



sermon notes

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THE KING'S MANDATE

The very first commission God gave to mankind reveals something profound about His nature and His purpose for humanity.

"Be fruitful and multiply, fill the earth and subdue it..." (Genesis 1 vs 28)

This was more than an instruction about population growth. It was God's mandate to extend His Kingdom and **reflect His image** throughout the earth.

Humanity was created to cultivate, steward and expand what God had entrusted to them.

Multiplication was built into creation from the beginning -That commission has never been withdrawn.

Throughout Scripture, **multiplication** is one of the great themes of God's Kingdom.

When Jesus came the first time...Everywhere He went, life multiplied. Bread multiplied in His hands. Fish multiplied. Healing multiplied. Disciples multiplied.

Jesus speaks two similar but very different parables on this

- Parable of the Talents in Matthew 25,

- Parable of Minas Luke 19 > every servant receives exactly the same amount—one mina.

This distinction is significant.

The talents emphasise differing measures of responsibility according to ability.

The minas emphasise that **every disciple shares equally in the King's commission.**

No servant can say, "I wasn't given anything."

Every believer has been entrusted with the life of Christ, the gospel of the Kingdom, the Holy Spirit, opportunities to hear the kingdom message, receive ministry, serve, and the responsibility to represent the King.

Our gifts may differ, but our commission does not.

Luke introduces the parable with an important observation.

Luke 19:11-26 AMP

[11] While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they assumed that the kingdom of God was going to appear immediately [as soon as He reached the city].

The people expected Jesus to arrive in Jerusalem, overthrow Roman rule and establish His Kingdom there and then. Instead, Jesus reveals that there will be a period of absence before the Kingdom is fully manifested

[12] So He said, "A nobleman went to a distant country to obtain for himself a kingdom, and [then] to return. [13] So he called ten of his servants, and gave them ten minas [one apiece, each equal to about a hundred days' wages] and said to them, 'Do business [with this] until I return.' [14] But his citizens [the residents of his new kingdom] despised him and sent a delegation after him, saying, 'We do not want this man to be a king over us.' [15] When he returned, after receiving the kingdom, he ordered that these servants, to whom he had given the money, be called to him, that he might find out what business they had done. [16] The first one came before him and said, 'Lord, your mina has multiplied ten more minas.' [17] And he said to him, 'Well done, good servant! Because you proved yourself faithful and trustworthy in a very little thing, you shall [now] have authority over ten cities [in my kingdom].' [18] The second one came and said, 'Lord, your mina has multiplied five minas.' [19] And he said to him also, 'And you shall take charge over five cities.' [20] Then another

came and said, 'Lord, here is your mina, which I have kept **laid up** in a **handkerchief**. [21] I was [always] afraid of you, because you are a stern man; you pick up what you did not lay down and you reap what you did not sow.' [22] He said to the servant, 'I will judge and condemn you by your own words, you worthless servant! **Did you [really] know** that I was a stern man, picking up what I did not lay down and reaping what I did not sow? [23] Then why did you not [at the very least] put my money in a **bank**? Then on my return, I would have collected it with **interest**.' [24] Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.' [25] And they said to him, 'Lord, he has ten minas already!' [26] [Jesus explained,] 'I tell you that to everyone who has [because he valued his gifts from God and has used them wisely], more will be given; but from the one who does not have [because he disregarded his gifts from God], even what he has will be taken away.'

He tells of a nobleman who journeys to a far country to receive a kingdom and then returns.

The imagery is unmistakable:

The nobleman = Christ Himself.

The emphasis of the parable is on what His servants are doing while He is away.

Every Servant Receives the King's Trust - *The issue is what we do with what the King has entrusted to us.*

"Occupy Until I Come"

The nobleman's instruction is beautifully simple - *"Do business until I return."*

Some translations render it - *"Occupy until I come."*

To modern readers this can sound like a command to engage in commerce, but Jesus' original hearers would have understood something much broader.

The instruction means:

- *"Conduct my affairs."*
- *"Represent my interests."*
- *"Put what I have entrusted to you to work."*

The servants are not merely caretakers of money.

They are representatives of the coming King.

While the King is absent, they are to administer His interests and extend His influence.

What are the Kings interests?

His glory / nature would fill the earth...starting with our heart

This is still the calling of the ekklesia today.

The Church has not been called merely to assemble while waiting for Christ's return.

We have been entrusted with the King's business. We are called to faithfully administer His Kingdom until He comes again.

House of Representatives....the Kings assembly

Stewardship Reveals the Heart

When the nobleman returns, he calls his servants to give an account.

The first servant says, *"Lord, your mina has multiplied ten more."*

The second reports, *"Lord, your mina has multiplied five."*

Notice the language carefully.

Neither servant says, "My mina."

