

Parable of the Talents (Mat 25 14-30) and Parable of the Minas (Luk 19 11-27)

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Table of Contents

ToDo	1
Mat 25:14-30 - The Parable of the Talents	1
Luke 19:11-27 - The Parable of the Ten Minas	2
Resurrection and born again	6
References	7
Strong's G840 austeros	7
Strong's on Money	7
G5007 talanton	7
G3414 mna	7
H1871 dar-kem-one'	7
H4488 mâneh	8
H4487 mânâh	8
PaRDeS	9
Strong's G4676 Napkin	10
Cestui Que	11
Wikipedia	13

ToDo

1. Write an introduction explaining these parables in the context of BCR. E.g. BCR vary much uses things like trusts and it's easy to express how a trust is being used in the parables. Y'shua in "entrusting" his servants with his property. Our Israelite birthright is the right or at least the right to make a claim that we have the right to be the trustee of Elohim's property.
2. Contrast and compare the two parable e.g. the different PaRDeS levels that exist between the two books.
3. Finish a verse by verse commentary of the parable found in Matthew.
4. Expand on the parable being like a "last will and testament"
5. Expand etymologically OT and NT, testator, testicles testimony

Mat 25:14-30 - The Parable of the Talents

¹⁴ For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. ¹⁵ And unto one he gave five talents^{G5007}, to another two, and to another one; to every man according to his several ability; and straightway took his journey. ¹⁶ Then he that had received the five talents^{G5007} went and traded with the same, and made *them* other five talents^{G5007}. ¹⁷ And likewise he that *had received* two, he also gained other two. ¹⁸ But he that had received one went and digged in the earth, and

hid his lord's money. ¹⁹ After a long time the lord of those servants cometh, and reckoneth with them. ²⁰ And so he that had received five talents^{G5007} came and brought other five talents^{G5007}, saying, Lord, thou deliveredst unto me five talents^{G5007}: behold, I have gained beside them five talents^{G5007} more. ²¹ His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ²² He also that had received two talents^{G5007} came and said, Lord, thou deliveredst unto me two talents^{G5007}: behold, I have gained two other talents^{G5007} beside them. ²³ His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ²⁴ Then he which had received the one talent^{G5007} came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: ²⁵ And I was afraid, and went and hid thy talent^{G5007} in the earth: lo, *there* thou hast *that is* thine. ²⁶ His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: ²⁷ Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. ²⁸ Take therefore the talent^{G5007} from him, and give *it* unto him which hath ten talents^{G5007}. ²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. ³⁰ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Context

At the beginning of chapter 19 before the parable of the ten minas are these verses...

Y'shua and those with him ran across a man named Zacchaeus who "...was the chief among the publicans, and he was rich." Zacchaeus wanted to very much see Y'shua and Y'shua said to him I he wished to abide at his house. The crowd saw this and murmured¹ "That he was gone to be guest with a man that is a sinner."

Luk 19:8-10 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. ⁹ And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. ¹⁰ For the Son of man is come to seek and to save that which was lost.

It's quite interesting that Y'shua would break bread with not only a modern day IRS agent, but the chief IRS agent. If you're confess to be a follower of Y'shua and also an angry patriot, it would seem to me you have a conundrum. From a BCR perspective this is not a problem at all because the IRS is your friend and your accountant for your cestui-que trust

Luke 19:11-27 - The Parable of the Ten Minas

¹¹ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

The context here in the minds of the disciples anyway is earth changing.

¹² He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

¹ **G1234** the same word used in Luk 15:2 KJV "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

This reminds me of Y'shua ascending to the father as a perfect sacrifice and his return will be the second coming. It also reminds me that there is two jurisdictions, the Earthly realm and the Heavenly realm.

¹³ And he called his ten servants, and delivered them ten pounds, ^{G3414 minah} and said unto them, Occupy² ^{G4231} till I come.

Why 10 servants? Is this applicable for the House of Israel / Ephraim?...don't know. Y'shua is creating 10 trusts and "charging" them with 10 minah and finally he names his servants to be trustee's.

