

THE PARABLES OF JESUS, #033 **A Chronological Study**

**"To Him who opened His mouth in parables and uttered things hidden since the creation of the world."
Psalm 78:2**



"The 10 Minas" **Luke 19:11-27ⁱ**

The 10 Minas – Some Introductory Information **Luke 19:1-10 Setting The Stage: Zaccheus' Conversion**

Let's set the stage before we begin to delve into this Parable. Just previously, in Luke's narration, Jesus, who is on His way to the Cross and is passing through an area near Jerusalem just before His "Triumphal Entry."

Jesus is in the Jericho area, and it is there that the man Zaccheus, a tax collector, who had climbed a tree to see Jesus speak, for he was very short and the crowd was very large. Jesus called him down out of the tree and Zaccheus invites him to stay

in his house. When the crowd heard this they grumbled saying that Jesus was going to stay in the home of a sinner.

Zaccheus told Jesus that he had been an honest tax collector who apparently never abused his office and stated he would give half of his possessions to the poor and if he had defrauded anyone, he would also offer four times as much as repayment to anyone he had wrongly taken money.

9 And Jesus said to him, "Today salvation has come to this house, because he, too (Zaccheus), is a son of Abraham. 10 For the Son of Man has come to seek and to save that which was lost."

This story gives us the introduction and the keys to our parable, for it is about the importance of investing your life now for use in the coming Promised Kingdom where Jesus is King.

Our story also tells us that Jesus is near Jerusalem, and that a large crowd is there following Him, and they're excited because they are supposing that the promised Kingdom of God was going to appear immediately upon His "Triumphal Entry" into Jerusalem on the next day.

The 10 Minas

We'll take this parable a little at a time.

Alistair Begg did an audio sermon on this parable, and he tells us that God's gift of the good news of salvation, given upon our trust and belief of Jesus, and that it is intended to be invested. Alistair tells us that a common erroneous concept within Christendom is the idea that only a small number of specialized "Saints" will have the best gifts to minister now and in the Kingdom of God, but Jesus' parable completely dispels that notion." Pastor Begg's sermon is quite good – check the link at the end of this lesson.ⁱⁱ

Luke 19:11 - The Crowd's Supposition about the coming Kingdom

11 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.

In this parable, Jesus teaches several things about the Millennial Kingdom and the time leading up to it. The crowd following Him believed that He was going to Jerusalem to initiate the "new" Kingdom of God" at that time. This will bring a gigantic crowd to follow and celebrate Him on that first Palm Sunday as He rode into the city. We know, after the fact, that Jesus was going to Jerusalem to be arrested, charged, judged, and sentenced to die... as He had stated to His disciples in the previous chapter.

In this verse we see that this parable is about the coming of the promised Kingdom of God on earth. We'll be introduced to "a nobleman" who will become its King.

12 So He said, "A nobleman went to a distant country to receive a kingdom for himself, and then return.

We'll tell each step of the plot, so we don't have to wait until the end to discover it. Our Nobleman turns out to represent Jesus. His time away in a distant country is the time He is spending now with His heavenly Father. While the lesson was for the Jewish people in its immediate context, we should also see that for the then next two thousand years (minimum) the background principle will be what is the value of what we as individuals are doing for Christ here in this world while we are waiting for His return.

From the perspective of Jesus' parable and the covenanted nation of Israel, much was given them and for the most part... there was little return on God's investment at the time leading up to the Cross. So, the question of the parable is... what will be the value of our "work" done while He is away?

The major principle to be recognized here is that God the Father's Son came to earth and demonstrated to His Father that He was absolutely faithful and accomplished every one of His Father's desires in the procuring of our salvation. Simply put, the nobleman who leaves is Jesus. He is speaking of His death, resurrection, and ascension back to His Father in Heaven. While there, he will acquire His Kingdom from His Father, and become King of it. In His timing He will return here as King and establish His Kingdom here.

As Luke 19:11 indicated, Jesus' most basic point is that the Promised Kingdom was not going to appear immediately. In this verse we're told there would be a period of time, during which the nobleman (soon to be king) would leave and be absent for some time, before he would return, and the kingdom would then be set up.

Right away we need to make the connection between this nobleman, who would leave for some time, and return as King – and Jesus (who is referencing Himself) as this nobleman.

13 And he called ten of his slaves, and gave them ten minas and said to them, 'Do business with this (money) until I come back.'

