



The King and His Reward Luke 19:11–27

Summary Verse: *“I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.” (Luke 19:26)*

For me, this is a very scary thought except that God tells us how to invest our lives so that we do not miss out on his reward.

Theme: Faithfulness in this life is the measure by which Christ will reward or judge us in the next.

Purpose: To call believers to active stewardship in anticipation of Christ’s return as King.

Concern: Many professing Christians are passive or fearful in service, not understanding that *the King’s delay is a test of loyalty*. Others reject Him outright. This parable warns both.

Intro: Last week Zachaeus met Jesus and became a Christian. With the crowd still in awe of his healing Bartimeus and saving Zachaeus, Jesus tells everyone a parable to remind them of his mission in Jerusalem. It all begins with...

First: The King’s Departure and Promise (vv. 11–12)

As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.¹² He said therefore, “A nobleman went into a far country to receive for himself a kingdom and then return.

- a) Jesus is nearing Jerusalem, and many thought the kingdom would appear immediately.
- b) His story reorients their thinking to what is actually going to happen. He is going to go away
 - 1 - to receive his kingdom and
 - 2 - then return to establish it on earth.

Psalm 24 is an excellent prophecy about this -

Psalm 22 = the Psalm of his cross

Psalm 23 = the Psalm of his care

Psalm 24 = the Psalm of his coming

Vs 1-2 – the whole earth belongs to Jesus

Vs 3-6 – Only Jesus can “ascend” and “stand”

Vs 7-8 – Who is this king of glory? *“The LORD, strong and mighty, the LORD, mighty in battle”*

Colossians 2:15 - *He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him*

As a result of his victory at Calvary –

Hebrews 2:9 - *But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.*

As Paul says it, Jesus is...

Philippians 2:8-11 - *And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord*

That's Psalm 24:7-8. So, what is Psalm 24:9-10 – *Lift up your heads, O gates! And lift them up, O ancient doors, that the King of glory may come in. Who is this King of glory? The LORD of hosts, he is the King of glory!*

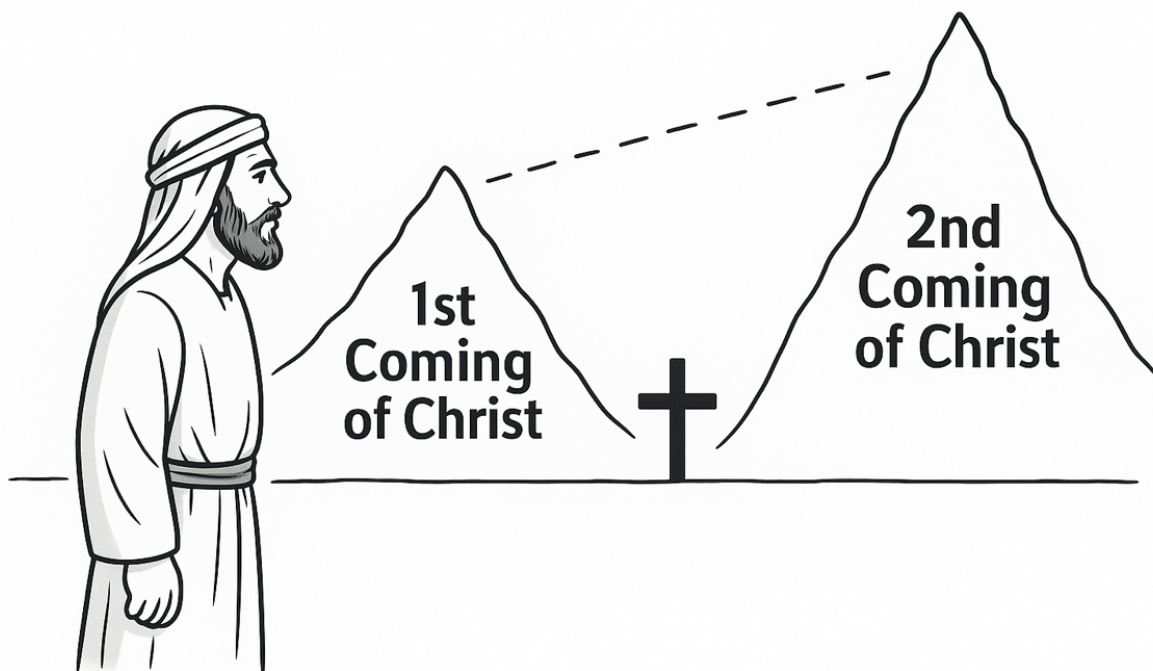
Here, he is not the LORD, strong and mighty...mighty in battle, but the Lord of hosts.

