

Luke 19:11-27

⁹Jesus said to him, "Today salvation has come to this house, because this man too is a son of Abraham. ¹⁰For the Son of Man came to seek and to save the lost."

¹¹While the people were listening to this, Jesus proceeded to tell them a parable, because He was near Jerusalem and they thought the kingdom of God would appear imminently.

¹²So He said, "A man of noble birth went to a distant country to lay claim to his kingship and then return. ¹³Beforehand, he called ten of his servants and gave them ten minas. 'Conduct business with this until I return,' he said.

¹⁴But his subjects hated him and sent a delegation after him to say, 'We do not want this man to rule over us.'

¹⁵When he returned from procuring his kingship, he summoned the servants to whom he had given the money, to find out what each one had earned.

¹⁶The first servant came forward and said, 'Master, your mina has produced ten more minas.'

¹⁷His master replied, 'Well done, good servant! Because you have been faithful in a very small matter, you shall have authority over ten cities.'

¹⁸The second servant came and said, 'Master, your mina has made five minas.'

¹⁹And to this one he said, 'You shall have authority over five cities.'

²⁰Then another servant came and said, 'Master, here is your mina, which I have laid away in a piece of cloth. ²¹For I was afraid of you, because you are a harsh man. You withdraw what you did not deposit and reap what you did not sow.'

²²His master replied, 'You wicked servant, I will judge you by your own words. So you knew that I am a harsh man, withdrawing what I did not deposit and reaping what I did not sow?

²³Why then did you not deposit my money in the bank, and upon my return I could have collected it with interest?'

²⁴Then he told those standing by, 'Take the mina from him and give it to the one who has ten minas.'

²⁵'Master,' they said, 'he already has ten!'

²⁶He replied, 'I tell you that everyone who has will be given more; but the one who does not have, even what he has will be taken away from him. ²⁷And these enemies of mine who were unwilling for me to rule over them, bring them here and slay them in front of me.' "

Berean Study Bible

When the Kingdom comes. Luke 19:11-27

Reality of the Kingdom. 19:11-15

God's Kingdom has arrived. Matthew 12:28, Luke 11:20

God's Kingdom will appear. 11-12

Responsibilities within the Kingdom. 19:13-21

Servants are to be reliable. 13

Subjects are in rebellion. 14

Rewards of the Kingdom. 19:17-27

Rewards are proportionate. 16-17, 18-19 "ten minas... ten cities..."

Proportionate for servants. Luke 19:16-17, 18-19

Proportionate for rebels. Luke 12:47-48, Hebrews 10:29

Rewards are permanent. 24-27

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A potted history. Luke 19:11-27

Confusion over the Kingdom. 11 "they thought"

The arrival of the King. 12a "of noble birth" Christmas - Calvary

The proclamation of the King. 12a "lay claim" Resurrection - Ascension - Reign

The coronation of the King. 12b "return" Return

The generosity of the King. 17, 19, "have authority over"

The justice of the King. 24 "take it from him"

The judgement of the King. 27 "slay them"

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Luke 19:11-27

Coronation of the King. 11-12

Conducting business. 13-14

Consistent reward. 15-19

Cancelled reward. 20-25

Conclusion stated. 26-27

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You can see God's Kingdom from here. Luke 19:11-27

Coronation of the King. 19:11-14

Confusion to avoid. 11 "because... they thought..."

Clarification of kingship. 12 "lay claim to his kingship"

Commission to fulfil. 13 "Conduct business with this until I return"

Coming of the King. 19:15-26

Report of my actions. 15 "summoned... to find out what each one had earned"

Reward for my actions. 17 "Well done, good servant, you shall have..."

Rebuke for my inaction. 22 "You wicked servant"

Condemnation by the King. 19:27

Judgement is thorough. 27 "these enemies... bring them here"

Justice is total. 27b "slay them in front of me"

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Face-to-face with facts. Luke 19:11-27

I have royal resources. 19:11-14

Understanding the parable's mina.

Understanding my personal means.