¹⁴ But his citizens ^{G4177 politees} hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

There is a distinction between his servants and the citizenry. I assume the citizenry are those e.g. in the public. ³ Who is the message being sent to, it's not to the nobleman that doesn't make sense. If Y'shua is the nobleman seeking authority for a kingdom then the question is who is it that going to grant him that authority. Clearly this would be The Father YHVH, and so the "vote of no confidence" message would have to be being sent to YHVH. It would seem to me that therefore the citizenry being talked about comprises the House of Judah. This makes sense because the House of Judah rejects Y'shua's claim of being the Messiah. To be fair, the House of Israel / Ephraim rejects the Hebrew Y'shua in favor of their own Greek Jesus. ⁴

¹⁵ And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

This reminds me of the Hebrew word PaQaD ⁵ which means visit, but also has an accounting element. Like a trustee being summoned to bring his books and records for the trust.

¹⁶ Then came the first, saying, Lord, thy pound hath gained ten pounds. ¹⁷ And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. ¹⁸ And the second came, saying, Lord, thy pound hath gained five pounds. ¹⁹ And he said likewise to him, Be thou also over five cities.

The first servant converts 1 => 10, the second servant converts 1 => 5, their reward is authority over 10 cities and 5 cities respectfully.

²⁰ And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: ^{G4676 soudarion}

The third servant didn't do anything with the trust that was given him and this does not please the master. By not being bold and aggressive with righteous investment (the souls of men), this attitude shows a lack of faith not only in himself but ultimately in his master who chose him.

Good hermeneutics says there is no idle word in the Torah. Lets expand this to include the gospels and investigate the use of the word napkin. Prior to a word study investigation my brain associated this word

² G4231 *pragmateuomai*, matter, business, to be busy

³ **public.** "Adjective: Belonging to the entire community. Unrestricted in participation. Noun: The people. The populace; the community. "That vast multitude, which includes the ignorant, the unthinking, and the credulous, who, in making purchases, do not stop to analyze, but are governed by appearance and general impressions." J.W. Collins Co. v. F.M. Paist Co. (DC Pa) 14 F2d 614

⁴ ToDo: add a reference here for these terms

⁵ See "Word-Study-of-PaQaD-H6485_Visit-Numbered-Punish.pdf"

with the napkin that was buried with Y'shua. I also quickly formulated in my mind that if the first two servants invested wisely/righteously then they were investing in life and, in contrast, therefore the wicked servant invested in the opposite or death.

BCR connection. A rule according to BCR is that all courts in the public are probate⁶ courts and therefore deal with dead things. Literally the judge could say "I see dead things" more accurately it would be "In the public, I only see dead things."

See below the word study "[G4676 Napkin](#)" where I believe my intuition was correct.

²¹ For I feared thee, because thou art an austere [G840 austeros](#); man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

If the master is a metaphor for Y'shua, (which I believe it is) than on the surface "to fear Y'shua" would be a good thing. As I show in my commentary in the next verse I will dispel this conclusion. The fear of this servant is misguided, the problem isn't a healthy fear from the reactions to a righteous master but rather an unhealthy fear from the reactions of an un-righteous master. If you are instructed to be bold with the tools that are given you and you fail because of forces outside your control then you shouldn't fear the Trustor/Grantor if the same is righteous. A righteous master must be a reasonable master and if you can show you did that which you were instructed by the master to do then you have nothing to fear.

²² And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

The KJV is a little troubling because the verse is expressed as a statement implying that the master (Y'shua) is ascending to the unrighteous charge made against his master. The NIV on the other hand expresses this in the form of a question so that the master can do a legal judo move and return the charge back to the servant.

NIV "His master replied, 'I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow?'"

The servant is acting like a debtor and making statements (i.e. a charging document) and these statements are then used against him. He is wicked because "you're not suppose to charge your brother" and that doubly applies to your master; He is wicked because he is contrary to Torah.

The wickedness or mindset of this servant is connected to the hatefulness found in the citizenry towards there would be King. Therefore the wicked servant symbolizes what's wrong with the Pharisees and latter the leaders of Rabbinical Judaism and this also sheds light on the relationship between these distinct groups-of people found in the parable (the servants and the citizenry).

The Pharisees are claiming to have the authority of the Kohenim and of Levi. The role of the Kohenim and Levi is to teach and to adjudicate according to torah. There inadequacies in this department is reflected in the attitude and inadequacies of the citizenry. If the Pharisees are Levi, then the citizenry is the other tribes of Israel (which at this point in time is the southern tribe aka the House of Judah).

⁶ See http://en.wikipedia.org/wiki/Probate_court and <http://en.wikipedia.org/wiki/Probate>

²³ Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

The wicked servant can't even defend playing it safe by making a minimal risk investment. Usury to someone who is in a foreign jurisdiction is acceptable.

