

The Prophetic Parables of Matthew 13

Lesson 6 The Parable of the Ten Minas

Luke 19:11-27

PARS: [MK 13:34; MT 25:14-30]

May 19, 2024

Introductory Remarks

Although this parable isn't included in the Matthew 13 Kingdom Parables array, it does have a similar parallel in Matt. 25:14-30 & a brief mention in Mark 13:34. I have included it here because it falls into the time frame reference of Jesus having been already rejected by the Jewish leaders and their followers. This is a very important parable as we will see. Note the timing per [Luke 19:41-44](#).

Those who argue that the kingdom was established spiritually, and say that Jesus now reigns over His Kingdom on the Father's throne in heaven, are not biblically accurate. They use passages like [Luke 17:20-21](#), but they fail to take into account what Luke 19:11-27 is saying.

Andrew Woods makes a pertinent comment here:

"It is a mistake for interpreters to hastily conclude based upon Luke 17:20-21 that the kingdom became a reality through Christ's ministry back in the first century, and therefore it remains a spiritual reality today. To do so would be to gravitate toward a single passage in the book of Luke and simultaneously ignore what the rest of Luke's Gospel presents on the subject of the kingdom. In other words, in order to derive its true meaning, Luke 17:20-21 must also be studied alongside Luke 19:11-27 and Luke 21:31."¹

Mike Stallard comments about this parable:

"What many interpreters miss is the parable of the minas that Jesus told His audience just before His triumphal entry (LK 19:11-27). In fact, He gave them this parable, "because He was near Jerusalem and because they thought the Kingdom of God would appear immediately." (v. 11). The parable tells of a nobleman (Christ) who goes into a far country to receive authority to return to the land and rule. The point of the teaching is that the Kingdom was going to be delayed from the vantage point of those who wanted Him to begin His rule right away. The Kingdom was going to come later (at Christ Second Coming). Hence, the idea of a delay or postponement in the Kingdom is a biblical teaching."²

Special Introduction

It can't be stressed too much that these Kingdom Parables, even this one from Luke 19, are telling us about is what the mystery aspect of the Kingdom of Heaven (or Kingdom of God) is about. This parable in particular, is telling us information about what Christ is doing during the Interregnum – waiting for the Kingdom

¹ Andrew Woods; The Coming Kingdom, Grace Gospel Press, 2016; pg. 222

² Mike Stallard, Thy Kingdom Come, Jim Showers, Chris Katulka (eds), FOI, 2019; pg. 63

authority to be conferred on Him, then He will return to earth as the King. It also tells us what His faithful servants are to be doing during His physical absence. It also tells us that there are many enemies of His – who do not want Him to reign over them, and these people, He judges on His return.

In order to understand this, we need to consider that when John the Baptist and Jesus (and His disciples) began to preach was “Repent, for the Kingdom of heaven is at hand.” (i.e., Matt. 3:2; 4:17, etc.), they felt no necessity to explain what this kingdom was to their first century audience in Israel. It was obviously the kingdom these people were already aware of and had long been waiting for, as a result of their knowledge of the OT prophecies and covenants.

Samples of these Kingdom promises are found here: Isaiah 2:1-4; 11:1-12; Jer. 23:5-8; 31:31-38; Ezek. 36:24-28, 33-37; Dan. 2:44; 7:13,14. This is a mere sampling – there are over 100. Even in the NT, we find predictions of this kingdom in OT passages cited, and in others, verses or passages that bolster the prophecies: Luke 1:31-33; Matt. 2:2; JN 12:13; Matt. 21:45; 25:31; MK 14:62.