I have personal responsibilities. 19:13-26

I have flexibility with responsibility. 13

I have accountability with responsibility. 15

I have eternal requirements. 19:20-27

The king gives strict justice. 22

The king gives harsh judgement. 27

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Choices always have consequences. Luke 19:11-27

Responsibility. 19:11-14

Anticipation of the Kingdom. 11 "appear imminently"

Coronation of the King. 12 "lay claim to his kingship"

Obligation for the King. 13 "Conduct business"

Recognition. 19:15-21

Coming accountability. 15 "returned... summoned"

Absolute sincerity. 16, 18 "your mina has produced"

Candid inadequacy. 21 "I was afraid"

Recompense. 19:15-27

Rewards for the responsible. 17, 19 "You shall have authority"

Regret for the reluctant. 22-26 "Take the mina from him"

Reprisal for the rebellious. 14, 27 "slay them in front of me"

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When the King comes. Luke 19:11-27

Our King's reign. 19:11-14

Jesus was born King. Matthew 2:1-2

Jesus is the recognised King. Matthew 21:4-5

Jesus is the current King. Ephesians 1:20-22

Jesus is the eternal King. 1 Timothy 1:17

Our King's return. 19:15

Jesus' return is imminent. Revelation 22:12

Jesus' return is unexpected. Matthew 24:44, 25:13

Jesus' return is decisive. Luke 17:34-37

Jesus' return is dramatic. 2 Peter 3:10

Our King's rewards. 19:16-27

Jesus congratulates. 17 "Well done, good servant"

Jesus celebrates. 17 "you have been... you shall have..."

Jesus confirms. 22 "I will judge you by your own words"

Jesus condemns. 27 "slay them in front of me"

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The good news and bad news of the King's return. Luke 19:11-27

Correcting my focus. 19:11-14

Undisclosed timeline. 11 "kingdom of God would appear imminently"

Undisputed Lordship. 12 "to a distant country to lay claim to his kingship"

Unmanaged responsibility. 13 "Conduct business with this until I return"

Ungrateful rebellion. 14 "We do not want this man to rule over us"

Consolidating my duties. 19:15-19

I will see Christ's glory. 15 "When he returned from procuring his kingship"

I will be called to account. 15 "he summoned the servants"

I may be celebrated. 17 "Well done, good servant!"

I will be rewarded. 17, 19 “you shall have authority... you shall have authority”

Confirming Christ’s Lordship. 19:20-27

I must be totally honest. 16,18,21 “I was afraid of you”

I will judge myself. 16,18, 22 “I will judge you by your own words”

I may suffer loss. 24-26 “Take the mina from him... taken away from him”

I must choose my eternity. 27 “bring them here and slay them”

Other possible titles

How much will you risk for God?

The business of the Kingdom

Continue till Jesus comes

The Kingdom is real, even when unrecognised

What business is it of yours? (v13)

Mind your minas

Maximise your mina

Jesus: the God I never knew

Use it or lose it

Doing God’s business

Commentary

Understanding the mina

The king called his servants and gave each of them an amount of money; a mina. ‘Conduct business with this until I return,’ he told them (v13). All ten servants each received an identical amount, a mina. How are we to apply this to our situation? All Christ’s servants each receive equal salvation, so it would be easy, but wrong, to say the mina represents salvation. This is because one of the servants has his mina taken from him and given to another. This would mean salvation could be taken away, and this thought is contrary to other clear passages of Scripture. It would also mean some get double salvation, which is a nonsense thought. Therefore, the mina cannot represent salvation. It must stand for something else.

- The mina cannot represent external factors such as time, or resources, or circumstances, because these external factors are different for each of us depending on where and when we were born, our family of origin, and our length of life. This is because in the parable, each servant received an equal share, but all of us have vastly different external factors.

- Nor can the mina represent internal factors such as talents, skills, or abilities, of individuals, because, once again, we are each entrusted with different quantities and different qualities of all these things. But in the parable, each servant received exactly the same amount; one mina each.
- Nor can the mina represent conceptual factors such as Scripture, or the Old Testament covenants, because these were entrusted, not to individuals, but were corporate treasures of the nation of Israel. At the King's return, He does not give one individual more Scripture, or more covenants. Also, when we look at the context of this parable, in v9-10, we see it is about salvation, not a rebuke to the national leaders of Israel.