²⁴ And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

²⁵ (And they said unto him, Lord, he hath ten pounds.)

The impression I get here is that wicked servant had a mindset of a hoarder. Maybe he's thinking in the back of his mind that the mina (pound) was his and further that this was the presumption of others as well.

²⁶ For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

At first glance this seems harsh, but we have to remember that this is a parable and the readers of the parable are to learn from those actors who are in the parable. The lesson is that we should be aggressive with the gifts that has been entrusted to us⁷. Imbedded in the word entrusted is the word trust which is a fundamental concept of BCR. We need to remember that if we are going to take on the role of being the bond servant of Y'shua (see Exo 21) then we need to come to terms that we own nothing. We are not the title holders to anything including are children. This parable (and Mat 25:14) is between a master (Y'shua) and his servants (us, the children of Israel), not between two masters. Also the substance was gifted from the master to the servants. A gift is similar to a contract but technically it is not⁸ and in any case the substance was not given to the servants directly but was put into a trust and the servants were made trustee⁹.

I content that the wicked servant lost sight of this. He not only lost sight of the nature of his relationship to his master, he presumes that he can change it. Maybe the root of the problem was that he wasn't a student of his masters ways.

There are many religious people who have a lot of sincerity and want to do the right thing but can't quite let go of doing it their way. I am part of what I call "the two house one covenant" movement. These are people who have dedicated themselves to living according to what the Torah and bible says not what others say is says (even if they have been saying it for a very long time). An example would be they keep the Sabbath, the High holydays and eat kosher. To me this is a big deal and is impressive. Unfortunately many stop there and /or, in my opinion, get distracted by things that can't be defended in scripture. A good example is many seem to want to go to war with government, who want to go to war with Edom. They stop counting their blessings and slip into a conspiracy theory mindset quagmire. The BCR motto "the government is always right" in their minds couldn't be farther from the truth.

⁷ We should proudly show the righteous works we have done with the talents that have been given to us. We should despise Christian/Jewish/Liberal guilt and proceed in pursuit of pure religion (Jam 1:27). The idea that we should just barely make it into the kingdom with a guilt ridden attitude masquerading as being humble is wrong headed and a defense for mediocrity.

⁸ The necessary element of a contract *quid pro quo* is not found. The servant may believe that their righteous actions might be rewarded by their master which is what happens in the parable, but nevertheless this does not obligate him to reward the servant.

⁹ BCR connection. John D. Rockefeller once said "I want to own nothing and control everything" is accurate.

²⁷ But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

Again at first glance this seems harsh even harsher than before. The identity of the enemies is clear it's the citizenry as they hated them (see Luk 19:14). The punish is harsh because the crime their committing warrants it. What's the crime? Treason. Another way of looking at this is that the mercy and grace of YHVH has a time limit and we shouldn't have an attitude to the contrary. Could the wicked servant have been also declared an enemy? It's certainly possible because he has authority from the master in his absence it could be charged that his behavior effected the action of the corrupt citizens.

Resurrection and born again

ToDo: This might be way out there but I thought I would explore this concept I have regarding born again, testaments, trusts and covenants.

At the beginning of "The Parable of the Ten Minas" it talks about how

Book Comparison According [PaRDeS](#)

Matthew, the book: this book is written at the third level called **Drosh** (hint) level. The audience is for the royalty and the principle concern is to answer the question "How do we go about establishing YHVH's Kingdom on earth?"

Luke, the book: this book is written at the second level which is called **Remez** (hint) level. and is the for the aristocracy or elite class of people¹⁰.

Contrasts

Subject	Parable of the Talents - Mat 25 14-30	Parable of the Minas - Luk 19 11-27
Location where the wicked servant placed his talent/mina	digged in the earth (v. 18)	Laid up in a napkin
They both represent death. You put dead things in a grave and so does the napkin (see G4676 soudarian)		

¹⁰ Source: "Will the Real Jesus Please Stand" by Vendyl Jones,

References

Strong's G840 austeros

αὔστηρός

austērós; fem. *austērā*, neut., *austērón*, adj. Austere ([Luk 19:21-22](#)). Contrast *sklērós* (G4642), hard as related to the touch. *Austērós* is often associated with honor, meaning earnest and severe, but not so with *sklērós* which always conveys a harsh, inhuman character ([Mat 25:24](#); [Joh 6:60](#); [Act 9:5](#); [Jam 3:4](#); [Jud 1:15](#)).

