

Christ speaks as King

Luke 19:11-27 (Read Luke 19:1-27)

We read in Luke 19:11, “**And as they heard these things**, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.”

As they heard what things? It’s the things that Jesus was talking about with Zacchaeus in his home – repentance, restitution, obedience, discipleship, and salvation from the penalty and power of sin.

So this parable of Christ is connected back to Zacchaeus. It’s about responding faithfully to the gospel of Jesus Christ.

In v.11, the reason Jesus tells the parable is that “they thought that the kingdom of God should immediately appear....”

Both Jesus’ followers and his critics assumed that God’s kingdom would appear immediately, in all its conquering power and glory, at the arrival of the Messiah.

This was the first time in his ministry that Jesus ever approached Jerusalem with a crowd. By approaching Jerusalem with a multitude it seemed to the people that Jesus was consenting to be crowned king.

And they, naturally, were filled with great expectations which a few days later resulted in the triumphal entry.

All things pointed to a coronation, and the people were eagerly looking for honors and rewards under the new ruler.

Jesus corrected these false views by a parable which showed that there must be patient waiting and faithful work before there could be any season of reward.

Christ was about fifteen to twenty miles away from the capital city of Jerusalem. Perhaps the crowd thought that when he reached Jerusalem “an earthly kingdom like that of David would appear.” The parable that follows was spoken, in part, to correct that false idea.

In this parable, Christ tells of “a certain nobleman (who) went into a far country to receive for himself a kingdom, and to return.”

By the nobleman, here, undoubtedly represents the Messiah, the Lord Jesus Christ. By his going into a far country is denoted Christ going to heaven, to the right hand of his Father, before he should fully set up his kingdom and establish his reign among men.

Therefore, Christ teaches this parable with the express purpose to exhort his people to wait and work until He returns as their King who will usher in his glorious kingdom.

We read in verse 13, “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”

The word *occupy* here means not merely to possess, as it often does in our language, but to improve, to employ in business, for the purpose of increasing it or of making profit on it. The direction was to use this money so as to gain more against his return.

So Jesus commands his disciples to improve their investments; to make the most of them; to increase their capability of doing good, and to do it until he comes again.

How are God's people to increase or improve their godly investments? It is by the power of the Spirit of God.

We read in 1Co 12:7, "... the manifestation of the Spirit is given to every man to profit withal."

The Spirit of God gives to each Christian such graces and endowments as he pleases. He distributes his gifts to all, not equally, but in a manner which he shall choose, and the design of this is that all Christians should use his endowments for the common good.

The people wanted a king, and Christ therefore, speaks as the King in this parable. The title of the message for today is, **Jesus Speaks As King**. What does He say regarding His kingdom? There are four things that Christ says as King that we should take special notice of in this parable.

1. Christ says, “I will be hated as King.”

We read in verse 14, “But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.”

Historians tell us when Herod the Great, king of Judea, died in 4BC, his son Archelaus was set to take the throne. But the Jews hated him, not least because he had massacred 3,000 Jews one year on Passover.

We read in Matthew 2:22, “ But when he (Joseph) heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither...”

The custom was for an aspiring king to go to Rome to petition Caesar for the right to reign over a region.

When Archelaus went, the Jews sent a delegation of 50 men to protest his case before Caesar.

Jesus’ story is built on the Jews’ history with Archelaus, and the point is clear. Just as the Jews hated Archelaus and rejected him as king, so the Jews now hated Jesus, and would soon reject Him as king.

And by the end of the chapter, we read in v.47 “*The chief priests and the scribes and the principal men of the people were seeking to destroy Him.*”

The Jews are referred to as “citizens” in verse 14 and they enjoyed certain privileges from the Lord. They had the Word of God which they could follow themselves and teach their children.

But Christ reveals in this parable that the Jews, including the religious leaders, the Scribes and Pharisees, despised Him.

So it is true of all sinners that do not wish Jesus to reign over them, and, if it were possible, would cast him off, and never submit to his reign.

The sinner’s creed is, “I will do it my way. I will live the way I want. I will rule my own life. If I come to God at all, I will do it on my own terms!”

It doesn’t matter that the citizens hated Christ. This was not a democracy. The citizens could hate him all they wanted, but it wasn’t their decision whether or not to make Him king. Christ is king. He will reign over them whether they like it or not, no matter what they think of Him.

Romans 14:11 states clearly, “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

There is no payoff for rejecting Jesus Christ as king. In fact, there is, as we shall see shortly, only terrible, and everlasting consequences.

Where do you stand with the Lord? Does Christ rule over your life? Is He your King?

Christ says, “I will be hated as King.”

2. Christ says, “I will return again as King.”

We read in verse 15, “**And it came to pass**, that when **he was returned**, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.”

After a long time had passed, he returned.

I am afraid that many people say in their hearts, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” (2 Peter 3:4)

They evidently mean that the promise had utterly failed; that there was not the slightest evidence that it would be accomplished; that they who had believed the gospel of Jesus Christ were entirely deluded.

We see in this parable, which Christ is speaking about Himself, that the lord does indeed return. By the return of the lord of those servants is denoted the return of Christ.

What does Christ do when He returns as king? He calls men to an account for the manner in which they have improved their investments (or lived their lives).

Christ will hold all men accountable to the gospel message. We read in II Corinthians 5:10, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

This fact to which Paul refers is another reason why it was necessary to lead a holy life, and why Paul gave himself with so much diligence and self-denial to the arduous duties of his office.

Albert Barnes writes, “There is a necessity that we should appear there to give up our account, for we are here on trial; we are responsible moral agents; we are placed here to form characters for eternity.”

