

Luke 19:11-27

**Introduction:** This seems to take place while Jesus is still in Jericho. It addresses the question, how should disciples function while the King is absent following His resurrection and before His return? Clearly the Kingdom is understood as being postponed till a later time.

- 1) Luke gives us both the setting and the reasons for this parable—19:11 <sup>11</sup> *Now while they were listening to these things, He proceeded to tell a parable,*
  - a) Reason # 1—*because He was near Jerusalem*
    - i) In Jericho, about a 6+-hour walk, all uphill
  - b) Reason # 2—*and because they presumed the kingdom of God was going to appear immediately.*
    - i) Inaccurate assumptions have always been commonplace, even among believers.
    - ii) They have false expectations about Jesus and the Kingdom.
  - c) This is **not** the same as the parable in Matthew 25:14-30. Jesus prepares them so that when they arrive in Jerusalem, they are not disappointed that the kingdom is not established.
  
- 2) Jesus corrects their wrong thinking about the immediate establishment of the kingdom. There will be a delay, and they need to be busy during that delay.—19:12-14 <sup>12</sup> *Therefore He said,*
  - a) The delay in establishing the kingdom—19:12-13 “*A certain nobleman (Jesus) went to a distant country to receive for himself a kingdom and then return. <sup>13</sup> And having summoned ten of his bondslaves (the believing disciples), he gave them ten minas (one each), and said to them, ‘Do business (make a profit) until I come back.’*
    - i) All rulers had their kingdoms delegated to them by Rome. This happened with Herod the Great going to Mark Anthony. This also happened to Archelaus, son of Herod the Great, around the time Jesus was a small child. BTW, Archelaus had built a palace in Jericho.
    - ii) One mina was equal to about 100 days (3+ months) wages. Everyone received the same amount; one mina per person.
    - iii) Jesus goes to receive a kingdom, but it will not be established until His return. Today He functions as our High Priest at the Father’s right hand.
  - b) Hatred is demonstrated toward the King—19:14 <sup>14</sup> *But his citizens (Jewish people in general) hated him, and sent a delegation after him, saying, ‘We do not want this one to reign as king over us.’*
    - i) The Jews hated Archelaus because he murdered 3,000 Jews on Passover.
  
- 3) The King holds His servants accountable—19:15-23
  - a) The King exercises His rightful authority—19:15 <sup>15</sup> *And it happened when he returned, having received the kingdom, he then said for these bondslaves, to*

*whom he had given the money, to be summoned to him, so that he might know what they had earned by trading.*

- b) The King hears the accounting—19:16-23
- i) Faithful bonds slave # 1: one plus ten; 1,000% profit—19:16-17
- (1) The humble report—<sup>16</sup> *So the first one arrived, saying, ‘Sir, your mina (not “my effort”) has earned ten minas more.’*
- (2) The proportionate reward—<sup>17</sup> *And he said to him, ‘Well done, good bonds slave! Because you were faithful in a very little, you will have authority over ten cities.’*
- (a) A Jewish saying: the reward of duty done is a duty to be done.
- ii) Faithful bonds slave # 2: one plus five; 500% profit—19:18-19
- (1) The humble report—<sup>18</sup> *And the second came, saying, ‘Your mina (not “my effort”), sir, has made five minas.’*
- (2) The proportionate reward—<sup>19</sup> *And he said to him also, ‘**You** (emphatic) also will be over five cities.’*
- iii) Unfaithful bonds slave # 3: one plus none; 0% profit—19:20-23
- (1) The irresponsible report, blaming the King!—19:20-21 <sup>20</sup> *Then another (of a different kind) came, saying, ‘Sir, look! Here is your mina, which I have kept put away in a handkerchief; <sup>21</sup> because I was afraid of you, because you are an exacting man. You take out what you did not deposit and harvest what you did not sow.’*
- (a) He shows disobedience and infidelity to the command. He doesn’t protect the King’s mina (how secure is a hanky?). He demonstrates the wrong attitude to the ruler. He misrepresents the King’s character and then excuses his own sinful behavior for not loving and obeying the King.
- (b) How dare he judge and blame the King for his own laziness! The King’s response to the first two slaves proves this man wrong.
- (c) If his assessment of the King is right, then he should have done something to gain the King’s pleasure; if his assessment is wrong, then he has insulted the King and failed to obey Him. (Bock)
- (2) The King wisely expose the illegitimate claim—19:22-23 <sup>22</sup> *And he said to him, ‘By your own words I will judge you, you unacceptable [poneros] bonds slave. You knew that **I** (emphatic) was an exacting man, taking out what I did not deposit and harvesting what I did not sow. <sup>23</sup> Why then did you not put my money in the bank, and **I** (emphatic), when I returned, might have collected it with interest?’*
- (a) NB what the King does **NOT** say: “I know, fear can be so debilitating. You did the best you could.”
- (b) NB what the King **DOES** say: He calls him unacceptable and holds him accountable for his obedience.
- (c) One could often get 4-12% interest at a bank in their day.
- 4) Jesus explains the King’s behavior—19:24-27 <sup>24</sup> *And he said to the bystanders,*

- a) Concerning the self-justifying bondsman—19:24-26
    - i) The King commands redistribution—19:24
      - (1) *'Take the mina from him, and give it to the one who has ten minas.'*
      - (2) The additional mina equals more responsibility for the slave.
    - ii) The crowd's shocked reaction—19:25 <sup>25</sup> *But they said to him, 'Sir, he has ten minas.'* (The more than imply that this justice is unfair)
    - iii) The King's unnecessary, condescending explanation of His response—19:26 (He owes an explanation to no one)
      - (1) Stated positively—<sup>26</sup> *For I tell you<sup>pl</sup>, that to everyone who has will be given;*
      - (2) Stated negatively—*but from the one who does not have, even what he has will be taken away from him.*
  - b) Concerning the rebellious citizens from 19:14—19:27
    - i) Command # 1 rooted in their rebellion—19:27a <sup>27</sup> *But bring here those enemies of mine who did not want me to reign as king over them,*
      - (1) Israel is currently officially at enmity with King Jesus until He returns.
    - ii) Command # 2 rooted in His righteousness—19:27b *and execute them in front of me.'*
- 5) Things for us to remember:
- a) Jesus has gone away to receive His Kingdom from the Father, and we as His servant/disciples must faithfully do His business until He returns.
  - b) Jesus has gone away to receive His Kingdom from the Father, and we as His servant/disciples will be held accountable when He returns.
  - c) Jesus has gone away to receive His Kingdom from the Father, and those who reject Him will be judged when He returns. There are eternal consequences for those who reject Jesus Christ.
    - i) The secretive, unfaithful bondsman rejected the King and did not obey Him.
    - ii) The openly rebellious citizens rejected the King and did not submit to Him.