

STUDY ON THE PARABLES OF JUDGMENT

The Parable of the Ten Minas

Read Luke 19:11-27

The Parable of the Ten Minas is like the Parable of the Talents in Matthew 25:14–30. Some people assume that they are the same parable, but there are enough differences to know they are different:

1. The parable of the minas was told on the road between Jericho and Jerusalem; the parable of the talents was told later the Mount of Olives.
2. The audience for the parable of the minas was a large crowd; the audience for the parable of the talents was the disciples by themselves.
3. The parable of the minas deals with two classes of people: servants and enemies; the parable of the talents deals only with professed servants.
4. In the parable of the minas, each servant receives the same amount; in the parable of the talents, each servant receives a different amount (and talents are worth far more than minas).
5. Also, the return is different: in the parable of the minas, the servants report ten-fold and five-fold earnings; in the parable of the talents, all the good servants double their investment.

Christ uses the Parable of the Ten Minas to teach about the coming kingdom of God on earth. The occasion of the parable is Jesus' final trip to Jerusalem. Many people in the crowd along the road believed that He was going to Jerusalem to establish His earthly kingdom immediately. (Of course, He was going to Jerusalem to die, as He had stated in Luke 18:33.) Jesus used this parable to dispel any hopeful rumours that the time of the kingdom where He would reign as King had arrived.

In the parable, a nobleman leaves for a foreign country to be made king. Before he left, he gave ten minas to ten of his servants (Luke 19:12–13). A mina was a good sum of money (about three months' wages), and the future king said, "Do business till I come" or "Put this money to work . . . until I come back" (v13).

DO BUSINESS

What do you understand by "Do Business till I Come"?

- The Master has entrusted to all of us the same resource to use for Him. What excuse can anyone have?

The Master would have believed that all His servants have abilities. It is also important to note that the Master did not tell them what business to engage in (assuming it must be legal) but to make profit or in kingdom language – bear fruit.

- While we wait for the Master's return, we must do business with the gospel in a hostile environment.

Remember in the man's subjects "hated him" and sent word to him that they refused to acknowledge his kingship (v14). Yet, those servants must trade in that environment.

THE MASTER'S RETURN

Let us read the account when the Master arrives:

When the man was crowned king, he returned to his homeland and began to set things right. First, he called the ten servants to whom he had given the minas. They each gave an account for how they had used the money. The first servant showed that his mina had earned ten more. The king was pleased,

saying, “Well done, good servant! . . . because you were faithful in a very little, have authority over ten cities.” (v17). The next servant’s investment had yielded five additional minas, and that servant was rewarded with charge of five cities (vv18–19).

Then came a servant who reported that he had done nothing with his mina except hide it in a cloth (v20). His reason: “For I feared you because you are an austere man. You collect what you did not deposit and reap what you did not sow.” (v21). Reading from the Passion Translation reveals this servant point of view for doing nothing:

“You see, I live in fear of you, for everyone knows you are a strict master and impossible to please. You push us for a high return on all that you own, and you always want to gain from someone else’s efforts.” (v21 TPT)

- Do we live consciously or unconsciously with the mindset that our Master is strict and impossible to please?
- Do we live consciously or unconsciously with the mindset that our Master is trying to expand His kingdom by our efforts? Or that your pastor or leader is too demanding?

This is the mindset of this servant. His conclusion is that his master is never satisfied and impossible to please and perhaps, a user so I won’t bother. If I do, he will only ask for more and if I don’t, he will moan so, since there is no winning either way, I might as well not bother or do the absolute minimum.

The king responded to the servant’s description of him as “strict and impossible” by calling him a “wicked servant” and commanding for his mina to be given to the one who had earned ten (vv22-24). Some bystanders said, “Master, he has ten minas” and the king replied, “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” (v26).

Doing nothing in God’s kingdom is not an option. Many has been replaced and they don’t know it, and many will be replaced. God has a kingdom (and a church) to build, and the unprofitable servants will be replaced.