Syn.: *chalepós* (G5467), difficult, furious, perilous; *oxús* (G3691), sharp; *pikrós* (G4089), bitter.

Ant.: *epieikēs* (G1933), appropriate, mild, gentle, tolerant; *ēpios* (G2261), affable, mild, kind, gentle; *práos* (G4235), meek; *eugenēs* (G2272), gentle.

Strong's on Money

G5007 talanton

τάλαντον

Neuter of a presumed derivative of the original form of [τᾶω](#) *tlao*4 (to *bear*; equivalent to [G5342](#)); a *balance* (as *supporting* weights), that is, (by implication) a certain *weight* (and thence a *coin* or rather *sum* of money) or “talent”: - talent.

LXX: [H374](#) ephah, [H3603](#) kikkar

KJC: 15

talents, 12 [Mat 18:24](#), [Mat 25:15-16](#) (3), [Mat 25:20](#) (4), [Mat 25:22](#) (3), [Mat 25:28](#)

talent, 3 [Mat 25:24-25](#) (2), [Mat 25:28](#)

G3414 mna

μνᾶ

Of Latin origin; a *mna* (that is, *mina*), a certain *weight*: - pound.

LXX: [H1871](#) darkemon, [H4488](#) maneh

KJC: 9; **pounds, 5**, [Luk 19:13](#), [Luk 19:16](#), [Luk 19:18](#), [Luk 19:24-25](#) (2), **pound, 4**, [Luk 19:16](#), [Luk 19:18](#), [Luk 19:20](#), [Luk 19:24](#)

H1871 dar-kem-one'

דרכמן

Of Persian origin; a “*drachma*” or coin: - dram.

LXX : [G1406](#) drachme, [G3414](#) mna, [G3546](#) nomisma , **KJC:** drams Neh 7:69-72 (4)

H4488 mâneh

From [H4487](#); properly a fixed *weight* or measured amount, that is, (technically) a *maneh* or mina: - maneh, pound.

מנה

KJC: 5; pound, 4, [1Ki 10:17](#), [Ezr 2:69](#), [Neh 7:71-72](#) (2), **maneh**, 1, [Eze 45:12](#). **LXX:** G3414 mna

H4487 mânâh

מנה

A primitive root; properly to *weigh* out; by implication to *allot* or constitute officially; also to *enumerate* or enroll: - appoint, count, number, prepare, set, tell.

LXX related word(s)

[G236](#) allasso [G3860](#) para didomi [G3049](#) logizomai [G2525](#) kath istemi

[G322](#) ana deiknumi [G1299](#) dia tasso [G1325](#) didomi [G4367](#) pros tasso [G705](#) arithmeo

KJV Occurrences: 28

number, 7 [Gen 13:16](#), [2Sa 24:1](#), [1Ki 20:25](#), [1Ch 21:1](#), [1Ch 27:24](#), [Isa 65:12](#) (2)

numbered, 7 [Gen 13:16](#), [1Ki 3:8](#), [1Ki 8:5](#), [1Ch 21:17](#), [2Ch 5:6](#), [Ecc 1:15](#), [Isa 53:12](#)

appointed, 4 [1Ch 9:29](#), [Job 7:3](#), [Dan 1:5](#), [Dan 1:10](#)

prepared, 4 [Jon 1:17](#), [Jon 4:6-8](#) (3)

telleth, 2 [Psa 147:4](#), [Jer 33:13](#)

count, 1 [Num 23:10](#)

prepare, 1 [Psa 61:7](#)

set, 1 [Dan 1:11](#)

told, 1 [2Ki 12:10](#)

PaRDeS

Source: “PaRDeS - Rules of Jewish Hermeneutics by Hillel ben David (Greg Killian).Doc”

The Torah is understood and interpreted according to the level being discussed. The Torah can be understood on [four](#) levels, while other writings may be confined to only one level. For example, Bereshit (the book of Genesis) can be understood on all four levels, while the [Midrash](#) and sefer Matitياهو (Matthew) can only be understood on the *drash* level. The following chart details these four levels.