So, although many protestants will argue that the kingdom is the church in the mystery age, or is the offer of personal salvation in the Gospel; these views confuse the issue and ignore the expectations of many in that current generation of Israel, as Sidlow Baxter explains:

“Indeed, there seems to have been at that time [the time of the Gospels] a quickened expectancy of His appearing to bring in the earnestly awaited kingdom which Jehovah had plainly promised and fore-described in page after page of the Prophets. (2)

That was the supremely cherished expectation, not only of that old-time Palestinian Jewry, but of all those other kinsmen scattered throughout the world. It was based upon the covenant which God had made with David (2 Samuel 7), the expansive meaning of which is a dominant theme of the Prophets. The Davidic throne was to be restored and “established forever” under David’s greater Son and Heir, the Messiah. He would be “Emmanuel” – “God with us” (Isa. 7:14). The Kingdom should centre in Israel but cover the whole earth. It should be heavenly in derivation and principles and authority, and be set up as a real, visible kingdom on earth by Jehovah, “the God of heaven.” Its moral characteristics were to be righteousness, peace, equity, and true godliness.

That was the splendid hope, and expectancy ran high. When the Magi followed the star from the East to Jerusalem their inquiry was, “Where is He that is born King of the Jews?” And the Jewish scribes knew what to reply. They referred to Micah 5:2, on which basis they said that Bethlehem was the place “where the Christ should be born.” When the Lord interviewed Nicodemus (Jn 3) He spoke at once of the “Kingdom of God” as a concern already familiar to Nicodemus’ mind. Joseph of Arimathea, also, was another of the many who “waited for the kingdom of God” (Mk. 15:43).”³

Other views are that the kingdom is not a physical entity but a spiritual one, but just a review of the few prophecies of the kingdom above should show us that this is not a viable interpretation. Sidlow Baxter comments;

³ J. Sidlow Baxter, *The Strategic Grasp of the Bible*; Marshall, Morgan & Scott, 1968; pp. 234-235

- “1. These predictions (Isa. 2:1-4; 11:1-12; Jer. 23:5-8; 31:31-38; Ezek. 36:24-28, 33-37; Dan. 2:44; 7:13,24), especially refer to the covenant nation Israel, not to the NT Church.
2. They foretell an actual regathering and national exaltation of that at-present largely scattered covenant people.
3. The wording is such as to make quite obvious that such a regathering and final exaltation has yet not taken place – certainly not in the return of the mere remnant with Zerubbabel in 536 BC, and certainly not in the non-national Christian Church, or in the ‘age of grace.’
4. Either there must yet be a fulfillment, or these prophecies are untrue, then they are not the Word of God.
5. If these prophecies are true, then (a) they certainly are the inspired Word of God, for only God can fore-disclose the future; and (b) we may expect them to be fulfilled as truly as those other similarly clear-worded OT prophecies which have already been fulfilled in other nations and in the first coming of our Lord Jesus Christ.
6. That coming kingdom which they foretell under the reign of the promised Messiah, is the kingdom to which our Lord Jesus referred to when He came preaching the “kingdom of heaven” and clearly offered Himself as the Messiah.”
7. That is the kingdom to which the Jewish people of two thousand years ago understood our Lord to refer; the kingdom which they knew was plainly promised to Israel, and which was to be brought in by the appearing of the Messiah.”⁴

So, the kingdom, a legitimate physical kingdom, was offered and rejected. It was not then cancelled by God, nor did it transfer to the Church, become “the gospel,” or become a spiritual kingdom where Christ only reigns in our hearts. One example of the fact that, at the end of the interregnum gap, a real physical kingdom will arrive is found in Matt. 8:11-12. Note:

③

Baxter again is helpful;

“If the “kingdom of heaven” is the Christian dispensation or “age of grace” or the Church, what about our Lord’s words in verses like Matthew 8:11,12? – “Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.” Those three patriarchs certainly do not “sit down” in the age of grace, or in the Church which was formed at Pentecost, but they certainly will in the “kingdom of heaven” when our Lord eventually rings it in with “power and great glory.”

Stranger still, are our Lord’s added words in v. 12 (if the kingdom is Christianity or the Church, and those in it are Christian believers), “But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth”! How on earth, (or in heaven) can true, born again believers be thus “cast out” into outer darkness? Does not such language make it clear to all but those who are blinded by wrong theory that the “children”, or intended inheritors of the promised kingdom, were those long-ago Jews, who, because of their unrepentant disbelief, were to be excluded?”⁵

⁴ IBID, Baxter, pp. 239-240

⁵ IBID, pg. 242

Hosea 5:15⁶

It is very significant that v. 11 of this parable starts off with a statement that more than implies that the peoples' supposition of the imminent start of the Kingdom was at hand, but it was not, and this is the purpose of Jesus' use of this parable here.

