

## Waiting Well (Part 2)

### *The Parable of the Pounds*

Luke 19:11-27; Coast Community Church; Pastor Earl Miles; 9-1-19

#### **The Call of God**

There are three things that God calls us to do:

- God calls us to rest in Jesus (for pardon and perfection).
- God calls us to hope in God (for help and happiness).
- God calls us to pursue love (by trusting and obeying His Word).

#### **The Text**

<sup>11</sup> While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. <sup>12</sup> So He said, “A nobleman went to a distant country to receive a kingdom for himself, and *then* return. <sup>13</sup> And he called ten of his slaves, and gave them ten minas and said to them, ‘Do business *with this* until I come *back*.’ <sup>14</sup> But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ <sup>15</sup> When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. <sup>16</sup> The first appeared, saying, ‘Master, your mina has made ten minas more.’ <sup>17</sup> And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’ <sup>18</sup> The second came, saying, ‘Your mina, master, has made five minas.’ <sup>19</sup> And he said to him also, ‘And you are to be over five cities.’ <sup>20</sup> Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup> for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’ <sup>22</sup> He \*said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? <sup>23</sup> Then why did you not put my money in the bank, and having come, I would have collected it with interest?’ <sup>24</sup> Then he said to the bystanders, ‘Take the mina away from him and give it to the one who has the ten minas.’ <sup>25</sup> And they said to him, ‘Master, he has ten minas *already*.’ <sup>26</sup> I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. <sup>27</sup> But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.” – Luke 19:11-27

#### **The Parable of the Pounds**

<sup>11</sup> While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. (11)

- The Jewish people were waiting for the earthly kingdom of God and the overthrow of the Romans.

- They expected Jesus, as the promised Messiah, to arrive in Jerusalem and establish his kingdom on earth and liberate Israel from their enemies.
- Jesus told the parable of the pounds (minas) in order to let them know that they needed to wait for the kingdom of God (that it was not going to come right away) and they needed to wait in a certain way.

### **Three Groups in the Parable**

- Those who hate the king. (outside the visible Church)
- Those who are unfaithful to the king. (inside the visible Church)
- Those who are faithful to the king. (true believers)

### **Three Applications of this Parable**

- Waiting is called for.
- Waiting is not inactivity.
- Waiting well is hoping well.

### **Waiting is Called for:**

- Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. – Mark 15:43
- Wait for the Lord; Be strong and let your heart take courage; Yes, wait for the Lord. – Psalm 27:14
- <sup>9</sup> For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, <sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the wrath to come. – 1 Thessalonians 1:9-10

### **Waiting well is hoping well.**

<sup>20</sup> Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup> for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’ <sup>22</sup> He \*said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? <sup>23</sup> Then why did you not put my money in the bank, and having come, I would have collected it with interest?’ (20-23)

*Why was the unfaithful servant ‘unfaithful’?*

It was the difference between hope and hopelessness.

And the hope or hopelessness was determined by what they believed about the nobleman/king/master.

Waiting well requires an affection for [rather than an aversion to] the God who rules that produces hope in His rule.

Obedience of faith (hope in the promises). Faithful waiting is driven by hope and faithless waiting is driven by hopelessness. Working in light of a promised reward.

“And now, Lord, for what do I **wait**? My hope is in You. – Psalm 39:7

My soul, **wait** in silence for God only, For my hope is from Him. – Psalm 62:5

They all **wait** for You To give them their food in due season. – Psalm 104:27

I **wait** for the Lord, my soul does **wait**, And in His word do I hope. – Psalm 130:5

My soul **waits** for the Lord More than the watchmen for the morning; *Indeed, more than* the watchmen for the morning. – Psalm 130:6

The Lord favors those who fear Him, Those who **wait** for His lovingkindness. – Psalm 147:11

Yet those who **wait** for the Lord Will gain new strength; They will mount up *with* wings like eagles, They will run and not get tired, They will walk and not become weary. – Isaiah 40:31

“Kings will be your guardians, And their princesses your nurses. They will bow down to you with their faces to the earth And lick the dust of your feet; And *you* will know that I am the Lord; Those who hopefully **wait** for Me will not be put to shame. – Isaiah 49:23