On the first occasion, he went to Heaven alone and at the Father's throne/mercy seat, presented his blood as the ultimate sacrifice for sin. The Father accepted it and honored him with *“the name that is above every name.”*

Then, he returns to the earth to gather and reward the “host” of his people and to establish his kingdom forever on the throne of David.

This is 19:12 – *“...A nobleman went into a far country to receive for himself a kingdom and then return.”*

This is how OT believers and the disciples, saw it –



APP: We live in the tension of “*already, but not yet.*” Do not confuse delay with denial.

Second: The King’s Commission to His Servants (v. 13)

“Calling ten of his servants, he gave them ten minas, and said to them, ‘Engage in business until I come.’”

- a) This calling is not to salvation but to service
- b) “Engage” implies faith is active, not passive.
- c) We are stewards of the gospel, gifts, time, and influence.

APP: How are you using your gift, calling, service?

Third: The Citizen’s Rebellion Against the King (v. 14)

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

- a) This is Israel’s rejection of Christ and the world’s rebellion.
- b) Not everyone who hears the gospel accepts the King’s rule.

Look at the three characters in this story –

- 1 – The nobleman. 12
- 2 - The servants. 13
- 3 - The citizens. 14 – much like the citizens of Jerusalem...

John 19:14b-15 - *He [Pilate] said to the Jews, "Behold your King!" ¹⁵ They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."*

Remember last week when I mentioned there are only two families: Adam's and Jesus?
There are only two kingdoms: of this world and of God.

1 – What happens to those in Adam?

1 Corinthians 15:22 - *For as in Adam all die, so also in Christ shall all be made alive.*

2 – What happens to those in the kingdom of this world

Revelation 11:15 – *Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."*

Caveat: "forever and ever" = *eis tous aionas ton aionon*

Revelation 20:7-10 - *And when the thousand years are ended, Satan will be released from his prison ⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. ⁹ And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, ¹⁰ and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.*

The "forever and ever" of "their" torment (those who oppose God) = *eis tous aionas ton aionon*, the same duration as Jesus' reign in Rev 11:15.

Do you want Jesus to reign forever and ever, meaning "eternally?" Of course you do. Well, you can't have Jesus' "forever and ever" reign and not have "torment....forever and ever"

APP: Are you resisting Christ's reign in any area of your life?

Fourth: The Servants' Reckoning at the King's Return (vv. 15–26)

When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business. ¹⁶ The first came before him, saying, 'Lord, your mina has made ten minas more.' ¹⁷ And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.' ¹⁸ And the second came, saying, 'Lord, your mina has made five minas.' ¹⁹ And he said to him, 'And you are to be over five cities.' Then another came, saying,

'Lord, here is your mina, which I kept laid away in a handkerchief; ²¹ for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.' ²² He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow? ²³ Why then did you not put my money in the bank, and at my coming I might have collected it with interest?' ²⁴ And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.' ²⁵ And they said to him, 'Lord, he has ten minas!' ²⁶ 'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.'

- a) Each of the servants is given the same amount, a mina.
- b) The faithful servants are rewarded with real authority ("have authority over five [and] ten cities"). 17 & 19.
- c) The fearful servant is condemned not for failure, but for doing nothing. 20-25
- d) Each servant knew the master and what was expected. 22

He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow? ²³ Why then did you not put my money in the bank, and at my coming I might have collected it with interest?'

IMP: There may be some parts of the Bible you don't understand. Don't let that bother you. Be troubled by what you do understand. This could not be clearer.

- c) Grace does not negate accountability. 26

I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.

APP: Are you investing your life in His kingdom?

Note: You may say, "How do I know my gifting, my calling, and where I fit into the body?" Daniel Gibson is creating a ministry intended to help you discover your gift, calling and fit. He will be introducing that ministry in January so look for it.

In the interim, you may be asking, "What does it mean for the kingdom of God to bear weight in my life?" It means to influence every part of your being and life. What does that actually look like?

1 John 2:15-17 - Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.

- 1 – *The desires of the flesh* – if you could do anything you want to do
- 2 – *The desires of the eyes* – if you could have anything you want to have
- 3 – *The pride of life* – if you could be anything you want to be

Would those three things be, or not be, consistent with God's kingdom in you?

Mark 8:36-37 - *For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul?*

That moment is coming.... *when the world passes away but those who do God's will abide forever.*

Fifth: The King's Final Judgment (v. 27)

"But as for these enemies of mine... bring them here and slaughter them before me."

- a) Jesus is both Savior and Judge.
- b) Grace offered now will give way to judgment then.

APP: It is foolish not to live in the light of his return.

Conclusion:

Revelation 22:12 – *"Behold, I am coming soon, bringing my recompense with me."*

Jesus tells this parable to prepare his disciples for what is going to happen in Jerusalem. He is the nobleman who went away and will soon return. What will they do with their lives.

