

Sunday, April 18, 2021 am

TEACHINGS OF Jesus (43)
Parables (12)
The Parable of the Ten Minas
Luke 19:11-27

As we continue our study of the teachings of Jesus, we wish to examine another parable that He taught. The parable we will deal with today is found in Luke 19:11-27. This is another challenging parable. It has similarities to one we are more familiar with – the parable of the talents, but there are also significant differences. We will bring some of these out as we present this lesson.

I. Background

- a. Jesus is headed toward Jerusalem where He will be betrayed and crucified – thus we are approaching the end of His earthly ministry.
- b. Luke 9:1-10 records that He has passed through Jericho and interacted with Zacchaeus. After that account, as Zacchaeus declares his devotion to being honorable Jesus says, *“Today, salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost.”* (Luke 19:9-10).
Apparently, as a result of this saying and perhaps others, the disciples reasoned that the time was ready for Jesus to become their king (vs. 11) – remember they were still thinking an earthly kingdom in Jerusalem.
- c. So Jesus spoke to them another parable – ***the parable of the ten minas***. This is a parable about rejection, responsibility, and accountability in judgment.
- d. Compared to the parable of the talents (Matthew 25:14-30) - most are more familiar with this parable, in which a man travels to a far country and delivers his goods to 3 servants to manage while he is gone. Each according to his ability is given a certain amount – the first is given 5 talents (remember the high value of a talent), the second 2 and the third 1. When he returns there is an accounting. Both the 5 and 2 talent servants had doubled their resources and were therefore blessed by their master with reward. But the 1 talent servant had done nothing – he hid the talent in the ground and returned it. He was called a wicked and lazy servant, and everything was taken from him. He was cast into outer darkness, where there will be weeping and gnashing of teeth.
The obvious message is one of accountability and responsibility. We will see these things borne out in the parable we want to examine in this lesson, but we will also see great contrast.

II. The parable

- a. ***A certain nobleman went into a far country to receive a kingdom for himself and then to return.***
 - i. NOTE: Many commentators and sources believe Jesus is alluding to a historical event that happened during the time of the birth of Jesus (~4 BC)
According to Josephus (Antiquities, Book 17): Apparently, Archelaus, a son of Herod, as was custom at the time traveled to Rome to receive governorship (or ethnarch, he preferred to call himself a king) over the regions of Idumea, Samaria and Judea. He was despised by the Jews because of actions by him and his father, Herod the great, concerning the temple. They sent a delegation to Rome to oppose Archelaus being appointed to office. But Caesar Augustus appointed him as ethnarch (a ruler over an ethnic group) anyways. When he returns, Archelaus rewards his faithful followers and punishes those who opposed him, putting some of them to death.

- ii. Jesus possibly used this familiar event to make spiritual application. Remember we have noted that parables often appealed to activities and fact that the average person would be familiar with. In this case, it was a historical event, which is NOT typical of parables.
- iii. Note, by this act, he would be gone for awhile but would then return.
- b. **He calls ten of his servants, and entrusts each of them with a mina** (total of 10) **to manage while he is gone** – a mina would have been about 100 days wages. So, there is some responsibility
- c. **But his citizens hated him and sent a delegation to oppose him** – clearly, not all were in favor of him reigning over them.
- d. **The king returns, having received the kingdom and calls for his servants to come and give an accounting** – with business complete and successful, he now wants to know how things are going.
- e. **Two of the servants are recorded as having been successful** – one had gained 10 minas, and another 5 minas.
- f. **Both of these servants are rewarded accordingly** – given authority over cities corresponding with their success.
- g. **A third servant appears before the king** – he returns the mina to him that had been kept in a handkerchief. Afraid of failure, he did nothing.
In fact, he uses wording that implied the king was a harsh and unreasonable man – collecting what he had not actually earned.
- h. **The king pronounces judgment – out of your own mouth I will judge you, you wicked servant.** – NOTICE he is called wicked – because of his laziness, failure to do what he was supposed to do, and his accusations against the king.
 - i. He is judged by his own words – the king would treat him as harshly as he was accused.
 - ii. Whether he was actually harsh or not is irrelevant. Notice how this king was gracious to those who had been faithful in their service.
 - iii. He is rebuked because he didn't even put the money in a bank where it could at least have gained interest.
- i. **The mina is taken from him and given to the one who had ten minas** – and this actually puzzled his servants because the one had already received so much.
The king responded, "To everyone who has, more will be given. And from him who does not have, even what little he does have will be taken away from him.
- j. **Finally, the king deals with his enemies who opposed him** – they were to be executed – punished.