For from days of old they have not heard or perceived by ear, Nor has the eye seen a God besides You, Who acts in behalf of the one who **waits** for Him. – Isaiah 64:4

But as for me, I will watch expectantly for the Lord; I will **wait** for the God of my salvation. My God will hear me. – Micah 7:7

And so, having patiently **waited**, he obtained the promise. – Hebrews 6:15

Therefore be patient, brethren, until the coming of the Lord. The farmer **waits** for the precious produce of the soil, being patient about it, until it gets the early and late rains. – James 5:7

*Why was the unfaithful servant unproductive?*

- Fear: ‘I was afraid that I would miss out by investing my life for you.’ (interest in doing other things)

<sup>20</sup> Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup> for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’ (20-21)

Based on two things:

- Hopelessness: ‘I did not believe I would receive anything from you.’ (unbelief in reward)

<sup>20</sup> Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup> for I was afraid of you, because you are an exacting man; **you take up what you did not lay down and reap what you did not sow.**’ (20-21)

The Fellowship of the Ring

**Bilbo:** You will keep an eye on Frodo, won't you?

**Gandalf:** *Two* eyes, as often as I can spare them.

**Bilbo:** I'm leaving everything to him.

**Gandalf:** What about this ring of yours? Is that staying too?

**Bilbo:** Yes, yes. It's in an envelope over there on the mantelpiece. No, wait... it's right here in my pocket. Isn't that odd, now? And yet, why not? Why shouldn't I keep it?

**Gandalf:** I think you should leave the ring behind, Bilbo. Is that so hard?

**Bilbo:** Well, no... and yes. [*agitated*] Now it comes to it, I don't feel like parting with it! It's mine, I found it! It came to me!

**Gandalf:** There's no need to get angry.

**Bilbo:** Well, if I'm angry, it's your fault! [*to himself*] It's mine... my own... [*Hisses*] My precious...

**Gandalf:** [*alarmed*] "Precious"? It's been called that before, but not by you.

**Bilbo:** [*angry*] Oh, what business is it of yours what I do with my own things?!

**Gandalf:** I think you've had that ring quite long enough.

**Bilbo:** You want it for yourself!

**Gandalf:** *BILBO BAGGINS! DO NOT TAKE ME FOR SOME CONJURER OF CHEAP TRICKS! I AM NOT TRYING TO ROB YOU!* [*gently*] I'm trying to *help* you. [*Bilbo, frightened, hugs Gandalf*] All your long years, we have been friends. Trust me, as you once did. Let it go.

- Hatred: ‘I did not believe you cared about me (unbelief in love) so I did not want to benefit you in anyway.’

<sup>20</sup> Another came, saying, ‘Master, here is your mina, which **I kept put away in a handkerchief;** <sup>21</sup> for I was afraid of you, **because you are an exacting man;** you take up what you did not lay down and reap what you did not sow.’ <sup>22</sup> He \*said to him, ‘**By your own words I will judge you,** you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? <sup>23</sup> **Then why did you not put my money in the bank, and having come, I would have collected it with interest?’** (20-23)

## *Passive-Aggressive Behavior*

‘The term passive-aggressive is defined as **the "unassertive" expression of negative sentiments, feelings of anger, and resentment**. So instead of verbally or physically expressing frustration or anger — or even simply saying "no" when asked to complete a task — someone described as passive-aggressive might **simply act agreeable but then not follow through with completing the task**. Passive-aggressive personality can sometimes seem pretty easy to recognize. In fact, these behaviors were once known as a personality disorder of the same name — passive-aggressive personality disorder. Today, passive-aggressive personality disorder is no longer considered a mental health condition and the diagnosis is not recognized. But that doesn't mean that these personality traits no longer exist. Passive-aggressive behaviors can be truly troubling and may still require medical treatment and help to cope with them. People with passive-aggressive personality traits also tend to, over time, develop feelings of anger. It's not understood why some people behave in a passive-aggressive manner or have chronic passive-aggressive personality characteristics. But it's thought that genetics could play a role, in addition to environment. Some identifiable signs and symptoms of passive-aggressive behaviors include:

- Putting off responsibilities
  - Carrying out responsibilities late, not at all, or inefficiently
  - Sulking
  - "Forgetting" to do things or using forgetfulness as an excuse not to do things
  - Being reluctant to accept others' suggestions
  - Being afraid of those in positions of authority
  - Having pent-up feelings of anger
  - Resenting and blaming other people - Everydayhealth.com
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- The third servant is mistaken that his master is simply a selfish taker.
  - The master/king/lord is kind and generous and gracious. (giving)
  - The master/king/lord brings his servants into his reign. (those who want God's reign, graciously share God's reign; those who reject God's reign, receive the just consequences)
  - Those who 'hate' God are those who oppose or are the 'enemies' of God (as in Luke 1:71)
  - 'Whoever will not be ruled by the grace of Christ will be ruined by the wrath of Christ.' – Matthew Henry

<sup>14</sup> *It was* also about these men *that* Enoch, *in* the seventh *generation* from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, <sup>15</sup> to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” – Jude 1:14-15

<sup>24</sup> “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed*.’ <sup>25</sup> And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’ – Matthew 25:24-25

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’”

<sup>2</sup> The woman said to the serpent, “From the fruit of the trees of the garden we may eat; <sup>3</sup> but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” <sup>4</sup> The serpent said to the woman, “You surely will not die! <sup>5</sup> For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” – Genesis 3:1-5

You have said, ‘It is vain to serve God; and what **profit** is it that we have kept His charge, and that we have walked in mourning before the Lord of hosts?’ – Malachi 3:14

If from human motives I fought with wild beasts at Ephesus, what does it **profit** me? If the dead are not raised, let us eat and drink, for tomorrow we die. – 1 Corinthians 15:3

### **Three questions for this week:**

‘To you, ...

Is God a ‘terror’?

Is God a ‘tool’?

Is God a ‘treasure’?

#### **To you, is God a ‘terror’?**

But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’ (14)

*What is a ‘terror’?*

A ‘terror’ is someone or something that threatens to take what is precious to us or to stand in the way of what we need and desire or to inflict upon us pain or to give us what we deserve.

God can be a ‘terror’ to us (someone we want to get away from) because we think God delights to punish our failures (instead of showing us mercy) and to prevent us from being truly happy.

[Martin Luther presiding over his first Roman Catholic Mass] ‘I was utterly stupefied and terror-stricken. I thought to myself, ‘Who am I that I should lift up mine eyes or raise my hands to the divine majesty? For I am dust and ashes and full of sin, and I am

speaking to the living, eternal and true God.’ Holy terror crushed him ... - Steven Lawson

‘I confess I never thoroughly saw the meaning of this parable till I was directed by an eminent expositor to a passage in Josephus, which, if it be not the key of it, is a wonderfully close example of a class of facts which, no doubt, often occurred in the Roman Empire in our Savior’s day. Herod, you know, was king over Judea, but he was only a subordinate king under the Roman emperor. Caesar at Rome made and unmade kings at his pleasure. When Herod died he was followed by his son Archelaus, of whom we read in Matthew’s account of our Lord’s infancy that when Joseph heard that Archelaus was king in Judea in the room of his father Herod, he was afraid to go thither. This Archelaus had no right to the throne till he obtained the sanction of Caesar, and therefore he took a ship with certain attendants, and went to Rome, which in those days was a far country, that he might receive the kingdom and return. While he was on the way his citizens, who hated him, sent an ambassador after him, so has the Revised Version correctly worded it, and this ambassador bore this message to Caesar—“We will not that this man reign over us.” The messengers represented to Caesar that Archelaus was not fit to be king of the Jews. Certain of the pleadings are recorded in Josephus, and they show that barristers nineteen hundred years ago pleaded in much the same style as their brethren of today. The people were weary of the Herods, and preferred anything to their cruel rule. They even asked that Judea might become a Roman province, and be joined to Syria, rather than they should remain under the hated yoke of the Idumaeen tyrants. It is evident that in the case of Archelaus his citizens hated him, and said, “We will not have this man to reign over us.” It pleased Caesar to divide the kingdom, and to put Archelaus on the throne as ethnarch, or a ruler with less power than a king. When Archelaus returned, he took fierce revenge upon those who had opposed him, and rewarded his faithful adherents most liberally. This story of what had been done thirty years before would, no doubt, rise up in the recollection of the people when Jesus spoke, for Archelaus had built a palace for himself very near to Jericho, and it may be that under the walls of that palace the Savior used the event as the basis of His parable. Those who lived in our Lord’s day must have understood His allusions to current facts much better than we do who live nineteen centuries later. The providence of God provided that observant Jew, Josephus, to store up much valuable information for us. Read the passage in his history, and you will see that even the details tally with this parable. There is the story. The Savior, without excusing Archelaus or commending him in the least degree, simply makes his going to Rome an illustration. Here is a noble personage who is to be a king, but to obtain the throne he must journey to the distant court of a superior power. While he is going, his citizens so hate him that they send an ambassador to oppose his claims, for they will not have him for their king. However, he receives the kingdom, and returns to rule it. When he does so, he rewards those who have been faithful to him, and he punishes with overwhelming destruction those who have tried to prevent his reigning. There is the story—let me further interpret it. – Spurgeon, *The Servants and the Pounds*