In a relatively obscure verse – Hosea 5:15 – we also see that God (in the Person of Messiah we now know) will not “*return to his place until...*” In other words, a delayed return, to be implemented when Israel/Judah cries out for Him to return. I believe that crying out will occur (per God's design) at the end of the 7 year Tribulation – the time of Jacob's Trouble (Jer. 30:7-9). See also Zech. 12:10; JN 19:37; MT 21:43; MT 23:37-39

Arnold Fruchtenbaum says this about that verse:

“There are certain presuppositions behind the understanding of this verse. Before anyone can go back to a place he must first leave it. In this passage God states that He is going back to His place. God's place is heaven. Before God can go back to heaven, He must first leave it. The question is, when did God ever leave heaven? God left heaven at the incarnation in the person of Jesus of Nazareth. Then, because of one specific offense committed against Him, He returned to heaven at the ascension from the Mount of Olives. This verse further states that He will not come back to earth until that offense that caused Him to return to heaven is acknowledged or confessed. What is that Jewish national offense committed against the Person of Christ? It is not, as so many people think, in killing Him. The actual killing was done by Gentile, not Jewish hands. He was condemned and sentenced by a Gentile judge. He was crucified by Gentile soldiers. But all this is ultimately irrelevant, for, regardless of Jewish acceptance or Jewish rejection, Jesus would have had to die anyway to become the sacrifice for sin. The national offense of Israel was in the rejection of His Messiahship. According to this verse, only when this offense is acknowledged or confessed will Christ return to the earth.”⁷

The Parable

Luke 19:11-27

The most important verses in the parable are vv. 11-12a. It is given to dispel the notion that the kingdom is coming immediately. The people in Jericho (cf. 19:1-10) and on the way to Jerusalem were of that mind. So, this parable is about the intermediary period of time between that point (their present) and some time in the distant future when the King would return to set up His Kingdom. To me, this parable ranks in equal or greater importance to the Parable of the Sower, because it goes directly to the point of the delay in the Kingdom, and how it will come to its termination point.

Jesus was leaving Jericho and about to approach or go up to Jerusalem – note vv. 28-29. Jesus' introduction to this parable reveals that He did not see the Kingdom

⁶ Mentioned in a quotation in Lesson # 4

⁷ Arnold C. Fruchtenbaum, *The Footsteps of the Messiah*, Ariel Press, 1990, pg. 214

as being in existence yet, and it was not currently in operation. His purpose for this parable is to explain the reason for the delay, not the nature of the Kingdom.

There is an historical background, familiar to His listeners, which Michael Vlach explains. Herod Archelous, son of Herod the Great, was proclaimed as king when Herod the Great died in 4 BC by his army and followers. However, in order to make that proclamation official and binding, he had to travel to Rome (a time of travel of many months) and have Caesar Augustus grant him permission to rule in his father's place. Caesar granted him permission to rule over Samaria, Judah and Idumea. To top off the parallel to Jesus' parable, a contingent of Jews followed Archelous to Rome to protest him being made king.⁸

This parallels Luke 10:12,14 – Notice what the nobleman (who represents Jesus in this parable) does in the parable. He calls ten of his servants to his side, and gave them each one “mina” (the equivalent of 3 months wages for a labourer). He told them to “*engage in business till I come.*” In other words, they are to manage or act as stewards of these minas in order to show a profit when the master returns.

