

word translated “merry” all four times in this parable is euphraino {yoo-frah'-ee-no}, number 2165 in The Strong’s Greek Concordance, meaning: to be glad, to be merry, to rejoice, to rejoice in, be delighted with, to be happy, to cheer, and to make glad. We find the Greek euphraino {yoo-frah'-ee-no} fourteen times in the New Testament, and again fourteen is the number pointing to DELIVERANCE, or SALVATION. We find here in LUKE 15:24 that *...they began to be merry...* the implication being that for the first time his younger son began to realize what a wonderful SALVATION he had, and what it meant to have ETERNAL LIFE. Thus he began to be merry, he began to grow in his love, and appreciation of who he was as a son of God! LUKE 15:24 *For this my son was dead, and is alive again; he was lost, and is found.* This thought is expressed again in LUKE 15:32 to the eldest son: *...for this thy brother was dead, and is alive again; and was lost, and is found...* but the eldest son being so self-centered as he was couldn’t begin to make merry, and thus he missed out on the best of what was also available unto him.

### **The Parable of the Ten Pounds**

As a quick reminder we are studying about Luke the man, and what he wrote to us in his 52 chapters of New Testament scripture found in both The Gospel According to LUKE, and the book of ACTS. Luke did his best to document “*...in order...*” “*...a declaration of those things which are most surely believed among us...*” according to LUKE 1:1-4, and ACTS 1:1 & 2. The end result was a chronology of the Life of Jesus Christ from the conception of John the Baptist until the resurrection of Jesus Christ, which is documented in LUKE, about 34 years of history, and the book of ACTS continues where The Gospel of LUKE finished, beginning with Jesus’ resurrection ministry, and continuing on to the day of Pentecost where the Holy Ghost was given, and the first thirty years or so of the working of the Holy Ghost through the life of Spirit filled believers, with the emphasis on the Apostle Peter for twelve chapters, and concluding with about the first twenty-five years of the Apostle Paul’s ministry, which covered all three of his missionary journeys, and his first two years in prison at Rome. We noted previously in this study that a very large portion of what Luke wrote in both LUKE and ACTS were sermons, or parts of sermons, and we identified about 21 such sermons; sermons by Jesus, Peter, Stephen, and Paul. Recently we have been also looking at some of the parables of Jesus, most of which we have studied were unique to LUKE’s gospel. There are about twenty-four or so parables of Jesus recorded in LUKE, and at least eleven of them are unique to LUKE. We are not going to look at all of Jesus parables in LUKE. Let’s also here note that a large portion of Jesus teachings found in LUKE are in the form of parables, more so than His sermons.

Let’s spend a couple of minutes discussing the time frame of this Parable of the Ten Pounds. This parable was spoken as Jesus proceeded from Jericho up to Jerusalem where he will be crucified within a couple of weeks. So this Parable of the Ten Pounds was told near the end of Jesus ministry here on earth. It was never my intention to do a detailed study of the life of Christ as told by Luke in this study even though we have spent much time on certain periods of time during Jesus life. Most recently we have been examining some of Jesus parables focusing mainly upon those that were unique to LUKE’s gospel, and The Parable of the Ten Pounds is one of the unique parables recorded by Luke. Right after this Parable of the Ten Pounds begins the story of Jesus triumphal entry into Jerusalem, and the next five and a half chapters of LUKE tell the story of the Passion Week. If the Lord tarries we will look at the unique aspects of what Luke recorded during that period of Jesus life here on earth, and what took place after Jesus resurrection. If you think about it, the book of ACTS details this rather well. If the Lord tarries we will see where He leads us next in our studies on Luke the man.