Marilyn Manson (American singer and songwriter):

‘The 1997 MTV Music Video Awards aired on September 4, 1997. The broadcast included performances from 10 other acts including Jewel, U2, Beck and the Spice Girls. Marilyn Manson was the final act to perform closing out the show. Taking to the stage as a marching band played "Hail to the Chief", Manson approached a podium which featured the words ANTICHRIST SVPERSTAR along with his Superstar Shock logo (a riff off a European fascist symbol) wearing a black fur coat. He directly addressed the audience of Hollywood elites with:

*"My fellow Americans, we will no longer be oppressed by the fascism of Christianity. And we will no longer be oppressed by the fascism of beauty. As I see you all sitting out there trying your hardest not to be ugly, trying your hardest not to fit in, trying your hardest to earn your way into Heaven, but let me ask you—do you want to be in a place that's filled with a bunch of [crude word for undesirables]?" – vice.com*

Fascism = an authoritarian form of government that is an absolute and oppressive dictatorship that eliminates individual freedoms

The exercise of justice is joy for the righteous, But is **terror** to the workers of iniquity. – Proverbs 21:15

Enter the rock and hide in the dust From the **terror** of the Lord and from the splendor of His majesty. – Isaiah 2:10

“There is **no fear of God** before their eyes.” – Romans 3:18

Behold, the eye of the Lord is on those who **fear** Him, On those who hope for His **lovingkindness**, - Psalm 33:18

<sup>13</sup> “Your words have been arrogant against Me,” says the LORD. “Yet you say, ‘What have we spoken against You?’ <sup>14</sup> You have said, ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts? <sup>15</sup> So now we call the arrogant blessed; not only are the doers of wickedness built up but they also test God and escape.’” <sup>16</sup> Then those who feared the LORD spoke to one another, and the LORD gave attention and heard *it*, and a book of remembrance was written before Him for those who fear the LORD and who esteem His name. <sup>17</sup> “They will be Mine,” says the LORD of hosts, “on the day that I prepare *My* own possession, and I will spare them as a man spares his own son who serves him.” <sup>18</sup> So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him. – Malachi 3:13-18

Why are the nations in an uproar And the peoples devising a vain thing? <sup>2</sup> The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, <sup>3</sup> “Let us tear their fetters apart And cast away their cords from us!” <sup>4</sup> He who sits in the heavens laughs, The Lord scoffs at them. <sup>5</sup> Then He will speak to them in His anger And terrify them in His fury, saying, <sup>6</sup> “But as for Me, I have installed My King Upon Zion, My holy mountain.” <sup>7</sup> “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son,



Today I have begotten You. <sup>8</sup> ‘Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your possession. <sup>9</sup> ‘You shall break them with a rod of iron, You shall shatter them like earthenware.’” <sup>10</sup> Now therefore, O kings, show discernment; Take warning, O judges of the earth.