Notice in Matt. 25:14-30 the differences in the parables: there are only 3 servants given money to manage, and they are given “talents” not minas, which were of much more value than a mina. (One Bible note says a talent was 3 years of wages in value) In Mathew's parable, there is no talk of the master being a nobleman or going on journey to receive a kingdom before he returns. But the basics of the parables are similar. (5)

So, in Luke, Jesus travels to a distant country (heaven) and then returns after receiving His right to rule (from His Father). He will return and begin the function of reigning. This is the reason that the kingdom will not appear immediately, because He must first receive it. This ‘distant country’, being heaven, is accessed via Jesus' resurrection and ascension.⁹ Remember the human aspect of His return per Hosea 5:15, previously discussed, but ultimately, the Father will set the time of Jesus' return (cf. Matt. 24:36; Acts 1:7; MK 13:32 & LK 8:45).

Notice few helpful passages: Acts 1:6-7 (it's not Jesus' authority until it's been bestowed); MT 24:32-36; Psalm 110:1-2 (He must have a “session” at God's right hand in heaven before He returns to earth to rule); and Acts 3:20-21, (note the phrase, “*whom heaven must receive until the time for restoring all the things about which God spoke by the mouths of His holy prophets long ago.*”

⁸ Michael Vlach, *He Will Reign Forever*, Lampion House, 2020, pg. 358

⁹ Vlach, *Ibid* – p. 359

The Delay of David's Kingship Revisited¹⁰

Another interesting aspect of Jesus' delay in returning as King is found in the parallel between David's receiving his anointing as king and not taking the throne for a long time, and Christ having some authority (MT 28:19-20) yet not taking the throne for centuries after that.

Turn to II Samuel 16:1-13. David is anointed by the prophet Samuel, who is also the last Judge of Israel, and Saul is still reigning when David encounters Goliath in chapter 17, but David's father had called him, the anointed king, from the fields where he continued to shepherd the sheep, to go and bring supplies and food to his three older brothers at the frontline of Israel's battle against the Philistines at the Valley of Elah.

David unwittingly makes an enemy of Saul – note I Samuel 18:6-16. Saul made at least two recorded attempts to kill David after that but was unsuccessful. Along the way, David had 2 opportunities in the wilderness to kill Saul (2 Sam. 24:1-7; I Sam. 26:23,24). When David is finally in a position to take the throne, it not until after Saul and three of his sons are killed in battle (1 Sam. 31:1-7) that David would even consider acting as king. Not until 2 Sam. 2:1-7 as he first rules from Hebron (7 years, 6 months). In fact, Saul's remaining son Ish-Bosheth is made king by Saul's followers and he reigned for 2 years. War erupted between the house of Saul and the house of David (cf. 2 Sam. 3:1) and David was prevailing. But it is not until 2 Sam. 5:1-4 that David is officially made king of Israel and then he reigned for 33 years over Israel and Judah from Jerusalem. There is no biblical ⁶ way to calculate exactly how long a time there was between David's anointing as king by Samuel in 1 Samuel 16 and this point in 2 Sam. 5. Saul had reigned for 40 years, I would make an educated guess that David's rise to the throne may have taken 10-15 years.

Compare this to Jesus' Kingship. Look at MT 28:18-20 – This seems like a difficult statement to challenge, because it appears to be saying that Jesus had been given authority to reign after He was resurrected but before He ascended. But I have been saying (using the Scriptures we've been reading) that He would need to ascend, have His 'session' at God's right hand as our High Priest, and then at God's command and with His blessing, return to earth as King over His Millennial Kingdom. Those who teach that the Davidic Kingdom is now here ("Kingdom-now proponents), often use this passage to support their position that Jesus is now reigning on "David's throne" in heaven. Note Revelation 3:21, which clearly refutes that Jesus' throne in heaven is really David's throne. It is not the same throne or situation. For numerous reasons, we cannot be in the Millennial Kingdom now as Amillennialists and Progressive Dispensationalists would have us believe.

¹⁰ This was previously discussed in a prior lesson, but I have provided more detail here.

While the Gospels use the word “kingdom” to speak of its proximity or ultimacy, the word is not found in the context of Matthew 28:18. It should be if Christ’s intention was to transition from a real kingdom to a strictly spiritual one.