It is perhaps best to understand the mina, which is given equally to each, as a symbol of the relationship which the king has with his servants. The king gives of himself equally to his servants. He entrusts his servants with this expression of who he is, of what his kingdom represents, and of his expectations of how his servants are to conduct themselves.

Some of the servants understand who the king is, and how life in his kingdom is meant to flourish. Within their own skills and circumstances, some of the servants grow their relationship-mina five-fold, or ten-fold, and at the king's return their relationship is rewarded.

However, there are some who have the privileges of life in the kingdom, but who fail to make use of their relationship-mina. We might apply this to those who grew up in a Christian home but who failed to embrace Christ personally; or, those who were social Christians, church-goers, nice neighbours, but who never made Christ the centre of their lives. These are the ones who do not truly understand the nature of the king, and who fail to understand his character, v20-21. Their relationship with the king, which he offered to all, is taken from these servants. The future has no relationship-mina with the king. However, the servants who have grown in their relationship are granted additional insights as they see the king dispense his justice, v24-26.

Finally, there are those who are the king's subjects, but who refuse to function as his servants, v14. They live in the king's realm, but refuse the king's rule, and all they receive is the king's justice, v27)

King Jesus

Jesus is King. He is King, here, now, everywhere, and forever. Jesus is declared to be:

“Now to the King eternal, immortal, and invisible, the only God, be honour and glory forever and ever. Amen.” (1 Timothy 1:17)

To ask, ‘when did Jesus become King?’ is a nonsense question. He has always been King. There was never a time when He was not King. He is the Eternal King; eternal past, through to eternal future. When He called the universe into existence, He was its King because He was its Creator. And when He concludes the universe, Jesus will still be Sovereign over all.

There never was, nor ever will be, a time when Jesus is anything other than King of Kings, and Lord of Lords. His royal sovereignty is integral with His Divine nature.

King of the Jews

When Jesus was on earth for His period of ministry, He was King of the Jews, or King of Israel. He inherited this regnal title from His human ancestor, King David, through His earthly, legal father, Joseph of Nazareth.

We note in passing: there seems little distinction between the terms, 'King of the Jews' and 'King of Israel'. The title, 'King of the Jews' is mostly, but not exclusively used by Gentiles: Wise Men from the East (Matthew 2:1-2); the accusers at His trial (John 18:33-34), Pontus Pilate (Mark 15:9, John 18:39), and the Roman soldiers who mocked and beat Him (Matthew 27:29, Mark 15:18, Luke 23:37, John 19:3). The variant title, 'King of Israel' is used only by Jews: Nathaniel (John 1:49), the crowds at the Triumphal Entry (John 12:13), and by the Jewish religious leaders at the crucifixion (Matthew 27:42, Mark 15:32).

After Jesus was born, it was foreigners who first acknowledged His Kingship.

After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the East arrived in Jerusalem, asking, "Where is the One who has been born King of the Jews? We saw His star in the East and have come to worship Him."
(Matthew 2:1-2)

The Jews had a king over them: King Herod the Great. However, Herod was not a descendant of David. In fact, he was not even Jewish. He was an Idumean; a usurper; a false claimant to the crown.

Jesus always accepted the title of King. When Nathanael said to Him, "You are the King of Israel" (John 1:49), Jesus did not deny it or rebuke him. In His trial, Jesus confirmed to Pilate that 'King of the Jews' was a legitimate title for Him (Matthew 27:11, Mark 15:2, Luke 23:3).

Jesus went so far as to proclaim Himself as King of the Jews or King of Israel. This occurred at His Triumphal Entry into Jerusalem, He was deliberately fulfilling Zechariah 9:9 "See, your King comes to you, righteous and victorious, humble and riding on a donkey," This prophecy was declared fulfilled in Matthew 21:4-5, "This took place to fulfill what was spoken through the prophet: 'Say to the Daughter of Zion, "'See, your King comes to you, gentle and riding on a donkey,". The crowd called Him "Son of David" (Matthew 21:9, 15), meaning heir to David's throne; "the King of Israel" (John 12:13); and "the King who comes in the name of the Lord!" (Luke 19:38). When asked to rebuke the people for these statements, Jesus refused. Instead, He defended these people (Luke 19:38-40) because what they were saying was true.