Both recognise that everything still belongs to the King.

Even the increase belongs to Him.

Faithful stewardship never boasts in personal achievement. It simply returns to the King what has multiplied through faithful obedience.

Their reward is also significant.

They are not rewarded merely with more money.

They are entrusted with cities = authority

The movement of the parable is from stewardship to government.

God consistently entrusts greater authority to those who have first demonstrated faithfulness in smaller responsibilities.

The Wicked Servant

Then the third servant appears.

He has neither lost the mina nor multiplied it.

He simply returns it exactly as he received it.
At first glance this seems harmless.
He has not stolen from the King.
He has not squandered the King's resources.
He has not openly rebelled.
He simply did nothing = Jesus calls him a wicked servant.
Why?

Because the Kingdom was never intended to be preserved...It was intended to multiply.

Wrapped the mina in a **handkerchief** = "soudarion" Greek

This is the same word used for :

- The cloth wrapped around Lazarus' face when he lay in the tomb (John 11:44)
- The folded face cloth left behind in Jesus' empty tomb after His resurrection (John 20:7).

A soudarion covers the face of the dead...

The King entrusted something living.

The servant wrapped it in a burial cloth...activities with no true life!

Instead of releasing life, he covered it

How often does this happen today?

- God gives vision, but fear wraps it up.
- God gives gifts, but comfort buries them.
- God gives opportunities, but insecurity hides them.
- God gives a living commission, yet it becomes covered by religion or **spiritual passivity**.

Spiritual Passivity Creates a Vacuum

The servant's wickedness was not obvious rebellion.

It was spiritual passivity > **He refused to participate in the King's interests.**

This is what makes spiritual apathy so dangerous.

Passivity is never neutral.

Whenever God's purpose is neglected, something else fills the vacuum...always

We see this principle in David's life.

Scripture introduces his greatest moral failure with one simple observation:

2 Sam 11 vs 1 "At the time when kings go out to battle... David remained at Jerusalem."

David had already abandoned his assignment.

The battlefield was left empty, and another battlefield opened in his own heart.

When God's people cease occupying...other influences inevitably move into the space that has been left vacant.

The King's commission was never given to be safely preserved. It was given to produce life.

The Real Issue Was His View or understanding of the King

Eventually the servant explains his actions.

"I was afraid of you, because you are a stern man..."

Everything now becomes clear.

His inactivity was not primarily a work problem.

It was a revelation problem.

Everything he didn't do flowed from what he believed.

- His belief shaped his attitude.
- His attitude shaped his actions.
- His actions produced fruitlessness.

A distorted image of God always **produces fear, hiding and passivity.**

A true revelation of the King's goodness **produces faith, confidence and fruitfulness.**

This is why Jesus says He will judge the servant by his own words. The servant's own understanding of the King became the standard that exposed the inconsistency of his actions.

Why didn't You Put It in the Bank?

The nobleman asks a penetrating question.

"Why then did you not put my money in the bank?"

Bank = "trapeza" literally meaning table.

In the ancient world bankers conducted their business over tables. Throughout Scripture, the **table is associated with fellowship, covenant and shared life.** The servant isolated the King's resource >**Isolation rarely produces increase.** Even if the servant lacked the confidence to trade himself, he could at least have placed the King's resources into an environment where increase was already taking place.

The King expected him to bring it to the table > relationship, into participation, into the place where faithful servants were already labouring together.

Kingdom life multiplies in fellowship.

"Interest" — That Which Is Born

The nobleman expected to receive his mina back with interest.

The Greek word is tokos. Originally it referred to birth or offspring. Literally, that which is born.

The King's expectation is always life.

Even the smallest act of faithful participation would have produced something living....Instead, nothing was born. The servant preserved the gift, but he produced no increase.

From Stewardship to Government

- The movement of the entire parable is deliberate.
- The King entrusts.
- The servants engage.
- Life multiplies.
- Faithfulness is revealed.
- Authority is increased.
- The story begins with minas.
- It ends with cities.

Those who prove faithful in stewarding the King's resources are entrusted with governing the King's Kingdom.

The Kingdom has always worked this way.

- Responsibility precedes authority.
- Faithfulness precedes promotion.
- Multiplication precedes government.

Conclusion

The command given in Genesis still echoes throughout the Kingdom today.

Be fruitful...Multiply....Fill the earth = occupy

Jesus has not called His Church merely to hide what has been entrusted to us.

- He has called us to occupy until He comes.
- To conduct His affairs.
- To advance His Kingdom.
- To place His life into circulation.
- To create environments where life is born and multiplication takes place.

May we never wrap a living commission in a burial cloth.

Instead, may the King find us faithfully engaged in His business when He returns, hearing those words every servant long to hear:

"Well done, good servant. Because you have been faithful... enter into greater authority."