<sup>11</sup> Worship the LORD with reverence And rejoice with trembling.

<sup>12</sup> Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him! – Psalm 2:1-12

<sup>26</sup> For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. <sup>28</sup> Anyone who has set aside the Law of Moses dies without mercy on *the testimony of* two or three witnesses. – Hebrews 10:26-28

<sup>30</sup> For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” <sup>31</sup> It is a terrifying thing to fall into the hands of the living God. – Hebrews 10:30-31

When the disciples heard *this*, they fell face down to the ground and were **terrified**. – Matthew 17:6

#### □ **To you, is God a ‘tool’?**

<sup>20</sup> Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; <sup>21</sup> for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’ (20-21)

*What is a ‘tool’?*

A ‘tool’ is something or someone we use to serve our interests and dispose of when it fails to serve those interests or is no longer needed to get what we want.

An idol is a ‘tool god’ that is shaped by our ‘tools’ in order to produce what we want.

‘God’ is to serve our interests, we do not serve His interests.

Question: "What does the Bible say about the prosperity gospel?"

Answer: In the prosperity gospel, also known as the “Word of Faith Movement,” the believer is told to use God, whereas the truth of biblical Christianity is just the opposite—God uses the believer. Prosperity theology sees the Holy Spirit as a power to be put to use for whatever the believer wills. The Bible teaches that the Holy Spirit is a Person who enables the believer to do God's will. The prosperity gospel movement closely resembles some of the destructive greed sects that infiltrated the early church. Paul and the other apostles were not accommodating to or

conciliatory with the false teachers who propagated such heresy. They identified them as dangerous false teachers and urged Christians to avoid them. ...

A favorite term of prosperity gospel teachers is “positive confession.” This refers to the teaching that words themselves have creative power. What you say, prosperity teachers claim, determines everything that happens to you. Your confessions, especially the favors you demand of God, must all be stated positively and without wavering. Then God is required to answer (as though man could require anything of God!). Thus, God's ability to bless us supposedly hangs on our faith. James 4:13-16 clearly contradicts this teaching: “Now listen, you who say, ‘Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.’ Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.” Far from speaking things into existence in the future, we do not even know what tomorrow will bring or even whether we will be alive. – gotquestions.org

Listen to the words of Robert Tilton, one of its best-known spokesmen: “I believe that it is the will of God for all to prosper because I see it in the Word, not because it has worked mightily for someone else. I do not put my eyes on men, but on God who gives me the power to get wealth.” Teachers of the prosperity gospel encourage their followers to pray for and even demand material flourishing from God.

The driving force behind this teaching on giving is what prosperity teacher Robert Tilton referred to as the “Law of Compensation.” According to this law—purportedly based on Mark 10:30—Christians should give generously to others because when they do, God gives back more in return. This, in turn, leads to a cycle of ever-increasing prosperity.

Prosperity gospel preachers often note we “have not because we ask not” (James 4:2). They encourage us to pray for personal success in all areas of life. As Creflo Dollar writes, “When we pray, believing that we have already received what we are praying, God has no choice but to make our prayers come to pass. . . . It is a key to getting results as a Christian.” – gotquestions.org

Then some elders of Israel came to me and sat down before me. <sup>2</sup> And the word of the LORD came to me, saying, <sup>3</sup> “Son of man, these men have set up their idols in their hearts and have put right before their faces the stumbling block of their iniquity. Should I be consulted by them at all? <sup>4</sup> Therefore speak to them and tell them, ‘Thus says the Lord GOD, “Any man of the house of Israel who sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet, I the LORD will be brought to give him an answer in the matter in view of the multitude of his idols, <sup>5</sup> in order to lay hold of the hearts of the house of Israel who are estranged from Me through all their idols.”’ <sup>6</sup> “Therefore say to the house of Israel, ‘Thus says the Lord GOD, “Repent and turn away from your idols and turn your faces away from all your abominations. <sup>7</sup> For anyone of the house of Israel or of the immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet to inquire of Me for

himself, I the LORD will be brought to answer him in My own person. <sup>8</sup> I will set My face against that man and make him a sign and a proverb, and I will cut him off from among My people. So you will know that I am the LORD. – Ezekiel 14:1-8