Now let’s examine the parable in LUKE 19:11-27 called The Parable of the Ten Pounds. The Parable of the Ten Pounds is a totally different parable than the parable of the ten talents found recorded in MATTHEW 25:14-30, and we know it was different because of the following four reasons. (1) This Parable of the Ten Pounds was spoken when JESUS was nigh to Jerusalem as noted in LUKE 19:11. The parable of the ten talents found recorded in MATTHEW 25:14-30 was spoken

some days after entering Jerusalem, and spoken from the Mount of Olives. (2) This parable was spoken to a murmuring crowd; the parable of the ten talents found recorded in MATTHEW 25:14-30 was spoken to the Twelve alone. (3) There are “servants” in this parable of LUKE 19:11-27, who profess subjection to Him, and there is also a class of “citizens” who refuse to own Him; Christ rejectors. In the parable of the ten talents found recorded in MATTHEW 25 we do not find this class of “citizens.” (4) In the Talents parable of MATTHEW 25, each servant receives a different number of talents (five, two, one); in the Parable of the Ten Pounds all receive the same one pound, which is but about the sixtieth part of a talent; also, in the talents, each shows the same fidelity by doubling what he received (the five are made ten; the two, four); in the Parable of the Ten Pounds, each receiving the same, render a different return. So we find that The Parable of the Ten Pounds here in LUKE 19:11-27 is totally different than the parable of the ten talents found recorded in MATTHEW 25:14-30.

Next let's first read this unique parable of Luke's, and then further examine it. LUKE 19:11 *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. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 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. 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. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 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: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 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.) 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. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

LUKE 19:11 begins: *And as they heard these things,...* . In the previous verses of LUKE 19:1-10 we find that Luke also is the only writer of scripture to mention a little man of stature named Zacchaeus in scripture, and when Jesus first saw him having never yet met him, He knew who he was, and called him down from the tree he had climbed, because the press of the crowd was so great surrounding Jesus that Zacchaeus couldn't see. Then as we noted previously Jesus informed Zacchaeus that this was “the best” day of his life, stating in LUKE 19:5 *...Zacchaeus, make haste, and come down; for to day I must abide at thy house.* Zacchaeus got saved that best day of his life, *...And Jesus said unto him, This day is salvation come to this house,...* ...LUKE 19:9. Then in LUKE 19:10 Jesus said: *For the Son of man is come to seek and to save that which was lost.* Then we read in LUKE 19:11 *And as they heard these things,...* . This crowd at Jericho was the “they that heard these things,” and it was unto this crowd that Jesus spoke this Parable of the Ten Pounds.

LUKE 19:11 *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.* Jesus had just said in verse 10 that He was here at His first coming *...to seek and to save that which was lost.* The Jericho multitude erroneously thought *...that the kingdom of God should immediately appear.* They thought that they soon would be delivered from their oppressors when *...the kingdom of God should immediately appear.* They were in error thinking this, so Jesus spoke this Parable of

the Ten Pounds to help make them see differently. Again this parable was spoken only a short time before His death. The purpose of the parable was two-fold, 1) He was making known unto them that the purpose of His going to Jerusalem was not to then be made King, but to be rejected, and 2) to point out to them that the Kingdom of God was not going to be immediately established. So this Parable of the Ten Pounds relates to His second coming, not His first coming where ...*the Son of man is come to seek and to save that which was lost...* LUKE 19:10.

The Parable of the Ten Pounds really begins in LUKE 19:12 *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.* The certain nobleman is Christ Jesus Himself, who went into a far country and was rejected of His own. We read in ISAIAH 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

Let's pause here for a moment to review some previously recorded facts found here in LUKE concerning His being rejected of men. Turn back to LUKE 9, and we will read five verses spoken by Jesus unto His disciples. LUKE 9:18 *And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.* Luke no doubt wrote this after interviewing Peter or perhaps another of the twelve, but at that time they had selected hearing, and had not yet received the Holy Ghost, who was to bring to their remembrance, (and to our remembrance), those things which Jesus spoke unto them, (and us). {Study JOHN 14:26} Now jump ahead to LUKE 18:31 where Jesus was again speaking to His disciples about Himself: *Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* Verse 34 reveals three things: 1) the eyes of their understanding was not yet enlightened, nor could they yet fully comprehend these things; 2) this saying was hid from them, or in other words this saying was a puzzle unto them; and 3) they could not even begin to grasp what He meant. This is part of why the Apostle John also wrote in JOHN 20:9 after His resurrection: *For as yet they knew not the scripture, that he must rise again from the dead.* So we see that yes indeed the twelve were told more than once that ...*The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day...* but ...*they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.* And the very same thing is true with those who heard Jesus speak this Parable of the Ten Pounds, for they wouldn't know either that this certain nobleman is Christ Jesus Himself, who went into a far country to be rejected of His own.

