

# The Parables of Jesus #25

## The Parable of the Minas

Let's begin by reading the entire parable (Luke 19:11-27); which we have separated into three sections.

Luke 19:11-14

While they were listening to these things, Jesus went on to tell a parable, *because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately*. So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return. "And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this until I come [back]. But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

Luke 19:15-21

"When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. "The first appeared, saying, 'Master, your mina has made ten minas more.' "And he said to him, 'Well done, good slave, *because you have been faithful in a very little thing, you are to be in authority over ten cities*. The second came, saying, 'Your mina, master, has made five minas.' "And he said to him also, 'And you are to be over five cities.' "Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; for I was afraid of you, *because you are an exacting man; you take up what you did not lay down and reap what you did not sow*.'

Luke 19:22-27

"He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? 'Then why did you not put my money in the bank, *and having come, I would have collected it with interest?*' "Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.' "And they said to him, 'Master, he has ten minas already.' "I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

How would you interpret this parable?

This parable was drawn directly from a first century historical situation which was well known to Jesus' contemporary audience. The following quotation is taken from David Guzik's study guide on Luke 19 in the BLB:

*"The Savior probably derived the details of this parable from the actual history of Archelaus, the son of Herod [the Great], who after his father's death went to Rome to receive the sovereignty over part of his father's kingdom in accordance with the intentions of his father's testament. Its confirmation by the Roman emperor was necessary, because Herod's empire in reality formed part of the Roman Empire. A Jewish deputation at that time also went to Rome to dispute Archelaus's claim to kingship, but the emperor nonetheless appointed him as ruler (though not as a full sovereign king) over half of his father's kingdom." (Geldenhuy)*

Yet the story continues. Upon his return as ethnarch [governor] of Samaria, Judea, and Idumea, Archelaus rounded up many of the Jews who both instigated or were members of the delegation itself who said, "*we do not want this man to reign over us*"; and slaughtered them. Jesus' application of this historical situation to his own person and mission was obvious to all who heard his parable.

In your own words, what was Jesus communicating through this parable?

Now, before we present an outline for an interpret of the parable, it's important that we see the parallels between the "*parable of the minas*" in Luke 19 and the "*parable of the talents*" in Matthew 25. As the following chart demonstrates, they are one and the same parable concerning the coming of the kingdom of heaven.

<b>Mathew 25 [The Parable of the Talents]</b>	<b>Luke 19 [The Parable of the Minas]</b>
A man goes on a long journey (25:14,19)	A nobleman goes to a distant country (19:12)
	To receive a kingdom and return (19:12)
	His citizens rejected his reign (19:14)
Slaves given his possessions, talents (25:14-15)	Slaves given his possessions, minas (19:13)
The man returns after a long time (25:19)	The nobleman returns after receiving the kingdom (19:15)
To settle accounts with his slaves (25:19)	To settle accounts with his slaves (19:15)
The faithful increased their possessions, the unfaithful produced no increase (25:16-29)	The faithful increased their possessions, the unfaithful produced no increase (19:16-26)
<i>Those who produced no increase were cast into outer darkness where there was weeping and gnashing of teeth (25:30)</i>	<i>Those who produced no increase lost all that had been entrusted to them, it was taken from them (19:26)</i>
	Those who rejected his reign were slain in his presence (19:27)

Are there any specific parallels stand out to you on the above chart?

Based on these parallels, consider the following points as an outline of “the parable of the minas”.

-The “man/nobleman” is *Jesus*.