פרדס	פשאט	רמז	דרש	סוד
PaRDeS	Pshat	Remez	Derash	Sod
Definition	Simple	Hint	Explore - Ask	Secret
Literary level	Grammatical	Allegory	Parabolic	Mystical
Audience level	Common People	Noble (Lawyers, Judges, Scientists)	Kingly (civil servants, political scientists)	Mystic (psychologists)
Hermeneutic level ^{11[1]}	7 Hillel Laws	13 Ishmael Laws	32 Ben Gallil Laws	42 Zohar Laws
Rabbinic level	Mishna	Gemara	Midrash	Zohar
Gospel	Marqos (Mark), 1 & 2 Peter	I and II Luqas (Luke)	Matityahu (Matthew)	Yochanan (John) 1, 2, 3, and Revelation
Presentation	HaShem's Servant	Son of Man	The King	Son of G-D
Principle Concern	What do we have to do?	What is the meaning behind what we have to do?	How do we go about establishing HaShem's Kingdom on earth?	What metaphysical meaning is there to what is happening?
World	Asiyah	Yetzirah	Beriyah	Atzilut
Symbol	Man	Ox/Bull	Lion	Eagle
Mazzaroth	Deli	Shaur	Aryeh	Aqurav
Tribe	Reuben	Ephraim	Judah	Dan
Temple	Outside Chatzer	Chatzer	Kodesh	Kodesh Kodashim
Purim	Mikrah	Matanot	Mishloach Manot	Seudas Purim

^{11[1]} The [Hermeneutical Laws](#) for the first and second levels of Rabbinical Hermeneutics you will find in the Siddur. In the ArtScroll Siddur (Nusach Sefard), pp. 53-54, which are found in the Morning Service on the "Offerings Section" before the "Kadish D'Rabanan" (The Rabbi's Kaddish) and which are a quote from the Sifra. The laws of Hermeneutics for this second level are recited every single day of the year by all Torah Observant [Jews](#)!

	Megillah	L'Evyonim		
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I appended this row to make a connection to the Gospel Source: "Will the Real Jesus Please Stand" by Vendyl Jones 1983

Gospel Books	Mark	Luke	Matthew	John
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Strong's G4676 Napkin

σουδάριον

soudarion *soo-dar'-ee-on*

Strong's

Of Latin origin; a *sudarium* (*sweat cloth*), that is, *towel* (for wiping the perspiration from the face, or **binding the face of a corpse**): - handkerchief, napkin.

Word Study

soudáριον; gen. *soudaríou*, neut. noun. A sweat-cloth, generally a handkerchief, napkin ([Luk_19:20](#); [Joh_11:44](#); [Joh_20:7](#); [Act_19:12](#)).

KJC 4; Napkin 3 [Luk_19:20](#), [Joh_11:44](#), [Joh_20:7](#); handkerchiefs, **1** [Act_19:12](#)

[Joh 11:43-44 KJV](#) And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. (44) **And he that was dead** came forth, bound hand and foot with graveclothes: and his face was bound about with a **napkin**. Jesus saith unto them, Loose him, and let him go.

[Joh 20:6-9 KJV](#) Then cometh Simon Peter following him, and went into the **sepulchre**, and seeth the linen clothes lie, (7) And the **napkin**, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. (8) Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. (9) For as yet they knew not the scripture, that he must rise again from the **dead**.

[Act 19:11-12 KJV](#) And God wrought special miracles by the hands of Paul: (12) So that from his body were brought unto the sick **handkerchiefs** or aprons, and the **diseases** departed from them, and the evil spirits went out of them.

Cestui Que

Bouvier's

Cestui que: to signify the beneficiary of an estate held in trust. He for whose benefit another person is enfeoffed or seised of land or tenements, or is possessed of personal property.

ENFEOFF (TO...): To make a gift of any corporeal hereditaments to another. Vide Feoffment.

EQUITABLE ESTATE

An equitable estate is a right or interest in land, which, not having the properties of a legal estate, but being merely a right of which courts of equity will take notice, requires the aid of such court to make it available. 2. These estates consist of uses, trusts, and powers. See 2 Bouv. Inst. n. 1884. Vide Cestui que trust; Cestui que use.

LEGAL ESTATE

One, the right to which may be enforced in a **court of law**. It is distinguished from an equitable estate, the rights to which can be established only in a **court of equity**. 2 Bouv. Inst. n. 1688.

CESTUI QUE USE

He to whose use land is granted to another person the latter is called the terre-tenant, having in himself the legal property and possession; yet not to his own use, but to dispose of it according to the directions of the cestui que use, and to suffer him to take the profits. Vide Bac. Read. on Stat. of Uses, 303, 309, 310. 335, 349; 7 Com. Dig. 593.