Let's read this again: LUKE 19:12 *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.* The certain nobleman was Jesus Christ Himself as we noted above, and His work of redemption finished up the cross gained Him the Kingdom upon His return as King of kings, and Lord of lords that will take place at His second coming. The number ten we know speaks to RESPONSIBILITY ACCORDING TO ABILITY, and two things are noted of these ten servants. First he gave them each the responsibility of one pound. Most of the rest of the parable will deal with what these ten did with their investment. We will discuss that in a little more detail later in this parable. Secondly we find in verse 13 in reference to the ten servants instructions that informs us, as servants of the Lord, that we are to "*Occupy till I come.*" And as good Bible students we know that our primary occupation is to learn more of Him,

and to follow Paul as he followed Christ. For example Paul wrote in 1 CORINTHIANS 10:31 *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* Again in COLOSSIANS 3:17 *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.* And six verses later Paul writes: COLOSSIANS 3:23 *And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* Note we serve the Lord Jesus Christ, for we are indeed his servants, the ones spoken of in this parable. The “servants” mentioned above are those true believers who have been entrusted with the Gospel; those keeping the word of God in other words. Stated another way “*Occupy till I come*” means to remember that we are indeed the sons of God, bought with the precious blood of Christ Jesus, and He is to be first and foremost in our heart and lives. If this is truly our heart attitude, then we will do our best in everything we do, because we are doing it with Him in mind, and we know He has our best in mind. 1 THESSALONIANS 5:18 *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.* Truly this is how we “*Occupy till I come.*” Here is another way Paul stated this very same thing in 1 CORINTHIANS 1:4 *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* Some believers are satisfied just to be born again, and never do anything with the pound they were given, thus they fail to see, or appreciate how they were enriched by Him, and they remain babes in Christ, and never grow beyond spiritual infancy. (We will see this further discussed later in the parable.)

In Paul’s very first epistle, the first letter to the THESSALONIANS, Paul ended every chapter encouraging the Thessalonian believers to heed Jesus words of LUKE 19:13: “*Occupy till I come.*” Here is what Paul wrote: 1 THESSALONIANS 1:9 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.* 1 THESSALONIANS 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* 1 THESSALONIANS 3:12 *And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.* 1 THESSALONIANS 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.* Yes indeed this is how we are to “*Occupy till I come.*” 1 THESSALONIANS 5:23 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* Thus we find “*Occupy till I come*” means to be patiently waiting for the soon coming of our Lord and Saviour Jesus Christ, and to be indeed looking for His soon return.

We just examined some things Paul wrote unto the Thessalonians, and also recall that there was a group identified in ACTS 17:10 & 11 *...more noble than those in Thessalonica.* ACTS 17:11 *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.* This simply means that they were more noble minded, that is more inclined to candidly inquired into the doctrines of our Apostle Paul. Implied in this statement is that a better manner, and attitude was held by these Berean Saints

toward Paul's gospel. In other words they were much more friendly to them than those of Thessalonica had been. These Berean's didn't reject the preaching of the Apostle Paul, but rather *...received the word with all readiness of mind*. "Receive" here means: to receive favorably, give ear to, embrace, make one's own, approve, not to reject. And what did they "receive?" It was the word of God preached by Paul in the power of the Holy Ghost, and in much assurance of faith that these Berean Saints readily latched onto as their own. And note how they "received," it was *...with all readiness of mind*, which means with a willing mind did they receive Paul's gospel. One commentator put it like this: they received Paul's gospel with "all readiness, as a hungry man receives his food, and greedily feeds upon it, or as a man ready to perish receives and lays a hold of anything that offers for his safety." And because these Berean's *...received the word with all readiness of mind...* we find a natural progression to the third point made in verse 11, which was they *...searched the scriptures daily, whether those things were so*. This searching the scriptures is what makes believers good Bible students. Further this searching the scriptures daily is what makes believers full overcomers. Again ROMANS 10:17 tells us: *So then faith cometh by hearing, and hearing by the word of God*. The Berean Saints quickly learned to "*Occupy till I come*;" to be patiently waiting for the soon coming of our Lord and Saviour Jesus Christ, and to be indeed looking for His soon return. No doubt they asked each other "do you think he will come today!" That indeed is how we "*Occupy till I come*." May we all have such a heavenly upward focus, for with such anticipation, and always looking for Christ's soon return, the things of earth grow strangely dim as the song writer put it.