III. Interpreting this parable

- a. Again, this parable is different, as Jesus is likely predicting what is about to happen.
- b. We are told the main point of the parable in vs. 11 – His disciples were anticipating an eminent kingdom to be established. The next event we will read about (note: Luke writes in chronological order – 1:3) is the Triumphal entry on Sunday before His crucifixion. Recall how as He enters the city the people are ready to make Him king (vs. 32-38). AND they were, but they did not understand the kingdom.
- c. Jesus IS the king to be in the parable – the very idea of the word Lord – is a ruler. Peter declared on Pentecost, that God had made Him both Lord and Christ (Acts 2:30-36). This text also notes that Jesus is now sitting on the throne of David, seated at the right hand of God – meaning He is reigning even now.

1 Peter 3:21-22 notes our need to be baptized through the resurrection of Jesus Christ, "who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him."

Consider also Daniel 7:13-14, where Daniel is having a vision which is a clear reference to the coming of Jesus. IN that vision we note, "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and

languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

- d. BUT, before that could happen time would need to pass – at that Passover, Jesus died, but He would not be king over the kingdom until 50 days later on the day of Pentecost. So there would be a delay – AND as we know, great misunderstanding about the nature of His kingdom – recall that it was to be AND IS a spiritual kingdom – cf. John 18:36, Luke 17:21, Colossians 1:13-14, Romans 14:17, etc.
- e. Meanwhile, His disciples would have work to do – in this point we find a similarity with the parable of the talents. While the master is gone, there is work to be done.
- f. The citizens that hated Him – clearly Jesus would be rejected by the religious leaders. John 1:11 notes, *“He came to His own and His own did not receive Him.”* John 11:47-51 – after the raising of Lazarus, they knew they needed to get rid of Him. Luke 20:17 – after Jesus tells another parable of rejection, He quotes from Psalm 118:22, *“The stone which the builders rejected, has become the chief cornerstone.”* Jesus was foretelling what they were about to do. Peter would again quote this before the counsel after healing the lame man at the temple complex (Acts 4:11). See also 1 Peter 2:7 again quotes this verse. We know they were the ones responsible for His crucifixion. They would continue to reject even after He began His reign beside God on His throne.
- g. When the master returned, now king, he called for his servant to come and give an accounting – Jesus is here reminding all who would listen, that we are to keep busy and strive to be productive, because one day there will be an accounting.
- h. Each servant was rewarded according to his success – this is a little different than the parable of the talents. In that parable, there was something to be said about ability. That is not stated in this parable, though I believe it is implied. Both the 10 city and 5 city servants had been faithful and likely they had done all that they could do for Him.
- i. Then there is the servant who returned the mina to his mater – like the one talent servant, this one did nothing. He was called wicked and condemned. Notice also that he had made excuses for not working – fear of the mater, fear of failure, etc. MANY will make excuses to justify their lack of genuine service. They might even accuse God of being unreasonable and harsh. Far too many today condemn God because they do not like what He says. Many who deny the existence of God will quote all these supposed inconsistencies and cruelties about God. But what they fail to understand is they are not denying God at all, but rather admitting they do not LIKE who God is. EXCUSES NEVER work where God is concerned!
- j. What that one mina servant had was taken away from him
- k. Finally, those who had rejected the King would also give an accounting – the text says they were to be slain. The point being they WOULD be judged by God!

IV. Lessons

- a. Christ is now reigning on His throne – and therein is our hope. We are not serving a dead Savior, but one who is alive and thereby He gives us hope. That is what we find in 1 Corinthians 15 where Paul makes the case for the resurrected Jesus. Note how in 1 Corinthians 15:19 he notes, *“If in this life only we have hope in Christ, we are of all men the most pitiable.”* 1 Thessalonians 4:13 finds Paul encouraging the brethren noting, we do not sorrow as those who have no hope!
- b. We have responsibilities – this is something that was true under the Old Law, it was true as the apostles waited and prepared for the beginning of the kingdom of Pentecost, AND it continued throughout their lives as managers within that kingdom. As Christians, we have responsibilities as well. That is emphasized in other parables such as the parable of the talents, and the parable of the 10 virgins, where 5 were unprepared, etc.

While our Lord is gone, and until He returns, we have responsibilities to fulfill. We are to be good stewards. 1 Peter 4:10 – be good stewards of the manifold grace of God.

- c. I am also reminded in this parable about the types of things God is looking at – it is not just about doing the things everyone knows is wicked (1 John 2:15-16 – we all know these). God is also looking at our attitudes, our efforts, our hearts. So much of the New Testament addresses these things and we must not neglect them.
- d. There is a day of account that is coming – again, we have noted this in many of the parables. Again we are reminded of continued passages that emphasize when we stand before Him, we will be judged by what we have done and not done – 2 Corinthians 5:10, Revelation 20:12, 15.

And thus we are introduced to another parable of Jesus. This one is rich in meaning and application. Just as the Lord came and established His kingdom on that Pentecost, so He is coming again. And when He does, we will all stand and give an account for our lives. Where will you stand? Will you be one of His faithful servants, one of His UNfaithful servants or one who rejects Him outright? Understand that the choice you makes will determine your eternity. Think about it!