The Kingdom: cancelled on Earth, continues in eternity

The ancestor of Jesus, King David, was promised a lineage of descendants that would lead to a kingdom that would never end; an eternal kingdom. God's word to David was:

When your days are fulfilled and you rest with your fathers, I will raise up your descendant after you, who will come from your own body, and I will establish His Kingdom. He will build a house for My Name, and I will establish the throne of His Kingdom forever. 2 Samuel 7:12-13

However, God Himself cancelled the earthly expression of David's kingdom. He declared of the last king in David's line: This is what the Lord says: "Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper; none will sit on the throne of David nor rule anymore in Judah." (Jeremiah 22:30) As God predicted, King Zedekiah was conquered by the Babylonians, and the remnant of Judah went into captivity and exile in 528 BC. When the Exiles returned to Judah in 458 BC, they rebuilt their city, the city wall, and the temple. But, conspicuous by its absence, they did not rebuild the king's palace. The Jews understood God's decree that they would never again have an earthly king. However, there continued to be a line of David's descendants, and Jesus was the genuine Heir Apparent to the throne of His ancestor, King David, even though God the Father said that Jesus could never sit on David's throne.

But God was in the process of keeping His promise to David that one of his descendants would rule an everlasting Kingdom. This title of 'King' was His right, from birth, and it is a title that will never be revoked. As the angel, Gabriel, said to Mary, before His conception,

God sent the angel Gabriel to a town in Galilee called Nazareth, to a virgin pledged in marriage to a man named Joseph, who was of the house of David. And the virgin's name was Mary. The angel appeared to her and said... Behold, you will conceive and give birth to a son, and you are to give Him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever. His Kingdom will never end!" (Luke 1:26-33)

Mary is given a glimpse of two aspects of Jesus' Kingship. He is King of the Jews, "over the house of Jacob"; and He is King over all Kings, "His Kingdom will never end".

Jesus knew, and understood, the prophecies about Him. He knew, from Jeremiah's prophecy, that His Kingdom was not of this world. That is why refused the popular attempts to make Him King. "When Jesus perceived that they would come and take Him by force, to make Him King, He departed again into a mountain Himself alone." (John 6:15). He clearly stated, "My Kingdom is not of this world... My Kingdom is not of this realm." (John 18:36)

Coronation of the King

In this parable, Luke 19:11-27, "the man of noble birth went to a distant country to lay claim to his kingship" (v12). Jesus is certainly a man of noble birth. He is the Son of God. (Matthew 2:15, Matthew 3:17, Matthew 17:5, Luke 1:35, Luke 3:22, Luke 8:28, John 5:18, John 20:17, John 20:30-31, Colossians 2:8-9, Hebrews 1:8, 2 Peter 1:17, 1 John 4:10). Even though, as we have seen, in the notes above, that Jesus was already the King, He "went to a distant country to lay claim to his kingship" (v12). His throne is not of Earth, but in Heaven, where He currently rules over His universal Kingdom.

This is similar to the accession of Queen Elizabeth II. Her father, King George VI died on 6 February 1952 while Princess Elizabeth was on a Commonwealth visit to Kenya. On the day her father died, the Princess became Queen. She returned to the distant country of England where her coronation occurred on 2 June 1953, some 16 months into her reign.

Jesus was already King during His earthly life. His coronation occurred some 33 years after His birth, when He returned to Heaven to take His place on Heaven's throne. He is currently Supreme Ruler of the Universe.

