

Luke 19:11

Authorized King James Version (KJV)

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.

Analysis

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. The conjunction "as they heard these things" connects the parable of the minas (pounds) to Zacchaeus's conversion. The phrase prosetheto eipein parabolēn (προσέθετο εἰπεῖν παραβολήν, "he added and spake a parable") indicates Jesus appended this teaching to address a specific misunderstanding. Two reasons are given: geographical proximity (engys einai Ierousalēm, ἐγγὺς εἶναι Ἱερουσαλήμ, "nigh to Jerusalem") and theological confusion (dokein autous hoti parachrēma mellei hē basileia tou theou anaphainesthai, δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι, "they thought that the kingdom of God should immediately appear").

The disciples and crowd expected Jesus to enter Jerusalem and immediately establish His visible, political kingdom—overthrowing Rome and restoring Israel's sovereignty. The word parachrēma (παραχρῆμα) means "immediately," "instantly." The verb anaphainesthai (ἀναφαίνεσθαι) means "to appear," "to be manifested." **They anticipated an instant, apocalyptic revelation of God's kingdom in earthly power and glory.** Jesus's parable corrects this misunderstanding, teaching that His kingdom would come through a period of absence, testing, and faithful stewardship before the final consummation.

Historical Context

Jewish messianic expectations in the first century were intensely political. Most Jews expected Messiah to be a warrior-king like David who would liberate Israel from Roman occupation and establish an eternal, earthly kingdom centered in Jerusalem. The proximity to Jerusalem during Passover—when messianic fervor ran highest and crowds were largest—intensified these expectations. Jesus had recently raised Lazarus (John 11), healed Bartimaeus, and converted Zacchaeus—demonstrations of power that fueled belief He would soon reveal Himself as conquering King. The parable deliberately challenges this triumphalist eschatology.

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. What false assumptions about God's kingdom did the disciples and crowd hold?
2. How does Jesus's teaching about delayed manifestation of the kingdom challenge instant-gratification spirituality?
3. Why is it crucial to understand both the 'already' and 'not yet' dimensions of God's kingdom?

Interlinear Text

Ἄκουόντων δὲ αὐτοὺς ταῦτα προσθεὶς εἶπεν
heard And as they these things he added and spake
G191 G1161 G846 G5023 G4369 G2036

παραβολὴν διὰ τὸ ἐγγὺς αὐτοὺς εἶναι Ἱερουσαλὴμ
a parable because G3588 nigh as they was to Jerusalem
G3850 G1223 G1451 G846 G1511 G2419

καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ
and because they thought as they that immediately should G3588
G2532 G1380 G846 G3754 G3916 G3195

βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι
the kingdom of God appear
G932 G3588 G2316 G398

Additional Cross-References

Luke 17:20 (Kingdom): And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Acts 1:6 (Kingdom): When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

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