

The Parable of the Minas

Luke 19:11–27

by Glenn Davis

Our text today is [Luke 19:11-27](#).

Jesus is telling a parable, a story used to communicate a spiritual truth.

As Luke often does, he introduces this parable by giving us both the historical context and the purpose of the story Jesus was going to tell.

[Luke 19:11](#)

11 As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.

Jesus is near Jerusalem. Luke has been recording this journey of Jesus toward Jerusalem since [Luke 9:51](#). “When the days drew near for Him to be taken up, He set His face to go to Jerusalem.”

Jesus’ earthly ministry was coming to an end. He had begun His last journey to Jerusalem where He knew He would suffer and die for the sin of the world.

Let me say that again, Jesus was on His way to die. Jesus knew He was going to Jerusalem to die. He knew that in Jerusalem the religious leaders were going to arrest Him, and torture Him, and nail Him to a cross and He was going to die there alone, with even the face of the Heavenly Father turned away.

And yet on this journey, Jesus was focused on others.

As Jesus was on this journey, someone said to Him, “I will follow You.”

Jesus said, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.”

In [Luke 10](#) Jesus sent out the 72. “The harvest is plentiful, and the laborers are few. Pray earnestly to the Lord of the harvest that He may send out laborers into the harvest field.”

When these 72 disciples of Jesus returned from their trip, they reported to Jesus; “Lord, even the demons are subject to us in Your Name!”

Jesus said, “Do not rejoice in this, but that your names are written in heaven.”

Many times in these chapters, Jesus emphasized His love for the outcast.

Most want to focus on the rich and the powerful, but Luke draws attention to Jesus’ love for the poor and the weak.

Luke 10:36 draws attention to the outcast Samaritan as the one who rescued the beaten and robbed man left on the side of the road.

It was not the priest or the Levite who were the hero of the story, but the outcast Samaritan.

In Luke 12, it is a Rich Farmer who is shown to be a fool for storing up treasure for himself and not being rich toward God.

In Luke 13, the disabled woman was healed, while the local synagogue leader was shown to be a hypocrite.

In Luke 15, you know the stories of the lost sheep, the lost coin and the lost son. Jesus values the lost.

Or Luke 16, in the parable of the Rich Man and Lazarus, who was commended? It was not the rich, but the outcast Lazarus.

Luke 17 records the healing of the 10 lepers. Who returned to say "thank you"? It was the outcast Samaritan.

In Luke 18 Jesus healed the blind beggar named Bartimaeus.

And in Luke 19, Jesus again reaches out to the outcast; a wee and wicked man named Zacchaeus. Do you remember this story? Jesus was walking through Jericho when Zacchaeus climbed a tree to get a look at Jesus.

Jesus stopped at that tree and called Zacchaeus down from the tree. Then Jesus went with this small and sinful man to his house.

Notice Luke 19:7, "when they saw it they all grumbled, 'He has gone in to be the guest of a man who is a sinner.'"

They heard Jesus say, "Today salvation has come to this house".

"For the Son of Man came to seek and to save the lost."

The same "they" of verse 7 are addressed again in our text today, verse 11.

Read Luke 19:11-27.

"As 'they' heard these things", Jesus told a parable.

Why did Jesus tell this parable?

“Because He was near to Jerusalem and because they supposed that the kingdom of God was to appear immediately.”

The common belief among Jesus followers was that Jesus was going to go to Jerusalem, and there He was going to immediately establish His Kingdom.

So let's look at this story.

Who are the characters in this story?

1. There is the King.

As Jesus moved toward Jerusalem, there were many of the religious elite who might have talked about God as King, but their hearts were far away. They did not want a king. Or they wanted a king of their own design.

They did not want a King who would “be the guest of a man who is a sinner”, Luke 19:7

They wanted a king of their own making.

A key point in this parable is to realize that there is King, and we do not have the right or the authority to determine Who this King is.

You may have a friend who is like a friend of mine.

When I talk to my friend about the Lord, he says to me that he has his own higher power.

Folks, we cannot create reality. Reality is what it is, and what we think about that does not change a thing.

You can choose to not believe in gravity, that does not make it go away, or keep you from breaking your leg when you step off the roof.

I have another friend who pastored here for few years. He has moved to the east coast but he called me the other day just to catch up.

He was telling me about his family. Their youngest daughter is adopted from Africa. When he talked about her, he said, “Yea, this is her world, and she is just letting us live in it.”

This little girl is still a child, and to hear him say that made me smile.

But it is tragic when adults, who should have matured beyond such things still think and live that way.

Friends, this is not our world, and we don't get to pick the King.

- If you believe the Bible is true, then you understand this, and you are wise to submit to the King.
- If you don't believe the Bible, the Bible is still true and you are wise to submit to the King.

Whether you choose to believe or choose not to believe does not change reality.

2. The King has Servants. V. 13

The Nobleman who would become the King called 10 of His servants.

Each of these servants is given a “mina”. There is some disagreement on exactly how much a mina is worth. Some have said as little as \$750. Others say three months wages, maybe \$10,000 - \$15,000. For today we are going to assume that \$10,000 is right.

The nobleman gave to each of these 10 servants something equal to \$10,000.

And he gave a command to them. “Engage in business until I come.”

There was not ambiguity regarding what was to be done with the assets entrusted to the servants.

And there was not ambiguity regarding who owned the mina. V. 16, “Lord, Your mina has made ten minas more.”

3. The Third Characters identified in the parable are those citizens who did not want to this man to rule over them. V. 14

These citizens sent a delegation to oppose the nobleman’s appointment as King. They hated this man and were actively opposed to His place as King.