CESTUI QUE VIE

He for whose life land is holden by another person; the latter is called tenant per auter vie, or tenant for another's life. Vide Dane's Ab. Index, h. t..

Ballentines 1969

cestui. A short form for cest in que trust: the beneficiary of a trust.

cestui que trust. The beneficiary of a trust: the person for whose benefit property is held in trust by a trustee. See 54 Am J 1st Trusts § 136.

cestui que use. Also spelled cestuy que use. A person for whose use land was granted to another. See 2 BL Comm 328.

cestui que vie. A person for the duration of whose lifetime an estate has been granted.

straw man. A dummy. An irresponsible bondsman or surety. One made to appear as the owner of record who in fact holds title for another.

common occupant. Where land was granted to a man for the life of another, and the grantee died before the cestui que vie, the land belonged to nobody during the remainder of the life of the cestui que vie, and any man who entered and occupied the land

for that period was called common occupant. See 2 Bl Comm 259.

common-law mortgage. A feoffment on the condition that the feoffor might re-enter if he performed the condition of paying a certain sum of money on a certain date to the feoffee, the transaction also being known as dead pledge, because, upon nonperformance of the condition, the land was lost to the feoffor forever. Anno: 27 L Ed 910.

Charts de feoffmento. A deed or charter of feoffment. See 2 Bl Comm 313.

contra formam feoffamenti. Against the form of the feoffment, -a writ whereby a tenant could resist the demanded performance of more services than the charter of his ancestor required.

Notes on "Cestui que Trust.doc", \Law\Law C Drive\My Notes\

Cestui que trust means literally the person for whose benefit the trust is created. The cestui que trust is the person entitled to the equitable, as opposed to the legal, estate. Thus, if land be granted unto, and to the use of A (Trustee), in trust for B (beneficiary), then B is Cestui que trust, and A is the trustee.

The beneficiary of the Cestui que trust is the person JOHN MARSING.

Cestui que trust means literally the person for whose benefit the trust is created. The cestui que trust is the person entitled to the equitable, as opposed to the legal, estate. Thus, if land be granted unto, and to the use of A (Trustee), in trust for B (beneficiary), then B is Cestui que trust, and A is the trustee.

A trust has been defined, in its technical sense, as the right enforceable solely in equity to the beneficial enjoyment of property of which the legal title is in another (Bispham, "Equity", p. 68), and as a right of property, real or personal, held by one party for the benefit of another. (Bouvier, "Law Dict.", s. v. *Trusts*.) It implies two interests, one in equity and one in law — an individual to hold the legal title, who is known as the trustee, and another as beneficiary, known as the *cestui que trust*. ...

Where the entire intention of the trust cannot be carried out without violating some rule of law or public policy, equity will carry it out as nearly as possible. **Constructive trusts** arise by a construction put by a court of equity on the conduct of the parties. The Statute of Frauds 29th Charles II requires that declarations of trust of lands should be proved by writing.

WHO MAY BE A TRUSTEE

Any person worthy of confidence and possessed of the power to hold real or personal property may be a trustee, the sovereign in England, any of the states of the United States, and perhaps the Federal Government, a public officer in his private capacity or the settlor himself; even the beneficiary or cestui que trust may act as trustee providing there are other beneficiaries besides himself... The settlor may designate whomsoever he wishes and vest in that person the power to appoint succeeding trustees, though sometimes the power is placed with the cestui que trust and sometimes with the settlor.

Google dictionary

vie is life, see the french phrase pur autre vie is "for another's life."

When the French word **que** is used as a conjunction, it is equivalent to the English that.

cestui: the person in question

¹ **straw man** 1. A fictitious person, esp. one that is weak or flawed. 2. A tenuous and exaggerated counterargument that an advocate puts forward for the sole purpose of disproving it. — Also termed **straw-man argument**. 3. A third party used in some transactions as a temporary transferee to allow the principal parties to accomplish something that is otherwise impermissible. 4. A person hired to post a worthless bail bond for the release of an accused. — Also termed **stramineus homo**. Blacks 7th.

[Wikipedia](#)

I found this Wikipedia reference to give the reader a sense of a more common interpretation. Please note that I don't endorse these views one way or the other, there just here for the sake of completeness.

ToDo: Review if I want to include this section or not.

