

The Gospel of Luke

Gospel Responsibilities and Kingdom Rewards

Luke 19:11-27

1. **The Future Connection** (v.11)

Luke sets up the parable by giving us its interpretive key (cf. Lk. 18:1, 9). Messianic expectation in the ministry of Jesus is nearing its zenith (vs.37-40). Jesus again labors to provide His disciples with the proper framework and timing for their Messianic hope (cf. Ac. 1:6).

2. **The Historical Connection** (v.12)

Jesus' parables were fictional stories set inside of a cultural reality and a historical context which would enable His audience to readily understand them. The setting of a noble man going to receive a kingdom from a far country would have called to mind the living history of both Herod the Great and his son, Archelaus.

3. **The Servant's Task** (v.13)

The master gave approximately one month's worth of wages to each of his ten servants and ordered them to conduct trade with these resources until his return. Jesus provides all of His disciples with the same message and commands that we be about His business while He is away (Mt. 28:19-20).

4. **The Citizen's Delegation** (v.14)

An angry group of Jewish representatives followed Archelaus to Rome and pleaded that he not be given a kingdom on account of his wickedness (cf. Mt. 2:22). Those who opposed Jesus did not do so because of His wickedness, but because blindness to the truth and their rejection of Him (Jn. 19:15).

5. **The Character of the Master Displayed** (vs.15-19)

An important aspect of this parable is the display of God's extravagant generosity as the nobleman liberally rewards the faithful servants.

A. **A Faithful Commendation**

Regardless of the amount of gain made on the original mina that each slave was given, the nobleman extols their faithfulness (cf. Mt. 25:20-23). Jesus is not primarily concerned with the amount of His servants' results, but with their faithful obedience to His commands.

B. **A Further Commission**

The reward for faithfulness in a small area now results in a responsibility which dwarfs the first. The faithful slave has proven himself trustworthy and is given a far greater duty to perform (cf. Lk. 12:42; 16:10).

6. **The Character of the Master Maligned** (vs.20-21)

This one servant is of a different kind from the others and is representative of those who do not faithfully obey the commission of the master.

A. **Disobedient**

This is self-evident, but it is not insignificant. This slave knew what to do and did not obey the master (Lk. 12:47; cf. Jn. 3:36).

B. **Derelict** (cf. v.23)

Not only did this slave not obey the master, but his actions display that he was disinterested in taking any positive step at all, even in keeping it safe. Procrastination or delinquent preparation give testimony of a low esteem for the master and His commands (cf. Mt. 25:1-13).

C. **Destitute**

He saw the master as a ruthless overlord who exploited those under His authority. This testimony juxtaposed to the master's actions shows that the wicked slave did not know the master he claimed to serve (cf. Mt. 7:21-23; Prv. 1:7).

7. **The Fate of the Worthless Slave** (vs.22-26)

This servant suffers the same fate as others who were faithless in other of Jesus' parables (cf. Lk. 12:47-48).

A. **Evident Foolishness**

This slave's perception of the master is demonstrably false (vs.16-19), but even if it were correct, he has acted in utter foolishness. If the servant truly believed that his master was this harsh, he should have acted differently for self preservation.

B. **Everlasting Destitution**

This worthless slave will lose all that he has or thought that he had (cf. Mt. 13:12; Lk. 8:18). The unfaithful and worthless servant is one who, though he may have maintained some association with the master, has his facade unmasked and is left bankrupt (cf. Mt. 7:23).

8. **The Fate of the Rebellious Citizens** (v.27)

Jesus often spoke about the eschatological judgment awaiting His opponents (Lk. 10:10-16; 12:46). The brutal treatment given to the master's rebellious enemies is prefigured by the destruction of Jerusalem by Rome in A.D. 70 (Lk. 21:6).