Clearly, there is always a risk in doing business in a hostile environment. But the greater risk is not to do business at all, but to carefully wrap up the Master’s mina in a handkerchief, not employing it for His purposes. Also, it is implied here what is clearly taught elsewhere, that the power of the gospel is in the message itself, not in the skill of the messenger. The servants do not say, “Master, my great business skill has multiplied your mina.” Rather, they say, “Master, your mina has earned ten minas.” “Master, your mina has earned five minas.” The power is in the mina, not in the servants. The power of the gospel is not the power of slick salesmanship, but rather God’s power working through His Word.

All of this leads me to ask:

- “Do you see yourself in business for the Master with His gospel?” He has entrusted the gospel message to every believer and said, “Do business with this until I come back.”
- Are you doing business with the gospel for the Master? Are you using the good news of Christ our Saviour to bring others into His kingdom, under His lordship? That is the question our Lord would have us consider by this parable.

If you do not see yourself as a “gospel entrepreneur,” you will not be thinking about ways to multiply the Master’s resource for His purpose.

ENEMIES OF THE KING

Finally, the king commanded that his enemies—those who had rebelled against his authority—be brought before him. Right there in the king’s presence, they were executed.

“But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.”
(v27)

They hated the king and actively opposed His reign. But their opposition did not thwart His being installed as King. While in the parable the penalty is execution, that is mild compared to the eternal judgment that will come upon those who have actively opposed the Lordship of Christ. They will experience eternal torment, away from the presence of the Lord and the glory of His power.

THE PARABLE AGAIN

In this parable, Jesus teaches several things about the Millennial Kingdom and the time leading up to it. As Luke 19:11 indicates, Jesus’ most basic point is that the kingdom was not going to appear immediately. There would be a period, during which the king would be absent before the kingdom would be finally set up.

The nobleman in the parable is Jesus, who left this world but who will return as King someday. The servants the king charges with a task represent followers of Jesus. The Lord has given us a valuable commission, and we must be faithful to serve Him until He returns with fruit or profit. Upon His return, Jesus will ascertain the faithfulness of His own people and what they had done with the mina given to them.

“For we shall all stand before the judgment seat of Christ. For it is written: “As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.” So, then each of us shall give account of himself to God.” (Romans 14:11-12)

When our Master returns, He will come to reward us according to our faithfulness, and we will be rewarded with different levels of authority in His kingdom.

Beloved, there is work to be done and we must use what God has given us for His glory. Jesus exemplified this in the story of the blind man in John 9, that is, the sense of urgency for the work to be done.

“I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world.” (John 9:4-5)

The enemies who rejected the king in the parable are representative of the Jewish nation that rejected Christ while He walked on earth—and everyone who still denies Him today. When Jesus returns to establish His kingdom, one of the first things He will do is utterly defeat His enemies.

“Then I saw heaven opened, and suddenly a white horse appeared. The name of the one riding it was Faithful and True, and with pure righteousness he judges and rides to battle. He wore many regal crowns, and his eyes were flashing like flames of fire. He had a secret name inscribed on him that’s known only to himself. He wore a robe dipped in blood, and his title is called the Word of God. Following him on white horses were the armies of heaven, wearing white fine linen, pure and bright. A sharp sword came from his mouth with which to conquer the nations, and he will shepherd them with an iron sceptre. He will trample out the wine in the winepress of the wrath of God.” (Revelation 19:11-15 TPT)

Conclusion:

There is no neutral position regarding Christ. Each of us is in one of the three categories.

- The rebellious people who would not let him reign over them
- The servant who hid his mina in a handkerchief and made no profit
- The servants that made profit with their mina to the praise of their Master.

I hope that none here are actively opposing His right to be King. If you are, repent quickly, before He comes, and you face His awful wrath. There may be some who profess to know Him, but you are living for yourself. You are not doing business for the King. You need to begin using the gospel in the Master's business. Most of us are faithfully serving Him. If you are, you can expect Him to richly reward you when He returns.