

**Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)**

**Luke 19: 18-27**

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the Bible again. We'll continue to read Luke Chapter 19 and today we will read verses 18 to 27.

Yesterday we read that after a person is saved, our identity becomes that of a servant of the Lord. Our Lord, in this parable, is the nobleman who goes away to receive a kingdom. Before leaving, he gave each servant one mina and instructed them to engage in business. One day, after he had received the kingdom and returned, he called his servants to account. The first came and said that he had earned ten minas from the one mina. As a result, the master put him in charge of ten cities.

**Verse 18-19: "And the second came, saying, 'Master, your mina has earned five minas.' Likewise, he said to him, 'You also be over five cities.'"**

When one mina gains ten minas, the number ten represents completeness. This means that a person has fully developed the potential of his life. When the Lord returns, he will be able to rule over ten cities according to the measure of his life—that is, the responsibility he can bear corresponds to the full development of his life.

Another person came and said, "I have gained five minas." This means that he has developed at least 50% of his life potential. Accordingly, "based on the maturity of your life, you can rule over five cities." In other words, when the master returns and settles accounts with us, it will be according to what we have gained—namely, according to the measure of maturity in our life. If it has reached 100%, then according to your life's measure, you can exercise authority fully. If it has reached 50%, then according to the measure of your growth, you will have authority to that extent.

Today, almost all authority on earth is based on position. If you are a general manager in a company, people treat you with great respect; but once you retire and no longer hold that position, people may no longer pay attention to you. However, when the Lord returns, authority will be entirely based on the maturity of life, no longer connected to earthly positions. When your life is seasoned and mature, your authority will naturally be seasoned and mature as well. The extent of authority corresponds to the extent of life's maturity.

Therefore, as long as we remain on earth and God still gives us time, it is so that our life may be fully developed. One day, when we are able to bear responsibility for the Lord and exercise authority for Him, how much we can manage will depend on the measure of life we have grown into.

**Verse 20: "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief.'"**

When this servant received one mina from the master before he left, he still had the same one mina when the master returned and asked him to give an account. He did not follow the master's instruction to do business; instead, he wrapped the mina in a cloth and stored it away.

The word "cloth" used in Luke here is very unique—it appears only three times in the entire New Testament. To understand its meaning, we must look at the other two occurrences. One is in John 11:44, in the account of Lazarus being raised from the dead. Lazarus had died and was laid in a tomb, but when Jesus called him out, he came forth. Jesus then told the people to unbind him from the grave clothes and remove the cloth from his face. The word for the cloth covering his face is the same word used here—it is something used to wrap the dead.

The other occurrence is in John 20:7. After Jesus was resurrected, Mary went to tell the disciples. Peter ran to the tomb and, upon entering, saw the linen cloths lying there, and the cloth that had been around Jesus' head folded separately. The word

for that head cloth is the same as the “cloth” mentioned here—again, something used to wrap a body.

In other words, the meaning conveyed here is that the mina given by God—representing the eternal life we receive through redemption—has been wrapped in a burial cloth. That is to say, this life has not continued to grow or develop at all. It is as if when I was saved, I was a certain way, and when the Lord returns and I must give an account, I am still exactly the same—there has been no progress whatsoever.

**Verse 21-23: “For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’ And he said to him, ‘Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’”**

The Lord we know today is a Lord full of grace; the Lord we experience is also full of grace, full of mercy, and one who helps us in every way. But one day, when the Lord returns to settle accounts with us, He will be strict.

If today we have received this eternal life but do not allow it to grow, like this wicked servant, then when the Lord returns, He will judge us. If we are worried that perhaps we do not know how to do business and might even lose the principal—though in reality this would not happen, because there is assurance in salvation—even with such concern, we should at least deposit the money in the bank, so that when the master returns, he may receive it back with interest.

What is the bank? It is the church. After we are saved, if we feel that on our own we might drift away, then we need to be joined to the church. In the church, we grow together with the saints and bear responsibility together. At the very least, when the Lord returns, there will be interest to present.

**Verse 24-26: “And he said to those who stood by, ‘Take the mina from him, and give it to him who has ten minas.’ (But they said to him, ‘Master, he has ten minas.’) ‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.’”**

This servant, who had only one mina and did nothing with it—neither engaging in business nor placing it in the bank to gain interest—when the master returned to settle accounts, even what he had would be taken away. Does this mean he lost his salvation? Not exactly. This is referring to the time when the Lord Jesus returns and receives the kingdom, that is, the millennial kingdom. During this period, it is as if this person has not obtained salvation—he will lose that one mina.

**Verse 27: “But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.”**

This group refers to those who are completely unsaved—those who are unwilling for the Lord to return and reign, and who even mistreat His servants. When the Lord returns, they will receive the judgment they deserve.

A parallel passage to this section is found in Matthew 25:14–30. Although these two passages may appear similar, they are actually different. If you read carefully, you will notice that in Luke 19, there are ten servants, and each one receives the same amount—a mina, roughly equal to one hundred days’ wages.

However, in Matthew 25:14, the money is given according to each person’s ability, so the amounts differ. One receives five talents, another two talents, and another one talent. The “talent” here is a unit of weight in the original language. Each person receives a different amount based on their ability.

Therefore, Matthew 25 is speaking about gifts. Each person’s gifts are different. When the master returns, the one with five talents gains five more, and the one with two talents gains two more. Although the one with five talents gains more, the reward given by the master is exactly the same for both: “You good and faithful

servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.”

So, in terms of gifts, even if someone produces more, the reward is the same as for one with lesser ability. It is not the case that someone who is naturally more capable or more gifted will receive a greater reward simply because they accomplish more. In service based on gifts, the reward is the same. In contrast, Luke speaks about the measure of growth in life, and the rewards differ accordingly.

In Matthew, there is also the servant who receives one talent but hides it in the ground. In other words, he uses what God has given him in worldly ways instead of for the Lord. When the master returns, he calls this servant wicked and lazy and says, “Why then did you not deposit my money with the bankers?”

In Luke, the instruction is to put the money in the bank, while in Matthew, it is money given according to ability. The master’s instruction to give it to the bankers means that you should place yourself under those who are useful, gifted servants of God, so that your abilities may be developed and your gifts brought to maturity.

As a result, the one who received one talent is cast into outer darkness, where there is weeping and gnashing of teeth. That is, when the Lord returns to receive the kingdom, he will not be able to share in the joy of the kingdom with the master, nor reign together with him. However, since he has received grace and is saved, his end is not the same as that of the master’s enemies.

Returning to Luke: after being saved, on the one hand we need our life to grow; on the other hand, through the growth of life, our gifts in service will also be perfected. According to the maturity of our life, when the Lord returns, He will give us different degrees of reward. May every child of God be willing, while it is still today, to seize the opportunity—to labor in God’s word and to serve in God’s house. May the eternal life we have received grow today, and may our gifts in service be developed and perfected.

Let us pray together: Lord, we know that today You are full of grace and mercy. But one day, when You return after receiving the kingdom and we must give an account, Your judgment will be strict. Lord, help us not to waste our time today, nor spend our days in vain. Help us to make good use of every day You have given us. In everything we encounter, may we learn and be trained, growing in life and becoming more perfected and mature in spiritual service. Bless my daily life. We pray in the name of Jesus Christ. Amen!