

Nuggets and Gems from the Bible

THE GOOD

SLAVES

AND

THE WICKED

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WITNESS LEE

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Living Stream Ministry

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THE GOOD SLAVES AND THE WICKED SLAVES

[Luke 19:11](#) says, “Now as they heard these things, He spoke further a parable, because He was near to Jerusalem, and they supposed that the kingdom of God was about to instantly appear.” This further parable is spiritually a continuation of the former case of salvation in [Luke 19:1-10](#). This parable depicts how the saved ones should serve the Lord so that they may inherit the coming kingdom.

A MAN OF NOBLE BIRTH

[Verse 12](#) continues, “He said therefore, A certain man of noble birth went to a distant country to receive for himself a kingdom and to return.” This certain man of noble birth signifies the Savior with the highest status, the status of the God-man. The word “went” signifies the Savior’s going to heaven after His death and resurrection ([24:51](#); [1 Pet. 3:22](#)), and “return” signifies the Savior’s coming back with the kingdom ([Dan. 7:13-14](#); [Rev. 11:15](#); [2 Tim. 4:1](#)).

THE COMMON PORTION GIVEN TO EACH SLAVE

In [Luke 19:13](#) the parable continues, “And having called ten of his own slaves, he gave them ten minas, and said to them, Do business until I come.” In the parable in [Matthew 25:14-30](#) the slaves are given a varying number of talents according to their individual ability. Here the parable emphasizes the common portion given equally to each slave based upon the common salvation. However, the point of both parables is the same: the faithfulness of the slaves will determine their portion in the coming kingdom as their reward.

According to [Luke 19:13](#), the man of noble birth gave the slaves ten minas. This is a sum of money equal to a hundred drachmas, or a hundred days’ wages.

THE UNBELIEVING JEWS

[Verse 14](#) says, “But his citizens hated him and sent an envoy after him, saying, We do not want this man to reign over us.” The citizens signify the unbelieving Jews. Their declaring that they did not want the Lord to reign over them was fulfilled in [Acts chapters two through nine](#).

THE GOOD SLAVES AND THE WICKED SLAVE

Verses 15 through 17 of Luke 19 continue, “And it came about that when he came back, having received the kingdom, he said that those slaves to whom he had given the money should be called to him, that he might know what they had gained doing business. And the first came up, saying, Lord, your mina has gained ten minas. And he said to him, Well done, good slave; because you became faithful in the least, have authority over ten cities.” Having authority over ten cities signifies the overcomers’ reigning over the nations (Rev. 2:26; 20:4, 6).

Verses 18 and 19 of Luke 19 say, “And the second came, saying, Your mina, lord, has made five minas. And he said also to this one, And you, be over five cities.” This indicates that the overcoming saints’ reigning in the coming kingdom as a reward will differ in extent.

Verses 20 and 21 say, “And the other came, saying, Lord, behold your mina, which I have held, laid away in a handkerchief; for I feared you, because you are an exacting man; you take up what you did not lay down, and you reap what you did not sow.” The word “held” in verse 20 signifies

how the unfaithful believers keep their salvation in an idle way instead of using it productively. The word “feared” in [verse 21](#) is negative. We should be positive and aggressive in using the Lord’s gift.

[Verses 22 and 23](#) continue, “He says to him, Out of your mouth I will judge you, wicked slave! You knew 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 when I came, I would have collected it with interest?” Apparently the Lord’s work always begins from zero. He seemingly demands us to work for Him with nothing, taking up what He did not lay down and reaping what He did not sow. This should not be an excuse for us to neglect the use of our gift. Rather, this should force us to exercise our faith to use our gift to the uttermost.

Putting the money in the bank signifies using the Lord’s gift to save people and minister His riches to them. “Interest” in [verse 23](#) signifies the profitable result we gain for the Lord’s work by using His gifts.

[Verses 24 through 26](#) continue, “And to those standing by he said, Take the mina away from him, and give it to the one who has the ten minas. And they said to him, Lord, he has ten

minas! I tell you that to everyone who has shall be given, but from him who does not have, even what he has shall be taken away.” The taking away of the mina signifies that the Lord’s gift will be taken away from slothful believers in the coming kingdom. Giving the minas to the one who has ten minas signifies that the gift of faithful believers will be increased. To everyone who gains profit in the church age, more gift will be given in the coming kingdom age. But from him who has not gained profit in the church age, even the gift he has will be taken away from him in the coming kingdom age.