In our present age, there is nothing in common with what is prophesied for the Millennial Kingdom. The Millennial Kingdom will be governed by Christ, sitting on David’s throne in Jerusalem, which will be on the mountain lifted high above all other mountains geographically (Zech. 14:16-18; Isaiah 2:2-3), He will rule with a “rod of iron” (Psalm 2:7-9; Rev. 12:5), so that during the Millennium, any rebellion be immediately judged. But what is predicted by the Bible for our age, as Jesus’ physical absence becomes a very long wait? 2 Timothy 3:1,13, and Revelation 2 & 3, there will be ever increasing apostasy. In fact, if we are in the Kingdom now, Revelation 2 & 3 are inexplicable. Five of the seven are in an apostate state or approaching it – that is not “kingdom now” conditions!

Furthermore, in almost all OT prophecies and in any geopolitical context of them, national Israel is involved in kingdom presentations. If there was to be a transition from reality to spiritualization, surely Christ would have warned about it or described it.

Just because He was given “all authority,” does not have to mean that He is expressing it yet to its full extent in Matthew 28. We just saw a similar situation in David’s life. Jesus did not use His authority here to establish His Davidic reign but to energize His Church to fulfill the Great Commission. According to Ephesians 5:22, He is the “head” of the church from that point on. He is never called “the King of the Church” in Scripture. (7)

Back to our Parable

V. 14 finds a parallel in the rejection of Christ in Matt. 12:22-32 and John 11:46-53. The leaders of Israel hated Christ and wanted Him dead. The people also clamoured to have Him crucified – cf. John 18-19. They state their desire in sayings like “*We have no king but Caesar!*”(Matt. 27:25), and “*His blood be on us and on our children.*”(JN 19:15). Given a choice by Pilate – his desperate last ditch effort to spare Jesus – they choose the murderer Barabbas to be spared and released and call out for Pilate to “*Crucify Him!*” So, as Luke 19:14 says, the people did “*not want this man to reign over them!*”

v. 15 – “*When he returned, having received the kingdom...*”, so, he left to be made king, and returned now as king. The first order of business when he returned was to judge first those servants he had given the minas to, in order to see what they had done with the money he’d left with them. Although ten servants had been given a mina each (19:13), Luke records only 3 results – vv. 15-21. Two had put the money they’d been given to manage as good stewards to work and had made profit (one ten times and one five). The third had been lazy, fearful and wicked. He had taken the mina and hidden it in the ground and all he had to give the

master was the mina back. Some argue that the minas symbolize the sharing of God's Word. If so, note Matt. 5:14-16 & Phil. 2:12-15.

Take note of the rewards given to the two faithful servants, especially "Well done good servant!" One is given the authority to rule in the master's kingdom over ten cities, the other over 5 cities. When? We will see that in a few minutes. First, not only is the third servant rebuked with severe words (vv. 26-27), but the mina is taken away from him and given to the one who had been the most successful.

The other 7 servants – those standing around, are shocked – see their retort in v. 25. The king's reply in vv. 26-27 give us a picture of the king's anger at this blatant rebellion against him. The wicked servant had simply stashed the mina away. His thoughts about his master were slanderous and untrue. He may have assumed that all his profit, had he generated any, would go to his master, and if he lost money, he may have thought he'd have to repay it. But he had buried it, didn't multiply it even a tiny bit, so it is taken away and given to the other servant who honoured his master the most. He will not be given authority over even one city in the kingdom. In fact, he may not be in the kingdom.

Thabiti Anyabwile comments,

"There is no good reason to rebel against Jesus. Can you think of a good reason to rebel against a God who loves you and gave His life to save you from hell, and to love you forever? I can't. rebellion only ends in destruction. There is every reason to believe in Him and to follow Him and to serve Him. Faith ends in eternal life and ruling with Christ in an everlasting Kingdom."¹¹

8

Those who would not have him as their lord (v. 14) are not forgotten here – note v. 27. They hated him and opposed his rule. They receive justice, what they deserve – they are slaughtered. Note the parallel passage in Matthew's version – MT 25:14-30 (especially v. 30). This is a description of hell. Then, notice where the end of Matthew's parable leaves us:

Matthew 25:31-46

The Sheep and Goats Judgment

In my estimation the punishment and reward sections of Luke and Matthew's parables almost approach prophetic passages. I think that is often misunderstood. If you have an ESV Bible, this section is erroneously titled "The Final Judgment." This is put there by the Bible editors, and is not part of God's Word. In the NASB, it is entitled "The Judgment." This is NOT the final judgment, it is not the Great White Throne Judgment, which is described in Revelation 20:11ff, and occurs 1000 years after the Judgment of the Sheep and Goats, which we find here.