Before we receive our eternal allotment, it is proper that we should render our account of the manner in which we have lived, and of the manner in which we have improved our talents and privileges.

In the nature of things, it is proper that we should undergo a trial before we receive our reward, or before we are punished; and God has made it necessary and certain, by his direct and positive appointment, that we should stand at the bar of the final Judge.

We read in Romans 14:10-12, “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

Again, Paul tells us we must answer for our conduct, not to our fellow-men, but to Christ; and it does not become us to sit in judgment on each other.

When Christ returns as King what will you say to him? What will Christ say to you?

This leads to the third thing Christ says as King.

3. Christ says, “I will reward my people like a King would his faithful subjects.”

We read in Luke 19:16, “Then came the first, saying, Lord, thy pound hath gained ten pounds.”

And the first came before him, saying, Lord, thy pound hath made ten pounds more. As to this servant's answer we see that he modestly attributes this to his lord's money, and not to his own work. Great grace is modest. He did not say I have gained ten pounds, but thy pound hath gained it.

1 Corinthians 15:10, “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

What I have is to be traced to Him, and not to any native tendency to goodness, or any native inclination to his service, or to any merit of my own.

All my hopes of heaven; all my zeal; all my success; all my holiness; all my endowments, are to be traced to him.

We read the response of the King in verse 17, “And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.”

Over ten cities. This is to be understood as referring to the new kingdom which the nobleman had just received. His former trustiest and most faithful servants he now represents as being made governors, under him, over a number of cities, according to the capacity he found in each; which capacity was known by the improvement of his money.

Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

Thus by small faithfulness we are proved worthy of great trust.

We read in 2 Corinthians 4:17, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and **eternal weight** of glory.”

The first came and was rewarded by the King.

We read of a second one rewarded in verse 18, “And the second came, saying, Lord, thy pound hath gained five pounds.”

And again we read of the King rewarded him 19, “And he said likewise to him, Be thou also over five cities.”

Be thou also over five cities. The faithful servants are promoted to be rulers (2Ti 2:1,2). The nobleman, having been of low estate himself, could sympathize with his servants and delight in promoting them.

Will Christ reward you when He comes as King. Will he commend you for your faith? Will Christ say, “Well done thou good servant?”

Christ says, “I will reward my people like a king would his faithful subjects.”

4. The fourth thing Christ says as King is, “I will totally destroy my enemies.”

We read in verse 20, “And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:”

A napkin. A towel. He means by it that he had not wasted it nor thrown it by carelessly, but had been very careful of it; so much so as to be at the pains to tie it up in a towel and put it in a safe place, as if he had been very faithful to his trust.

So many men employ their talents, their learning, their property, their influence this way. They have them; they keep them; but they never use them in the service of the Lord Jesus; and, in regard to their influence on the church or the world, it would be the same if God had never conferred on them these talents.

Our abilities must be used for the Lord, and His glory.

It is not enough that we are not positively wicked; we must do good.

We read in 21, “For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.”

An austere man. Hard, severe, oppressive. The word is commonly applied to unripe fruit, and means sour, unpleasant, harsh.

All this is designed to show the sinner's view of God. He regards him as unjust, demanding more than man has power to render, and more, therefore, than God has a right to demand. This servant represents those who make the labors and difficulties of the Christian life an excuse for doing nothing.

We read in verse 22, “And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:”

The Lord is saying, “By your own statement, or your own views you condemn yourself. If you knew that this was my character, and knew that I would be rigid, firm, and even severe, it would have been the part of wisdom on your part to have made the best use of the money in your power; but as you knew my character beforehand, and was well acquainted with the fact that I should demand a strict compliance with your obligation, you have no right to complain if you are condemned accordingly.”

We are not to suppose that God is unjust or austere; but what we are to learn from this is, that as men know that God will be just, and will call them to a strict account in the day of judgment, they ought to be prepared to meet him, and that they cannot then complain if God should condemn them.

The lord continues in verse 23, “Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?”

Why did you not loan it out, that it might be increased?

The bank is a place of safe-keeping and profitable use.

We read in verse 24, “And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.”

Spurgeon writes, “It is always so; the gracious and faithful man obtains more grace and more means of usefulness, while the unfaithful man sinks lower and lower, and grows worse and worse. We must either make progress or else lose what we have attained. There is no such thing as standing still in religion.”

We read in verse 25 (And they said unto him, Lord, he hath ten pounds.)

This was probably an observation made by some of the by-standers, as if surprised at such a decision by the lord. "He has already ten pounds. Why take away this one, and add to what he already possesses?"

Why should his property be increased at the expense of this man, who has but one pound?"

The answer to this is given in the following verse, that every one that hath, to him shall be given; every man who is faithful, and improves what God gives him, shall receive much more.

Verse 27, "But those mine enemies, which would not that I should reign over them, bring hither, and **slay** them before me."

Historically, verse 27 refers to the awful destruction of Jerusalem by the Roman Army in 70 A.D., but it also points to the final destruction of all that are found in open rebellion against Christ.

These mine enemies. This portrays the fate of those who would not have the Lord reign over them.

Slay. (Slaughter). It is a verb found only here in the N.T. It is an emblem of the ruin which would come on his enemies. It is a fearful thing to contemplate the destruction of sinners.

The fourth thing Christ says as King is, "I will totally destroy my enemies."

In closing, Christ teaches us a parable regarding Himself as King. Christ says, “I will be hated. But I shall return one day as the Great King, and will be the rewarder of my people, and the punisher of the wicked. May the Lord help us to wait and work like the two faithful servants until He returns in glory. Let us pray!

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