- a) Faithful servants will be rewarded.
- b) False ones will be exposed.
- c) The enemies of the King will face final justice.

Let us pray fervently and labor faithfully, with eyes fixed on His return.

*Tell me, what is it you plan to do
with your one wild and precious life?
—Mary Oliver*



CG Questions: Luke 19:11–27

Observation Questions

(What does the text say?)

1. Where is Jesus when He tells this parable, and why does He tell it (v 11)?
2. Who are the main characters in the parable?
3. What does the nobleman do before going to a distant country (v 13)?
4. How many servants are mentioned, and what are they each given?
5. What do the citizens think of the nobleman (v 14)?
6. What report does each servant give when the nobleman returns (vs 16–21)?
7. How does the nobleman respond to each servant?
8. What happens to the servant who hid his mina (v 24)?
9. What is the fate of the enemies who rejected the nobleman's reign (v 27)?

Interpretation Questions

(What does the text mean?)

10. Why does Jesus compare Himself to the nobleman in the parable?
11. What do the minas represent in the context of the Kingdom of God?
12. What does the nobleman's journey symbolize in terms of Jesus' mission?
13. Why is faithfulness rewarded with authority over cities?
14. What does the servant's fear and inaction reveal about his view of the master?
15. What principle is Jesus illustrating in v 26 ("*to everyone who has, more will be given...*")?
16. What does the harsh judgment in v 27 teach us about rejecting Christ's kingship?

Correlation Questions

(What other scriptures help us understand this passage?)

17. How does this parable compare to the Parable of the Talents in Matthew 25:14–30?
18. What other Scriptures teach about stewardship of what God entrusts to us? (e.g., 1 Cor. 4:1–2, 1 Peter 4:10)

19. How does this parable relate to Jesus' teaching on readiness for His return (cf. Luke 12:35–48)?
20. How does this passage fit with themes of judgment found elsewhere in Luke's Gospel (e.g., Luke 13:6–9, Luke 17:26–30)?

Application Questions

(What does the text require of me?)

21. What has God entrusted to you that He expects you to steward faithfully?
22. In what ways are you actively using what God has given you to advance His Kingdom?
23. Do you relate more to the faithful servants or the one who hid his mina? Why?
24. Are there any ways in which you are resisting Christ's authority in your life?
25. What would it look like for you to live in anticipation of Jesus' return as King?
26. How can you encourage others in your community to be faithful with what they've received?



Mon, Jul 21st, read Lk 19:11. The disciples and the crowd following Jesus to Jerusalem thought he would ascend the throne and establish his kingdom. But Jesus takes the time to correct their assumptions with a story about waiting, responsibility, and judgment. God's Kingdom is coming in its fulness, but it's not always on *our* timetable. Have you been, or are you frustrated by God's timetable? Unanswered or "no's" to prayer? How does this parable encourage you? How can you use it to encourage someone else?

Tues, Jul 22nd, read Lk 19:12-16. Each servant receives the same amount and is expected to invest the nobleman's resources, but each of them does not respond the same way. Stewardship requires you to be faithful with what God has given you, not someone else. This focuses responsibility, diminishing jealousy and covetousness. What has God given you? Take inventory today and assess how you are investing God's gifts for the expansion of his kingdom.

Wed, Jul 23rd, read Lk 19:17-19. "Pragmatism is a philosophical theory that determines value and worth by observing what works or what achieves a particular end." That's how success is defined in the world. But success in God's kingdom is spelled, "*faithfulness*." And God's reward? Greater responsibility and influence in kingdom life. God is great. You don't have to be.

Be faithful. That is great in God's kingdom. Take heart. Be encouraged. Simply be faithful every day, where you are, as you are, in what you are doing.

Thur, Jul 24th, read Luke 19:20-26. Fear paralyzed the third servant. Instead of honoring the nobleman, that servant insulted him. How we see God determines our heart-attitude toward him. How do you see God? He loves you and has accepted you based on Jesus' merit at Calvary. You have been given God's righteousness. God doesn't keep score. He threw away the scoreboard. What kind of heart does this create in you? Trusting? Fearful? When you are fearful, think on Jesus, what he has accomplished on your behalf and rest, then rejoice in that truth.

Fri, Jul 25th, read Luke 19:27. Jesus' last statement reminds us he is not only Savior but King. We mustn't soften this truth. Instead, we must serve the King until he returns. Are there areas of your life you are resisting Jesus' rule? Repent today. Do you know those who reject Christ's rule? Pray for them. And be faithful to represent God's kingdom before them, remembering that, as we saw last week, only Jesus can save.