Note v. 31 – this gives us our timeline and proves this is not the GWTJ. "*When the Son of man comes in His glory and all the angels with Him.*" He returns in His

¹¹ Thabiti Anwabwile, Exalting Jesus in Luke, Holman, 2018, p. 285

glory in Rev. 19:11-21, so this takes place at His return to end the Tribulation period and end history as we know it.

This judgment occurs at the end of the Tribulation. The nobleman, the King, Christ, having received his right to rule from his Father and sent back to earth to claim it as His own (we don't know yet how long before this occurs), has, as His first order of business, to "*separate the sheep from the goats*" – v. 32. In order to do that, He sits on His glorious throne on earth, and this is not now the throne He shared with His Father in heaven. This is David's throne, the one He was promised in 2 Samuel 7 (The Davidic Covenant) – that is His glorious throne. He has returned to setup His Kingdom so He needs to assess the people, to judge and determine who will be citizens and authorities in that Kingdom and who will go to hell instead. This will be as a result of what they did (in the parable – with their gift), and what they did in the Tribulation period (which is proof a heart either changed or set against Christ). Their works do not save them, they just manifest their salvation or lack of it. (cf. James 2:14-17).

Note the wording parallels between this judgment passage and Luke 19:11-27, and Matthews 25: 31-46. Matt. 25:34 vs Luke 19:27 and Matt. 25:41,46, Luke 19:27 and Matt. 25:30.

It is not my intention to exegete this passage today, but just to show you the parallels.

Summary of this Parable

9

The nobleman's servants represent servants of Christ; so Christians are to use the gifts and talents God has given them for Jesus during the time period between His ascension and His return. The citizens who hate the nobleman are unbelievers (perhaps even Jews) who will not have this man (Jesus) to reign over them. The authority to reign is awarded to the faithful and is based on their faithfulness, so these rewards are not given in the same measure to all (I Cor. 3:11-15; Rom. 14:10-12; 2 Cor. 5:10). The rewards are given in the kingdom. The punishment of the wicked, especially according to Matthew's version, is hell. These servants were hypocrites or even apostates, and not true believers.

As the nobleman left to travel, he was not yet King, and those who are rewarded for their faithfulness are not yet reigning until the nobleman returns and the kingdom is setup with cities for them to rule over. This coincides with Rev. 2:26-27; & 5:10.

Michael Vlach also summarizes;

"To summarize, Jesus' audience believed the kingdom of God would be established immediately. But the kingdom would not be established until Christ returned from heaven after He received authority from His Father. After that, He will come and reward His servants abundantly giving more to those who were faithful and taking away from those who were not. The application for Jesus' followers is that they should be faithful, using their gifts and talents during this period between His two comings. When Jesus returns He will reward the faithful

and grant them ruling authority. Yet their rewards will not be equal. Those who are most faithful will reap the most rewards. Unbelievers who resist Jesus' authority will be destroyed."¹²

Answers to Crucial Questions About the Kingdom of God in the Bible – Appendix Part IV

3. A Mystery Age (continued from lesson 5). These points are remarks by Andrew Woods regarding why the Kingdom Parables are called that.

In Matthew 13:11, Jesus says, *"To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given."* (*ESV*) In other versions, the word secrets is translated "mysteries." It is the first use of this word in the NT (parallels in LK 8:10 & MK 4:11)

So, this inter-advent age is tied to 'mystery,' and another related entity, the Church, is also linked to 'mystery,' – see Eph. 3:9; Col. 1:26-27. "A biblical 'mystery' means a previously unknown truth now disclosed. It is made known in a manner and time appointed by God, to those illumined by the Holy Spirit. IOW, both the Kingdom mysteries and the Church are unrevealed in the OT, yet are disclosed in the NT."¹³

⑩

These 2 mysteries converge in the NT because, as the kingdom is postponed for Israel (a prophetically unseen event), it opens up in part what Luke calls *"the times of the Gentiles"* Luke 21:24.

