

## (40) Parable of the Minas (Lk. 19:11-27)

1. This parable is remarkably similar to the Parable of the Talents [FW@J13] but critically different (Mt. 25:14-30).
2. Jesus delivered this parable in order to teach a principle and dispel an inaccurate supposition (Lk. 19:11).
3. The immediate appearance of the Kingdom of God fails to accept the previous rejection and consequent mystery state [GM27: Famous Parables of the Kingdom] (Matt. 13).
4. The details:
  - a. A certain eugenic anthrōpos departed for a faraway region in order to take to himself a kingdom and return.
  - b. The nobleman called a portion of his slaves and entrusted them with business activity.
    - 1) Ten “of” his slaves are provided one minas each. μνᾶ mna <sup>#3414</sup><sub>ox</sub> loanword from semitic, cf. מנח maneh <sup>#4488</sup>.
    - 2) They are instructed to do business. πραγματεύομαι pragmateuomai <sup>#4231</sup><sub>Hap.</sub> (Lk. 19:13) & διαπραγματεύομαι diapragnateuomai <sup>#1281</sup><sub>Hap.</sub> (Lk. 19:15). LXX use in Dan. 8:27.
    - 3) The duration of their economic activity is not “while I’m away” but specifically “while I am coming.”
  - c. The nobleman’s politai-fellow-citizens also apostello-commissioned a presbeia-embassy after the nobleman expressing their preferable Thelematology (Lk. 19:14).
    - 1) Their motive was hate (Lk. 19:14).
    - 2) Their stand was that of an enemy (Lk. 19:27).
  - d. The slaves are evaluated as to their productivity.
    - 1) The productive slaves are rewarded with political authority and continued opportunity for additional production.
    - 2) The unproductive slaves are not entrusted with political authority and are no longer provided for production.

Note: these evaluation principles are also taught in GM27 but identical evaluation principles can be (and actually are) applied to different conditional testing circumstances without equating the conditional testing circumstances in any way.
  - e. The enemies are slain in the King’s presence (Lk. 19:27 cf. Ezek. 20:33-38).
    - 1) This is the private (wilderness) judgment of Israel in bringing them into the covenant glory.
    - 2) The Sheep & Goat judgment is the public (Jerusalem) judgment of Gentiles in bringing them into the covenant glory (Matt. 25:31-46).
    - 3) These are temporal judgments for entrance into the kingdom and not to be confused with eternal judgments.
      - a) Judgment Seat of Christ (Rom. 14:10,12; 1<sup>st</sup> Cor. 3:10-15; 2<sup>nd</sup> Cor. 5:10).
      - b) First Resurrection Judgment (Dan. 12:2a; Jn. 5:29a; Rev. 20:4-6).
      - c) Great White Throne Judgment (Dan. 12:2b; Jn. 5:29b; Rev. 20:11-15).