful while we wait. Give us courage to stand openly with Yeshua in a world that does not want Him to reign. Help us not to bury what You have entrusted to us, but to use our lives, our gifts, our resources, and our witness for Your Kingdom. May we be found faithful when the King returns.

B’Shem Yeshua, In the name of Yeshua, amen.