I have found it often easier to understand many of the translations of verses like this by using the term "Servants" instead of "Slaves." In most situations these terms are interchangeable. So, our nobleman has servants who serve Him.

Right away we should identify these servants as all those who either serve the Lord Jesus as God and King, and those who profess to serve Him--That is a distinction that will become important later in the text.

The nobleman gives each of his ten servants 10 mina coins which are each quite valuable (at today's prices, the value of 1 mina is estimated to weigh in as much as 18 ounces of gold. Gold is currently \$2,045 per oz. So, 1 mina would be worth \$36,810.00 and 10 minas would be \$368,100.00).

In our parable the minas indicate the large value of their given responsibilities. Symbolically, our nobleman is handing out responsibilities to his servants before he leaves.

Jesus is speaking to His disciples and all those who are following Him at that time (and, of course, to us... but later in history). He was going to head off to Heaven very soon, leaving valuable responsibilities among those left behind then, and through His Word to us now.

14 But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

THE NOBLEMAN LEAVES TO RECEIVE HIS KINGDOM

As Jesus is going to enter Jerusalem for His last week, we should know that Israel's leadership hates Him and indeed does not "want this man to reign over" them, so much so that, in reality, they will kill Him and this Nobleman will head off to that other country to acquire His Kingship and His Kingdom.

CATCHING UP

Previously, in the parable of The Dishonest Manager, we learned the lesson about putting all of the energy that you put into your education, business studies, and work should likewise be put into your Christian service and Bible education because Christ wants this from you.

You, as a believer, face an eternity of relationship with the Trinity as His children – brothers and sisters of His Son Jesus. That's your gift from God for believing and believing in His Son. This is worth everything you can do in this life to benefit the King's Kingdom here and now.

So here in the ten Minas parable we should see that our metaphor is first about the Disciples need to become the leaders of a new people – the people of Christ – and their new responsibilities and gifts that will make them the future leaders of the new "Body of Christ," the Church.

And second, the people of the nation of Israel and a warning about their responsibilities when Jesus, their savior, leaves.

And then, as time passes in the parable - for us, about 2000 years has passed – being ready and productive when Our King returns.

The enemies who rejected the king in the parable are representative of the Jewish nation and their leadership that rejected Christ while He walked on earth—and everyone who still denies Him today.

It is the unbeliever who says, "No, I will not believe in Jesus," often said with this verse's meaning "We do not want this (God)/man to reign over us!"

The servants that the nobleman charges with these Mina represent the followers of Jesus who are charged with responsibilities of the Gospel the Lord has given them in His earthly time, and us in our own time... a valuable commission!

Matthew 28:18b-20 - The Charges Jesus has given to us before His departure.

"All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

And we must be faithful to serve Him using those responsibilities until He returns. And then, upon His return, Jesus will judge and ascertain the quality of the faithfulness of His own people.

Romans 14:10b-12

10b For we will all stand before the judgment seat of God. 11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." 12 So then each one of us will give an account of himself to God.

John 9:4 - And there is work to be done,

"4 We must work the works of Him who sent Me as long as it is day; night is coming when no one can work."

And we must use what "responsibility gifts" God has given to us for His glory. There are promised rewards for those who are faithful in their charge. Towards the end of His departure, it will become night – the Tribulation.

THE KING RETURNS TO SET-UP HIS KINGDOM

15 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.

Now, we will look at how three of these servants used the "money," (i.e., responsibilities) given to them before the King left.

Jesus gives us three types of servants. First, the very responsible and active investor. Second, the fairly normal, run of the mill investor. And third, the fearful non-investor.

Before we come to any conclusion involving financial investments... **don't go there**, for our metaphor is about something entirely different than money, and much more important. It is about **responsibility and accountability**.

THE FIRST SERVANT'S RESPONSE

16 The first appeared, saying, 'Master, your mina has made ten minas more.' 17 And he said to him, 'Well done, good servant, because you have been faithful in a very little thing, you are to be in authority over ten cities.'

At first you may well think that these coins were worth a very large sum of money – now think of the difference between the cost today of a home (the 10 minas) ... versus the value of 10 cities.

Now it is about you, as the believer, having been given the most valuable gift possible for free through His grace. I think you will begin to see the seriousness of this parable when you see it in this light, for with this first servant—with great responsibility, with **successful investment**, came come great reward.