In [verse 27](#) the parable concludes, “However, these enemies of mine, who did not want me to reign over them, bring them here and slay them before me.” This signifies that all the unbelieving Jews who reject the Savior will perish.

THE NEED FOR US TO SERVE FAITHFULLY

We need to understand why the further parable in [19:11-27](#) follows the case of Zaccheus. The reason is that after we have been saved we need to serve the Lord faithfully. We see the same matter in [chapter ten](#), where the case of Martha and Mary follows the parable of the good

Samaritan. This indicates that after salvation we need to serve. The same thought occurs in [chapters fourteen, sixteen, and seventeen](#). Now once again in [chapter nineteen](#) we see that after salvation we need to take care of the Lord's service.

As we have seen, this parable opens with a word concerning "a certain man of noble birth." No doubt, this man is the God-man. He certainly had a noble birth. I like the expression "noble birth." None of us had a noble birth. The Lord Jesus is the only One whose birth was noble because His birth was the birth of a God-man.

The parable in [19:11-27](#) resembles that in [Matthew 25:14-30](#). However, in [Matthew 25](#) the Lord gave talents to His slaves according to each one's ability ([Matt. 25:14-15](#)). But in [Luke 19:11-27](#) the gifts, the minas, are given equally, since this parable emphasizes the common portion given equally to each slave based upon the common salvation. Nevertheless, each parable makes the point that after we are saved we need to serve faithfully. We need to use what has been given to us. We have received the divine life with its attributes and the Holy Spirit with His gifts. As those who have received the gifts of the divine life and the Holy Spirit, we need to use these gifts as the "capital" to "do business" and gain "profit" for the Lord.

MAKING A PROFIT AND RECEIVING A REWARD

According to [19:16-19](#), those who make a profit receive a reward. The one who gains ten minas will have authority over ten cities, and the one who gains five minas will be over five cities. This is a strong indication that the overcoming saints will be rewarded with ruling power in the coming kingdom. That reward will be a great part of their enjoyment of the lost inheritance as their jubilee. The jubilee proclaimed by the Lord in [Luke chapter four](#) refers to the release from bondage and the entering into the enjoyment of the Triune God. Ruling over ten cities or five cities is part of the enjoyment of the jubilee, part of the enjoyment of the recovered birthright.

The jubilee today is a foretaste, and the jubilee in the next age will be a fuller enjoyment. In the coming age the overcomers will enjoy the earth, inheriting it as the Lord says in [Matthew 5:5](#). Inheriting the earth and ruling over cities will be our enjoyment of the kingdom of God, Christ, and the jubilee.

This parable also indicates that some will miss the reward. This means that some of the genuinely saved ones will have no participation

in the coming jubilee. In the kingdom age they will not rule over the earth.

The teaching among Christians today ignores the fact that certain of the saved ones will not participate in the jubilee in the coming age of the kingdom. Luke, however, emphasizes this again and again, in [chapters fourteen, sixteen, seventeen, eighteen](#), and once more in [nineteen](#). The Gospel of Luke clearly reveals that the saved ones need to be faithful in serving the Lord. Otherwise, they will miss the reward in the coming kingdom. Some of those who are saved will lose the enjoyment of the jubilee in the kingdom age. This should be a warning to us, and it should cause us to be careful in serving the Lord.

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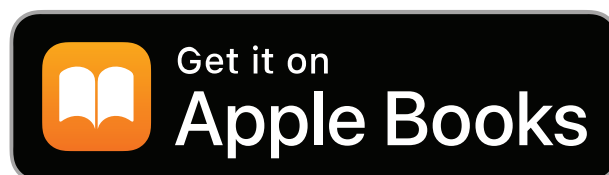
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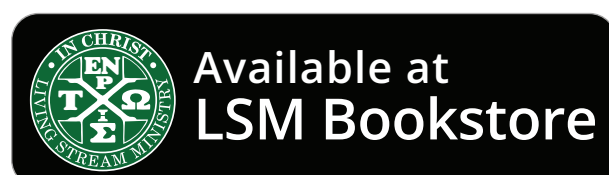
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