<sup>15</sup> Also I swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands, <sup>16</sup> because they rejected My ordinances, and as for My statutes, they did not walk in them; they even profaned My sabbaths, for their heart continually went after their idols. <sup>17</sup> Yet My eye spared them rather than destroying them, and I did not cause their annihilation in the wilderness. – Ezekiel 20:15-17

For the customs of the peoples are delusion; Because it is wood cut from the forest, The work of the hands of a craftsman with a cutting **tool**. – Jeremiah 10:3

<sup>12</sup> The man shapes iron into a cutting tool and does his work over the coals, fashioning it with hammers and working it with his strong arm. He also gets hungry and his strength fails; he drinks no water and becomes weary. <sup>13</sup> *Another* shapes wood, he extends a measuring line; he outlines it with red chalk. He works it with planes and outlines it with a compass, and makes it like the form of a man, like the beauty of man, so that it may sit in a house. <sup>14</sup> Surely he cuts cedars for himself, and takes a cypress or an oak and raises *it* for himself among the trees of the forest. He plants a fir, and the rain makes it grow. <sup>15</sup> Then it becomes *something* for a man to burn, so he takes one of them and warms himself; he also makes a fire to bake bread. He also makes a god and worships it; he makes it a graven image and falls down before it. <sup>16</sup> Half of it he burns in the fire; over *this* half he eats meat as he roasts a roast and is satisfied. He also warms himself and says, “Aha! I am warm, I have seen the fire.” <sup>17</sup> But the rest of it he makes into a god, his graven image. He falls down before it and worships; he also prays to it and says, “Deliver me, for you are my god.” – Isaiah 44:12-17

If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your **tool** on it, you will profane it. - Exodus 20:25

He took *this* from their hand, and fashioned it with a graving **tool** and made it into a molten calf; and they said, “This is your god, O Israel, who brought you up from the land of Egypt.” – Exodus 32:4

The house, while it was being built, was built of stone prepared at the quarry, and there was neither hammer nor axe nor any iron **tool** heard in the house while it was being built. – 1 Kings 6:7

#### □ Is God a ‘treasure’?

*What is a ‘treasure’?*

A ‘treasure’ is something or someone of great value to us, regardless of the pain we must endure to enjoy it or the achievement of our interests in its service. A ‘treasure’ is something or someone we see as fueling our satisfaction, not standing in the way of it. A ‘treasure’ is something or someone we seek to serve rather than use for our own selfish interests.

Who is among you that fears the Lord, That obeys the voice of His servant, That walks in darkness and has no light? Let him trust in the name of the Lord and rely on his God. – Isaiah 50:10

The Lord favors those who fear Him, Those who wait for His lovingkindness. – Psalm 147:11

And He will be the stability of your times, A wealth of salvation, wisdom and knowledge; The fear of the Lord is his treasure. – Isaiah 33:6

for where your treasure is, there your heart will be also. – Matthew 6:21

“The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again*; and from joy over it he goes and sells all that he has and buys that field. – Matthew 13:44

in whom are hidden all the treasures of wisdom and knowledge. – Colossians 2:3

‘We don’t receive Jesus in a saving way when we receive him as a ticket out of hell or into heaven. He’s not a ticket; he’s a treasure. He’s not a ticket to heaven; *he is heaven*. He’s what makes heaven *heaven*. It’s a devastating question when I go around and ask groups, “What if you could go to heaven someday, and you would have perfect health, perfect mental presence, no depression anymore, all the friends you want there, and every kind of leisure you can imagine, but Jesus is not there. Would that be okay? And it’s scary how many people think, “That’s kind of what I thought heaven was.” That’s not what heaven is. Jesus is heaven. If you are trying to receive Jesus as a way to get what you want — but not him — you’re not receiving Jesus. You’re using Jesus. – John Piper, *Are You Just Using Jesus?*