

**Luke Study 12 - 'The King Enters Jerusalem'**  
**19:11-44**

**Introduction**

Jesus has taught that the kingdom of God has both already come, in him (17:20-21), and that it is still to come, in all its fullness, when he returns in glory (17:22-37). Now, as he approaches Jerusalem, he has to remind people again that the kingdom won't come as soon as he arrives in the city. This is because the city his disciples think will crown him king will actually kill him. His coronation will be his death and resurrection, and he won't return to rule in glory for some time. So, what people need to do in the meantime, while they wait for him, is serve their king faithfully. If they do, they will be rewarded. If they don't, they won't be rewarded. And if they outright reject him, they will be destroyed. This is what Jesus teaches as he enters Jerusalem.

**Read Luke 19:11-19**

1. Why does Jesus tell the people this parable?
2. What does 'the man of noble birth' tell his servants to do while he's away being made king?
3. When he returns, what has each servant done? How does the king respond to each of them?
4. How does this parable correspond to the real world? What does this mean for us?

Jesus teaches that he has to go away - die, rise again, and go to heaven - to be made king, but that he will return. And when he comes, he wants his servants - us, his disciples - to have used all the resources he's given us to build his kingdom. If we have, he will reward us with greater responsibilities in the new creation. So there's an encouragement here for us to work hard in serving Jesus while we wait for him to return.

But what if we don't work hard for Jesus? What if we just wait for him, but do nothing in the meantime? That's what Jesus warns against next.

**Read Luke 19:20-26**

5. What did this servant do with his mina?
6. Why does he say he acted this way?
7. Do you think what the servant says is true? What does the king say about it?
8. What does the king do in response to his servant's actions?

9. How does this part of the parable correspond to the real world? What does it mean?

Unlike the first two servants - and in direct violation of his master's instructions - this servant does nothing with his mina: he just tucks it away in a piece of cloth. He says he did this because he was scared of his master: he is harsh, and greedy, taking what he doesn't put in and reaping what he doesn't sow. But this isn't true. We've already seen that his master is generous: when his first two servants work well for him, he rewards them richly. And the third servant's excuse doesn't even make sense on its own logic. As his master says, if the servant really thought the master was harsh and greedy, why didn't he at least invest his money in a term deposit, where it was guaranteed to earn some money, which he says his master loves? But he didn't do that, so he obviously doesn't think his master is greedy. There must be some other reason he didn't invest the mina - laziness? negligence? - and now he's just making excuses after the fact. And so, the master punishes him: he takes away the money he has and gives it to the servant who used his mina best. Details aside about what it means in real terms for disciples to 'have their mina taken away' (they still go to heaven but have no responsibility there by way of reward? They're still saved, but only as 'one escaping through the flames'? (1 Cor 3:15)), Jesus' warning is clear: disciples should use the gifts they've been given or they won't be rewarded.

But having said all that, it could still be worse.

**Read Luke 19:12, 14, 27**

10. What happens to the 'subjects' (as opposed to the servants) who opposed the king's coronation?

11. Who do you think these refer to in the real world? What does it mean?

The king's servants may or may not serve him well, but at least they still retain a place in the kingdom when he comes. But his *subjects* - those who are under his rule but do not serve him, but rather rebel against him - do not survive his return: they are killed. Jesus is clear: it will be bad for disciples who waste their gifts while they wait for him as king, but it will be even worse for people who reject him outright and never become his disciples. They will be destroyed.

And if we have any doubt that some people will reject Jesus as king, Luke now takes us to his entry into Jerusalem.

**Read Luke 19:28-44**

12. How do the crowd of disciples react to Jesus' entry into Jerusalem? Who do they think he is?

13. This passage is rich in Old Testament symbolism. Read the following passages. How do they help build the picture of Jesus Luke is painting here?

- Zech 9:9-10 (Lk 19:30-34)
- 2 Ki 9:13 (Lk 19:36)
- Ps 118:26-27 (Lk 19:38)

14. How will Jerusalem react to Jesus?

15. What will be the consequences of this for them?

16. What is the message for people today in this?

The disciples recognise that Jesus is the Christ, the king God has promised all through the Old Testament. They welcome his entry into Jerusalem, expecting him to be enthroned there. But Jerusalem itself will not welcome him. It won't recognise Jesus as Israel's king and will instead, as Jesus has always said it will do, kill him. As a result, God will punish it by destroying the city (vv.43-44 are almost certainly a reference to Rome's siege and destruction of Jerusalem in AD 70). In this way, Jerusalem is tragically acting out the role of the subjects in Jesus' parable. But there is also a more general warning: for anyone who refuses to recognise Jesus as king, there will be judgment. All the more important, then, for us to recognise him as our king, and serve him well while we wait for his return.