One more thought before we move on, go back and look at that study we did a few short years ago on HEBREWS 12:1 & 2, which reads: *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God*. Here we find eighty words of Holy Ghost inspired words recorded in this one sentence, which is written to "we," and "us," of this yet present church age. Note this: that HEBREWS 12:1 & 2 is written to "us;" it is written to you, and me. HEBREWS 12:1 & 2 is written to encourage "our" faith, and draw "our" daily, and hourly, and minute by minute focus unto "*...Jesus the author and finisher of our faith... .*" This indeed is how we "*Occupy till I come*."

LUKE 19:12 *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come*. Before we move forward in examining this Parable of the Ten Pounds I feel it is of utmost importance to connect some dots here. You will see what I am getting at in a moment. We have examined some thoughts about what Jesus was saying here in LUKE 19:12 & 13, yet many miss a simple point, which we just discussed. The Apostle Paul wrote in 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*. So what does 2 CORINTHIANS 11:2 and especially verse 3 have to do with what we have looked at in LUKE 19:12 & 13? There is a simple statement found in verse LUKE 19:13, which we just highlighted, specifically this statement "*...Occupy till I come*." Who did this nobleman, who is Christ Jesus in this parable, make this statement to? Read and re-read LUKE 19:13 until you see that these words were spoken unto His servants, whom we noted earlier speak of those true believers who have been entrusted with the Gospel; those keeping the word of God in other words. Did Jesus Christ ever say "*...Occupy till I come...*" to unbelievers? Obviously the answer to that question is NO. Make sure you understand this as we move on.

Also there is one more thing to note here, and that is the phrase "*...till I come...*" is found only seven times in scripture! Thus "*...till I come...*" speaks to SPIRITUAL PERFECTION or

SPIRITUAL COMPLETION. “...*Occupy till I come...*” was only spoken once, and it was spoken to believers!

Before we move on, please keep in mind one more thing that is noted here, that it was the nobleman (Christ Jesus), who ...*delivered them ten pounds...* . It was His money, which He entrusted the care of into their hands, one pound each as we will find later in this parable. And what were they told to do with their one pound? *13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.* Brother Webb Harvell on Wednesday night referenced ISAIAH 55:8-10. ISAIAH 55:8 *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* The gospel, The Word of God, His Word is what we are to be occupied with. His word will not return unto Him void.

Back to our Parable of the Ten Pounds found in LUKE 19, and notice a second group of people found mentioned in verse 14. LUKE 19:14 *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.* The “citizens” refer to the Christ rejecters, who have no intention of submitting to Christ’s authority. In his last letter that Paul wrote, he told Timothy in 2 TIMOTHY 3:13 *But evil men and seducers shall wax worse and worse, deceiving, and being deceived.* Note also what Paul wrote in the first part of that chapter: 2 TIMOTHY 3:1 *This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.* Unless you have been living under a rock someplace, you know that this very well describes our world today, where we are surrounded by the Christ rejecters, who have said in their heart, ...*We will not have this man to reign over us.*

I feel it is important to jump ahead for a moment to verse 27, and find the end result of these Christ rejecters, who have said ...*We will not have this man to reign over us.* This was spoken after the return of the nobleman, in other words it references the time after Christ’s return when he calls this group out. LUKE 19:27 *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* Turn to 1 CORINTHIANS 15 and let’s read a few verses concerning the resurrection, which ties in with what is being told in our parable of LUKE 19. 1 CORINTHIANS 15:22 *For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death.* In these brief few words we find explained Christ’s thousand-year millennial reign as God during which time ...*when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet...* ...1 CORINTHIANS 15:24 & 25. It is during Christ’s thousand-year millennial reign when ...*those mine enemies, which would not that I should reign over them...* are brought before Him and slain.