4. In the parable, the King returned to rule His Kingdom.

What should we learn from the timing of the King’s return?

The delay of the return of the King offered opportunity for the servants to exercise their stewardship responsibilities.

This season between the first coming of Jesus in Bethlehem, and His second coming, has purpose.

At least, a part of the purpose in His delay is to allow God’s people to display their faithful service to the King.

5. There is a Time of Accounting.

Often in the Bible there is a connection between these three things, Responsibility, Authority and Accountability.

- The servants in the story were given responsibility for a mina.
- They had authority over that mina. They could invest it, or set it aside.
- They were held accountable for how they managed what was entrusted to them.

Let’s think about this for a minute.

In your workplace, are you ever given responsibility for something, but not authority over it. Maybe there is a project that you are responsible for, and you know that one day you will be held accountable

for the completion of that project, but in the meantime, you have no authority to do what you think needs to be done.

Or maybe in your workplace, people are given responsibility for something, and they have authority to make decisions. But no one is ever held accountable for their decisions or their actions.

The way of wisdom connects these three things together: responsibility, authority, and accountability.

As we look at this last section of the story, let's notice the ways the King holds accountable the servants and the citizens.

The first servant was entrusted with \$10,000. He earned 10 times more.

The second servant was entrusted with \$10,000. He earned 5 times more.

But the third servant did nothing with what was entrusted to him. He wrapped his \$10,000 in a handkerchief.

What did the King say to the first servant? "Well done, good servant, you have been faithful."

You shall have authority over ten cities.

This servant grew the \$10,000 investment to over \$100,000. That is a lot of money.

But that is a small amount of money compared to what was entrusted to him because of his faithfulness.

"You shall have authority over ten cities."

\$100,000 might buy a house, but how many houses are there in 10 cities?

The second servant grew the investment to over \$50,000. He was entrusted with 5 cities.

But the third servant did nothing with what was entrusted to his care.

This third servant made the claim that the Lord was a severe man who takes what he did not deposit and reap what you do not sow.

What this servant claimed to believe about the King does not even make sense. "You take what you do not deposit". The King had deposited \$10,000 for the servant to use. But the wicked servant was not willing to serve the King.

The King called this man a "wicked servant". And what had been entrusted to this wicked servant was taken away and given to the one who had 10 minas.

Verse 26 is a repeated teaching in Luke. “To everyone who has even more will be given, but from the one who has not, even what he has will be taken away.”

Do you remember the third group of characters in the story?

These are the citizens who hated the king. They were enemies of the King, and did not want Him to reign over them.

For those who want to be an enemy of the King, they can be. But there is a consequence. Their end is destruction.

- Who do you think the King in the story represents? Jesus
- Who do you think the rebellious citizens and the servants represent in the story? All of us.

We all fall into one of these categories.

If we think rightly about who the King is, we are much more likely to live with Him as we should.

What you think about God is the most important thing.

If you think of Jesus as a Good King who entrusts good things to His servants so that He can bless them for their faithful service, then you will respond to Him like servants 1 & 2.

If you think of Jesus as a Bad King who demands more of you than you can do and is just waiting to punish you for your failure, then you will respond like servant # 3.

And if you think of Jesus as the wrong King, and you hate Him, then you will live in rebellion against His authority and tyranny against the Throne of Heaven.

The end of such a life is exactly what you have pursued, a life apart for our Good Father in a place called hell. That place is a place God prepared for satan and his demons. But for those who reject the offer of forgiveness and eternal life in Jesus, that is the place that they choose.

Friend, if you have lived in rebellion against the King of Heaven, today you can be changed. You can repent of your rebellion, and you can be forgiven because of what Jesus did for you on the cross.

Many of us may come away from this parable with a different challenge. The challenge for us is what are we doing with all that the King has entrusted to our care.

The question for us is a stewardship question.

What am I doing with what the Lord has entrusted to me?

Twenty one years ago, in 2000, John Piper preached what has become one of his most famous sermons. He was speaking to 40,000 college students outside in Memphis at a conference called One Day.

In that sermon Piper tells the story of 2 women from their church who were in their 80's serving God in Africa through medical missions.

Ruby Eliason was a nurse, never married, who had given her whole life to caring for the medical needs of the poor in the name of Jesus.

Laura Edwards was a medical doctor, who was widowed, and had joined Ruby in this ministry.

They were in Cameroon, driving their car, when the brakes failed and they flew over a cliff and died.

They flew into heaven to meet Jesus after a lifetime of serving the poor in His Name.

Piper asked this question, "Was that a tragedy?" And those college students shout back, "NO!"

Then Piper pulls out a page from a Readers Digest and reads it.

It is the story of a couple who retired early. He was 59 and she was 51. They retired and moved to Florida and bought a boat. And they spent their time riding around in their boat, playing softball, and collecting sea shells.

Piper says, "That is a tragedy". That is a wasted life!

To spend the last years of your life collecting sea shells so when you stand before the Living God at the end of your life you can say, "Jesus, look at my shell collection."

Friend, there is a King. His Name is Jesus.

Friend, One day you will stand before Him. "It is appointed to every man a time to die, and after death comes judgement."

Our only hope in that moment is Jesus.

He is the King.

Have you given your life to Him? That does not just mean that you said a prayer somewhere along the way, but that you have given Him full control of your life.

And one day, we will give an account of for what we have done with all that He has entrusted to us.

Don't waste your life collecting seashells. Live for Jesus.