

1. Review:

| Herod the Great (34-4BCE) | | | |
|---------------------------|---------------|--------------|----------|
| Herod Archelaus | Herod Antipas | Herod Philip | Salome I |
| Ethnarch | Tetrarch | Tetrarch | Tetrarch |
| Judea/Samaria/Idumea | Galilee/Perea | Gaulanitis | |

2. Herod Archelaus:

- Herod Archelaus puts down Passover uprising - Josephus records that “three thousand” men were slain.¹
- Archelaus sails for Rome.
- Herod Antipas sails for Rome.²
- Delegation of Jews sails for Rome.³
- Caesar Augustus makes Archelaus Ethnarch of Judea/Samaria/Idumea.
- 4 AD – Archelaus deposed.

3. Location: Outside Jericho – between Jericho and Jerusalem – Archelaus rebuilt his father's palace.

- Jesus weaves the story of Archelaus into the parable.
- Jesus uses his surrounding to enhance his teaching
- How many times – and in how many different contexts – did Jesus tell this parable?
- Parable of the Talents – **Matthew 25: 14-30** – is a similarly themed parable.

4. Main Theme -

- Faithful stewardship of resources - each are given resources to invest on behalf of the king.

5. Secondary Themes – these are where we find the nuggets of gold.

- **Common theme** in ancient storytelling – what are you doing with the resources that have been given to you?
 - Responsible living is the highest priority. The world will wipe you out if you are not fully awake and using all your resources.
- **Fear vs. Love:** is your relationship with God based on fear or love?
 - The “wicked servant” acts out of fear. Fear paralyzes us. We don’t act.
 - God wants a relationship of love (goodness, forgiveness, mercy) that allows you to take risks freely.

¹ Josephus, *Antiquities of the Jews*, Book 17, Chap. 9, (217).

² Josephus, *Antiquities of the Jews*, Book 17, Chap. 9, (224).

³ Josephus, *The Wars of the Jews*, Book 2, Chap. 6, (80).

- **Parousia** – the ‘coming’ or ‘return’ of a king. Latin = *Adventus*. In the ancient world, a Parousia was a formalized event. Nero struck advent coins for his Parousia at Corinth.
 - The parable itself is a Parousia – the return of a king to see what you have done with the resources provided.
- **Priests?** –
 - Who does not want the **Messiah** to become King?
 - Who does not want to allow **God** to be King?
 - See Luke 20:9-19 – The Parable of the Tenants (or Wicked Tenants)
- **Torah learning** – or Bible study – Luke 19:26
 - The Bible is God's gift to humanity. His words for us to live by.
 - What did you do with this gift?
 - The **more Bible study** – the more you get out of the Bible.
 - **No Bible study** – you do not get anything out of the Bible.

6. Read **Luke 19: 11-27** -

7. How many times did Jesus tell the parable?

| Matthew 25: 14-30 | Luke 19: 11-27 |
|---|---|
| - Parable of Talents | - Parable of Minas (a large sum of money) |
| - amount of talents according to individual | - each receives “one mina” |
| - buried in the ground | - hid under a piece of cloth |

East vs. West:

- Eastern scholars assume Jesus would have taught his lessons multiple times.
- Western scholars assume Jesus only said them once.

Eruvim 54b⁴ -

Rabbi Eliezer said: A teacher is obligated to teach his student his lesson **four times**.

Each time Jesus tells the parable, the disciples can see a new aspect of the lesson.

Each situation highlights a nuance to the teaching that was not there the last time.

Each time the disciples hear the lesson, *they* are different – more mature.

What is the meaning of that which is written: “He who guards the fig tree shall eat its fruit” (Proverbs 27:18)?

Why were matters of Torah compared to a fig tree?

Just as this fig tree, whenever a person searches it for figs to eat, he finds figs in it, as the figs on a tree do not ripen all at once, so that one can always find a recently ripened fig, so too, with matters of Torah. Whenever a person meditates upon them, he finds in them new meaning.

⁴ <https://www.sefaria.org/Eruvin.54b.13?lang=bi>