Now let’s go back and cover LUKE 19:15-26 of this Parable of the Ten Pounds, where we find the return of nobleman. Ten servants were all involved in this parable, but only three were called to account when the Master returned. These three are representative of His servants during this Church Age. LUKE 19:15 *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.* Again note it was His money that



they had been given to “occupy till I come,” and upon His return He wanted to see what they had gained doing His business. Pictured in this portion is the fact that all believers have been given life, and all things to sustain it, and grace to live, but as we will also find represented here there are many, who think they owe God nothing.

LUKE 15:16 *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 lesson learned from this portion concerns reward for service. What Jesus here is teaching is that greater faithfulness to what we have been given demands a greater reward. Brother Hawkins here noted: “Each has been given a “pound,” but some have been far more diligent and aggressive with it, and will likewise reap a greater harvest of reward in eternity.”

Let’s now read again how the third servant occupied until his Lord returned. LUKE 19:20 *And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.* This third servant did nothing with what was given unto him other than carefully laying his pound aside in a napkin. What kind of just reward should be given him? While pondering that point note his weak list of excuses for doing nothing in verse 21: *For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.* This man was motivated by fear, and as Brother Hawkins here notes, his fear was motivated by a PERCEPTION that was in no wise true. In other words he thought wrong thoughts of his Master, and as one translation put it “for I lived in constant dread of you.” Obviously this servant hadn’t drawn close enough to his Lord to know what a compassionate, and kind Master He is. He hadn’t learned the truth of PSALMS 34:8, which reads: *O taste and see that the LORD is good: blessed is the man that trusteth in him.* This servant, being unlearned and ignorant of his Master, and His manner, even accused his Master of being a harsh man; a stern man; a severe man, all again which were wrong PERCEPTIONS. These wrong PERCEPTIONS, this fear of his Master did not prompt this servant to do that which was right, thus in reality he did nothing other than lay up his Master’s pound in a napkin, and neglected to take further care of it.

Let’s read the Lord’s answer to this third servant in LUKE 19:22: *And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant.* Before we read there rest of verse 22 note the word translated “wicked” here. In The Strong’s Greek Concordance this word “wicked” is poneros {pon-ay-ros’}, number 4190, and has a variety of meanings, most which convey a wrong idea to our way of thinking of what “wicked” is. One translation by James Moffatt here reads: “you rascal of a servant,” and the New Berkley Version of the Bible in Modern English translates this “you good-for-nothing servant.” Those of you who are parents all know that you indeed love your children, but that they don’t always do things that please you, and this in a way pictures this third servant, who totally failed to “...*Occupy till I come...*” in the fashion his Lord intended simply because he lacked ...*the hearing of faith...* spoken of in GALATIANS 3:2 & 3:5. Thus ...*he saith unto him, Out of thine own mouth will I judge thee...* . And the rest of LUKE 19:22 reads: *Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:...* . The only two times in scripture where we find the word “austere” is here in LUKE 19:21 & 22. It’s number 840 in The Strong’s Greek Concordance, austeros {ow-stay-ros’} if you care to look it’s meaning up. Vine’s Dictionary states that “austeros is not necessarily a term of reproach,...” but “...rather the exaggeration of a virtue pushed too far... .” As Brother Hawkins here also noted: “this statement is typical of many today who have such a distorted view of the God of all grace. Some see Him as being very harsh and severe, One to be feared, and as noted here, One who is unjust. Such a comprehension is a detriment to growth and faithfulness. Paul describes the loss of such a one in GALATIANS 5:4: “*Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace.*” As further described in GALATIANS, when one refuses to enter into a relationship based upon Divine Grace, he forfeits the reward which he could have had.” {End of

quote from Brother Hawkins.} GALATIANS 5:8 goes on to explain: *This persuasion cometh not of him that calleth you.*