Daniel 9:25-26a alludes to the event that triggered both – the death of Christ, our substitute for our sin. It was Israel's full rejection (JN 11:50-53) coming to fruition, and the purchase of the church which is the prominent Gentile expression of true religion within the interregnum (I Peter 1:18-21). But, the church is not the kingdom, and has not replaced Israel!

So the inter-advent period was unexpected, unpredicted and so far has encompassed almost 2,000 years and counting. It is called "Christendom" by many (see Lesson 4) and includes the church (also unseen and unpredicted), and this age will end in the restoration of Israel, and the long-awaited coming of the Millennial (or Messianic, Davidic or Mediatorial) Kingdom.

4. A Priestly Age

¹² Michael Vlach, *He Will Reign Forever*, Lampion House, 2020, p. 360

¹³ OP Cit – *Coming Kingdom*, pg. 80

When Christ was murdered, then buried, resurrected and ascended, we all know where He went. He ascended to heaven, and is there now, still fully God and fully man. Is He reigning there from God's throne in heaven? Is that His reward? Is that how He is King to fulfill the Davidic Covenant? Note what Andrew Woods says about this;

"Rather than being the product of Christ's Davidic kingly rule, the work of God in the present age is the result of Christ's present session as High Priest at the Father's right hand. Because Israel rejected the offer of the kingdom, Christ never inherited the prophesied Messianic kingdom nor took His seat on David's Throne at His First Advent. This is why the angel Gabriel back in the 6th century BC in the famous Prophecy of the Seventy Weeks (Dan. 9:24-27) predicted, "Then after the sixty-two weeks the Messiah will be cut off and have nothing." (Dan. 9:26). This kingdom inheritance awaits His Second Advent. Following Christ's rejection by Israel, he ascended to heaven to His Father's Throne (Rev. 3:21; 12:5b) where He pursues His ministry known as His "Present Session." During this time, He functions as high priest (Heb. 7:3b). Even in His present ministry, Christ retains His identity as the unique Davidic Heir (Rev. 3:7; 5:5; 22:16) who will one day occupy the earthly Davidic Throne in fulfillment of God's promise to David in 2 Samuel 7:13-16. It is from His glorious heavenly position (JN 17:5), rather than from David's Throne, that He orchestrates His present work in the world. Thus, the present age remains an era unrelated to the prophesied Messianic kingdom (LK 19:11-27). In other words, the kingdom mysteries and the church age represent neither a fulfillment nor even a partial fulfillment of what prior Scripture predicts concerning the Davidic kingdom." This distinction has long been noted by Bible scholars. Lewis Sperry Chafer, founder of Dallas Theological Seminary, summarizes;

"Similarly, the earthly kingdom that according to the Scriptures had its origin in the covenant made to David, which is mundane and literal in its original form and equally as mundane and literal in uncounted references to it in all subsequent Scriptures which trace it on to its consummation, is by theological legerdemain metamorphosed into a spiritual monstrosity in which an absent King seated on His Father's throne in heaven is accepted in lieu of the theocratic monarch of David's line seated on David's throne in Jerusalem."¹⁴ ⑪

Notice again Rev. 3:21 – Jesus here differentiates between 2 thrones. Yet, some Amillennialist theologians believe Jesus reign is in heaven now and so He will never reign over the world from David's throne, which means (to them) we are not in an interregnum, we are in the millennium. Revelation 20 says it's 1,000 literal years long when it comes, but they see that as symbolic of a very long time.

If the kingdom was offered to and then rejected by first century Israel, then the present age that began in early Acts can't be confused with the kingdom.

We will look at the 5th point next time. (in lesson 7) Probably in January 2025.
DV

¹⁴ IBID, Pg. 98-99