"Jesus Christ has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him." (1 Peter 3:21b-22)

"He raised Him 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 named, not only in the present age but also in the one to come. And God put everything under His feet and made Him head over everything for the church," (Ephesians 1:20-22)

"He has rescued us from the dominion of darkness and brought us into the Kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins." Colossians 1:13-14

"You have been made complete in Christ, who is the head over every ruler and authority." (Colossians 2:10)

"Jesus Christ has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him." 1 Peter 3:21b-22)

Hebrews 1:3,4,8,9.13

"Jesus Christ, the Faithful Witness, the firstborn from the dead, and the Ruler of the kings of the earth." Revelation 1:5

As the culmination of all that Jesus has done (v12-17) Scripture declares of Jesus, "Now to the King eternal, immortal, and invisible, the only God, be honour and glory forever and ever. Amen." (1 Timothy 1:17)

"To the one who overcomes, I will grant the right to sit with Me on My throne, just as I overcame and sat down with My Father on His throne." Revelation 3:21

"...at His coming... the end will come, when He hands over the Kingdom to God the Father after He has destroyed all dominion, authority, and power. For He must reign until He has put all His enemies under His feet." (1 Corinthians 15:13b-25)

The celebrations of Jesus' coronation in Heaven were universal. But not everyone in His realm wanted to live in a monarchy. "But his subjects hated him and sent a delegation after him to say, 'We do not want this man to rule over us.'" (Luke 19:14). This is the current situation. Jesus is King, but there are some rebellious citizens in the furthest reaches of the realm. In places where the rebels hold local control (like Australia) and the Kingship of Jesus is widely rejected, but the reality of His sovereignty remains intact, even though it is not acknowledged. Jesus is still King, and this whole universe is still His Kingdom.

The coming of the King

However, the King is going on a Royal Tour – from Heaven to Earth. He is the acknowledged King of the Universe, and He is coming back to this physical world.

“A man of noble birth went to a distant country to lay claim to his kingship and then **return**. Beforehand, he called ten of his servants and gave them ten minas. ‘Conduct business with this until I **return**,’ he said. (Luke 19:12-13)

Those of Jesus’ day who possessed some Biblical and theological understanding, knew there could never be a restored Davidic kingdom. They correctly anticipated a spiritual kingdom, but incorrectly saw it in physical terms.

When asked by the Pharisees when the Kingdom of God would come, Jesus replied, “The Kingdom of God will not come with observable signs. Nor will people say, ‘Look, here it is,’ or ‘There it is.’ For you see, the Kingdom of God is in your midst.” (Luke 17:20)

Those with less understand or insight, including Jesus’ own disciples, and many of His present-day followers, are ignoring much of the Biblical evidence. They are anticipating a return to something resembling an Old Testament David-style monarchy. Even the apostles were guilty of this deliberate blindness.

“So when the disciples came together, they asked Him, “Lord, will You at this time restore the kingdom to Israel?” Jesus replied, “It is not for you to know times or seasons that the Father has fixed by His own authority. But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:6-9)

In His gentle correction, the King redirected His followers into a clearer understanding of what the Kingdom was truly like. It wasn’t for “Israel”. The Kingdom is “to the ends of the earth”. It wasn’t a “restore” of the past. The Kingdom is the “power” and the “witness” of the Holy Spirit.

Music and songs

Songs about the King

All hail King Jesus, 237 / SiS 219
Amazing love [You are my King], Ot 8
Highest place
King of Kings and Lord of Lords, SiS 409
King of Love my Shepherd is, 86
Servant King, 674
Shepherd King, 726

Songs about the Kingdom

Hear the call of the Kingdom, (Getty)
Let Your Kingdom come, Ot 12
Live for the Kingdom, Ot 15
The Lord's Prayer (Thy Kingdom come)
This Kingdom, Ot 47

Songs about rewards for servants

Will there be any stars in your crown

Songs about justice or judgement

When He rolls up His sleeves... Our God is an awesome God,

Thought starters for personal reflection or group discussion

1. "Conduct business with this" (v13) List five things Jesus has entrusted to you for you to use at your own discretion.
 2. What are some reasons we are given freedom, rather than rules, for how we are to live our lives?
 3. Read v14. Jesus is a good King. Why would anyone reject His Lordship over their lives?
 4. When Jesus returns, everyone will be called to account. How can He ensure fairness so that missionaries and ministers and assessed on the same basis as ordinary laypeople?
 5. God the Father passes all judgement to the Son (John 5:22), and the Son judges us by our own words (Luke 19:22). What makes this two-step process fair?
 6. Write a short list of actions we can take that will ensure we will be warmly welcomed into eternity.
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