-The “long journey” to a “distant country” to “receive a kingdom” was the ascension of *Jesus to the heavenly realm [the right hand of the Father] where he was enthroned as King and received His Kingdom*. (Psalms 110:1-2, Acts 2:32-36)

-The citizens that rejected his reign represent the *Jewish nation who had rejected Christ and his gospel of the kingdom*. (Hosea 10:1-3, John 19:12-15)

-The possessions entrusted to the slaves represent *gifts and responsibilities given to the saints (the church) to increase the rule/reign of the kingdom*. (Psalms 68:18 [Ephesians 4:7], Acts 2:37-39, 1 Corinthians 7:7, 1 Peter 4:10-11)

-The return of the master to “settle accounts” was the *second coming of Christ in judgment of the wicked and to bring reward for the righteous*. (Isaiah 59:17-21, Matthew 21:40-43, 22:7-14)

-Those who increased their master’s possessions (they increased the reign of the kingdom) were those who had been faithful with the gifts and responsibilities they had received and had labored in good works; these received rewards. While those who produced no increase were the unfruitful within the church who had been unproductive in the kingdom mission. (1 Corinthians 3:6-15)

-Those who were slain/cast in to darkness in the presence of the King represent both the *Christ rejecting Jews who “did not want Jesus to reign over them”, and the unfaithful and within the church who rejected the reign of Christ in their hearts; both groups received the same punishment/judgment at the coming of Christ to exercise the full dominion of his Kingdom*. (Matthew 8:11-12, 22:11-13)

As we shall see, the framework and imagery of this parable corresponds to the forty-year betrothal period (30-70AD) of Christ and his Church, culminating in the second coming of Christ for the wedding. In other words, the “far journey” of the nobleman was the “going away” of the groom to prepare the huppah [the bridal chamber] for his bride; and the return of the nobleman to reward his servants and consummate his kingdom was the return of the groom to consummate the wedding and glorify his bride. What this means is, the huppah [the bridal chamber] is the kingdom. In other words, as we allow the character and nature of God to rule and reign in our lives, we experience the blessings of the marriage supper of Christ.

Based on the above outline, consider the following interpretation of the “parable of the minas”:

In AD30, Jesus ascended to the right hand of the Father to be enthroned as King and inaugurate his Kingdom. This was the “long journey” to the “distant country” (*the Father’s house*) at the beginning of the betrothal period.

While Jesus (the nobleman) was absent, many of his citizens rejected his claim to the throne. *These were the Jews who rejected the call to the wedding (Matthew 22)*. Those who received Him as King became his slaves/servants (His Church) who were each given gifts and responsibilities according to their abilities and were commanded to use them wisely and faithfully in order to increase the reign of the kingdom.

At the return of the nobleman (Jesus) a reckoning of his servants was taken. *This was the arrival of the King to “look over the wedding guests” (Matthew 22)*. Those who had increased the reign of the kingdom (had been faithful with their stewardship) were given great reward. *These were those “dressed in wedding clothes” who enjoyed the wedding feast (Matthew 22)*. Those who had done *nothing* for the kingdom (had wasted and neglected their gifts) suffered great loss, some were even removed from the wedding. *The latter were those “found without wedding clothes” whose end was no better than those who had outright rejected the wedding (Matthew 22)*.

And, having returned with the Kingdom to fully established its rule and dominion among his citizens (the church), Christ as King, Judge, and Husband utterly destroyed the apostate nation of Israel those who had said; “we do not want this man to reign over us” (“we have no king but Caesar”) through the judgment and destruction of Jerusalem in AD70.

Having understood the parable in its original historical context, how does it apply to us in our world today?

-What we do with “the little” determines *what* we will receive from the Lord.

-There is an “accounting” for our lives that *will and does* take place.

-The Lord *demands* that we develop and increase the gifts, blessings, talents, and responsibilities that he has given us in order that we reflect his image (his nature) and increase His kingdom (his government of righteousness, justice and peace).

-*Everything is the Lord’s, all is His to harvest.*

-Those who don’t move forward will be pulled backwards. What they have will be taken from them.

-Those who are faithful in both word (confession) and deed (good works) are true disciples of Christ and will be rewarded now and in eternity.

-*Are we embracing the rule and reign of Christ [His Kingdom] in every area of our live; are we “allowing this man Jesu” - the King – “to rule and reign over us”?*