THE SECOND SERVANT'S RESPONSE

18 The second came, saying, 'Your mina, master, has made five minas.' 19 And he said to him also, 'And you are to be over five cities.'

This second servant was able to honor his master with his work and investment. While he was not able to increase his master's wealth as much as the first servant – he still did what his master asked him to do in his absence. Again... his reward was a great deal more than the amount he was put in charge of. Five cities for \$368,100.00—with great responsibility, with **successful investment**, came come great reward.

THE THIRD SERVANT'S RESPONSE

20 Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; 21 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.'

Our third servant, full of fear for his master, chose fear over productivity with his responsibilities. At the end of his time he had produced no profit. Fear had paralyzed him, perhaps. Or, perhaps, he did not see any value in making his masters money (responsibilities) become productive... for his master.

THE MASTER'S RESPONSE TO THE THIRD SERVANT

22 He *said to him, 'By your own words I will judge you, you worthless servant. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow?

Immediately I would ask the question, "When Christ returns... will it be your answer to Him, "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?"

23 Then why did you not put my money in the bank, and having come, I would have collected it with interest?'

There's no place for those who don't honestly respect the gift they have been offered. Those who have little regard for the cost of salvation are possibly only found to be "professors" of Christ and not true believers. The true believer should always attempt to fulfill Christ's final command – ***"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you"*** (Matthew 28:19-20a). Even if you are only able to go next door and invest what God has given you to do.

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, 'Master, he has ten minas already.'

Simply put...

In the Kingdom, ***"26 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."***

Perhaps it will be that unbelief will be uncovered in those who "profess" their salvation in Him, and the end result for them will be "no Kingdom in their future."

And...

Jesus reports,

"27 But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

When Jesus returns to establish His kingdom, one of the first things He will do is utterly defeat His enemies (Revelation 19:11-15). It does not pay to fight against the King of kings or attempt to deceive Him.

Triumphal Entry

28 After He had said these things, He was going on ahead, going up to Jerusalem.

FOLLOW-UP QUESTIONS WITHOUT ANSWERS

- 1. Who are Jesus' two main audiences for this Parable?**

 - 2. What is the main message for this Parable?**

 - 3. What is the message to those who are against Jesus or refuse Him in belief?**

 - 4. What is the value granted to the believer who does what he is called to do?**
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FOLLOW-UP QUESTIONS WITH ANSWERS

1. Who are Jesus' main audiences for this Parable?

The first main audience concerns those angry and evil Jews – especially the religious leadership (the Pharisees, Sadducees, and the Scribes) as well as the Roman (gentiles) who were in the same category as unbelievers.

The second audience, and a much larger number of people – around the world who have refused to acknowledge Jesus as their God and King by the time of His second coming.

The third audience is all those who have placed their belief and faith in Jesus as their King, who understand the concept of honoring the grace of God by using their gifts to expand the number of those who will make up that Promised future Kingdom—ruled by King Jesus.

2. What is the main message for this Parable?

Human beings are responsible for their relationship and their responsibilities to almighty God in the matter of the authority and power of His Son as the King of all of Creation.

He has announced in His Word that believers are gifted with responsibilities which are linked to His Kingship. All will be judged according to what they have done with His grace and free gifts in making ready the Promised Kingdom of God both on earth and in heaven.

3. What is the message to those who are against Jesus or refuse Him in belief?

The unbeliever in relationship to their refusal to both admit His authority and refusal to put their trust, faith, and belief of and in Him will be sentenced to spend their eternity in that place of unescapable punishment known as Hell.

The book of Revelation makes it clear that all the individual members of the Jewish nation and the Romans, and any others, who were responsible for the putting to death of the Son of God will be judged more severely and their punishment will be eternal and absolutely justified.

4. What is the value granted to the believer who does what he is called to do?

In the parable, the first and second servant receive the governance of an entire city for each mina worth of responsibility in his master's absence.

Can you imagine the believer's position for all eternity if the Lord rewards, and continues to reward, His children for the carrying out of His assigned tasks. In the parable each "cost of a single house" yields the cost of an entire city. Just consider New York City or Los Angeles, for just doing what Jesus asks you to do!

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Jeremiah 18:15

"Don't stumble from the Ancient Path"

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ⁱ All Scriptures from the New American Standard Bible, 1995

ⁱⁱ Begg, Alistair, The Parable of the Ten Minas, Truth For Life
<https://www.truthforlife.org/resources/sermon/parable-ten-minas/>