The **Parable of the [talents](#) or [minas](#)**, (also known as the *Parable of Talents* and/or *The Parable of the Pounds*), is one of the well known [parables of Jesus](#). It appears in two of the [Canonical gospels](#) of the [New Testament](#). The differences between [Matthew 25:14-30](#) and the [Luke 19:12-27](#) are substantial, and the two parables may not be derived from the same source.^[1] In Matthew, the opening words appear to link the parable to the preceding [parable of the Ten Virgins](#),^[1] a parable about the [Kingdom of Heaven](#).

A variant of the *Parable of the Talents* is also found in the noncanonical [Gospel of the Hebrews](#).^[2]

The parable in [Matthew 25:14-30](#) tells of a master who was leaving his home to travel, and before going entrusted his property to his servants (property worth 8 talents, where a [talent](#) was a large unit of money, as discussed below). One servant receives five talents, the second two talents, and the third one talent, according to their respective abilities.

Returning after a long absence, the master asks his servants for an accounting. The first two servants explain that they have each put their money to work and doubled the value of the property they were entrusted with, and so they are each rewarded:

See Mat 25:23

The third servant, however, has merely hidden his talent in a hole in the ground, and is punished for being lazy:

See Mat 25:24-30

Parable of the Minas

The similar parable in [Luke 19:12-27](#), the Parable of the Minas, is generally similar, but differences include the inclusion of the motif of a king obtaining a kingdom,^[3] and the entrusting of the servants with equal amounts, measured in minas rather than talents (1 talent = 60 mina). Additionally, Luke includes at the beginning an account of citizens sending a message after the Master to say that they don't want him as their ruler, and at the end Luke adds that the Master instructs that his opponents should be brought to him and then be slain.

The parallels between the Lukan material (the Gospel of Luke, and [Book of Acts](#)) and [Josephus'](#) writings have long been noted.^{[4][5][6][7]} The core idea, of a man traveling to a far country being related to a kingdom, has

vague similarities to [Herod Archelaus](#) traveling to [Rome](#) in order to be given his kingdom; although this similarity is not in itself significant, Josephus' account also contains details which are echoed by features of the Lukan parable.^[8] Josephus describes Jews sending an embassy to [Augustus](#), while Archelaus is travelling to Rome, to complain that they do not want Archelaus as their ruler;^{[9][10]} when Archelaus returns, he arranged for 3000 of his enemies to be brought to him at the [Temple in Jerusalem](#), where he had them slaughtered.^[9]

Interpretations

A talent was a unit of weight of about 80 pounds avoirdupois,^[11] although there is some scholarly disagreement about the exact size of a talent. See [Talent \(measurement\)](#). Although a talent could measure anything, when used without qualification it was understood to refer to silver as a unit of [currency](#), worth about 6,000 [denarii](#).^[11] Since a denarius was the usual payment for a day's labour,^[11] a talent was roughly the value of twenty years of work by an ordinary person.^[12]

In Matthew, the opening words appear to link the parable to the [parable of the Ten Virgins](#), which immediately precedes it.^[11] That parable deals with wisdom in an [eschatological](#) context.^[11] This parable, however, has been interpreted in several ways.

As a teaching for Christians

Traditionally, the parable of the talents has been seen as an exhortation to Jesus' disciples to use their God-given gifts in the service of God, and to take risks for the sake of the [Kingdom of God](#).^[11] These gifts have been seen to include personal abilities ("talents" in the everyday sense), as well as personal wealth.^[11] Failure to use one's gifts, the parable suggests, will result in judgement.^[11]

The poet [John Milton](#) was fascinated by the parable (interpreted in this traditional sense),^[13] referring to it repeatedly, notably in the sonnet "[On His Blindness](#)":^[13]

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He, returning, chide

This interpretation seems to be the origin of the word "talent" used for an aptitude or skill.^[14]

As a critique of religious leaders

[Joachim Jeremias](#) believed that the original meaning of the parable was not an ethical one about every man. Instead, he saw it as aimed at the scribes who had withheld "from their fellow men a due share in God's gift."^[15] In his view, Jesus is saying that these scribes will soon be brought to account for what they have done with the Word of God which was entrusted to them.^[15]

Jeremias also believed that in the life of the early church the parable took on new meaning, with the merchant having become an allegory of Christ, so that "his journey has become the ascension, his subsequent return ... has become the [Parousia](#), which ushers his own into the Messianic banquet."^[15]