The Lord continues rebuking this third servant in LUKE 19:23 *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?* In other words as we mentioned earlier, some believers are satisfied just to be born again, and never do anything with the pound they were given, thus they fail to see, or appreciate how they were enriched by Him, and thus they remain babes in Christ, and never grow beyond spiritual infancy. Jesus here in LUKE 19:23 is telling those of such fearful mindset that there is no excuse for doing absolutely nothing. Note again here also that it was His money that was given unto this servant, who neglected to do anything with it other than wrap it in a napkin, and forget about it. To neglect is a failure to heed, or take care of something. The instruction was the same to all ten servants: to “...*Occupy till I come*,...” and again it is the gospel, The Word of God, His Word, His gospel message that we are to be occupied with, for His word will not return unto Him void. Obviously this third servant didn’t heed his Master’s instruction to “...*Occupy till I come*,...” neither was he looking for his Master’s coming. Had this servant been looking for his Master’s coming, certainly he would have done something. This servant didn’t appreciate in any way what was given unto him of his Master. Again he lacked ...*the hearing of faith*... spoken of in GALATIANS 3:2 & 3:5. Never forget ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.*

Let’s recall something here before we move on. In this parable the nobleman is Christ Jesus, who told His servants “...*Occupy till I come.*” His servants speak of those true believers who have been entrusted with the Gospel; those keeping the word of God in other words. This third servant, as we pointed out above, neglected to learn about, or appreciate even the facts of his salvation. All believers in Christ Jesus are “...*bought with a price*...” 1 CORINTHIANS 6:20 and 7:23 tells us, and that price was “...*the precious blood of Christ*...” spoken of in 1 PETER 1:19. With this background turn to EPHESIANS 2:8 & 9, a most familiar portion of scripture, which reads: *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.* Brother Copley here writes: “God’s grace, your faith is the process of our salvation; and yet the faith is “...*not of yourselves: it is the gift of God*,...” which ...*cometh by hearing the word of God*.. – ROMANS 10:17. We cannot even credit ourselves with believing. All is of grace “...*Not of works, lest any man should boast.*” {End of quoting Brother Copley.} EPHESIANS 2:10 continues: *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* This third servant in our Parable of the Ten Pounds in LUKE 19 failed to walk in the path that was ordained of God for him to walk in, and God also knew that he wouldn’t walk any further with Him, thus there is no reward for his doing nothing. This is why we read in LUKE 19:24 *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.*

Realize as we proceed examining The Parable of the Ten Pounds that the next three verses of LUKE 19:24-26 go together, and express two thoughts. LUKE 19:24 *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.)* 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.* Verse 26 answers to the actions of verse 24, so reading these two verses together we get: LUKE 19:24 *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.* ...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.* Jesus is saying here that if one is not faithful in doing what he was given to do, someone else will do the job, and receive the accompanying reward, thus ...*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*... ...LUKE 19:26. The second thought found in this portion of scripture is the statement found in parenthesis in verse 25, which is the natural reasoning of man as to the Master’s actions: LUKE 19:25 *(And they said unto him, Lord, he hath ten pounds.)* We read in PSALMS 115:13 & 14 -- *He will bless them that fear the LORD, both small and great. 14 The LORD shall*



*increase you more and more, you and your children.* Brother Hawkins here notes: “When men are faithful, they are entrusted with even more. When they are not, even the opportunities and resources provided them are taken away and given to one who will make good use of them.” {End of quote.}

We previously discussed verse 27 *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me,*... and noted these were the Christ rejecters, who said in verse 14 *...We will not have this man to reign over us.* They are specifically declared to be enemies, which means they are Christ rejecters and they are dealt with accordingly.

Before we proceed further examining some more of the things Luke recorded, especially the unique things in scripture that we otherwise would know nothing about, there is an important point that we briefly mentioned above, but will spend some time now discussing this further. In LUKE 19:12 we read: *He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.* Note the “...and to return...” statement, which is a reference to Jesus coming back. Then we just read in LUKE 19:23 *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?* This third servant, it seems, didn’t really believe, or appreciate that his Lord, and Master would return. This speaks to two things: the first is that not all of God’s children have ears to hear, that is the ...*hearing of faith*... spoken about in GALATIANS 3:2 & 5; and the second thing is that there are those who are not looking for Jesus soon return. Oh they believe that He may return someday, but not in their lifetime. This in part speaks to why the third servant did nothing with his pound. The fact is Jesus is **coming** again, and His **coming** draweth nigh!! Are you looking for His soon appearing? Search the word “**coming**” in scripture, and find that the Holy Ghost inspired the word “**coming**” to be used exactly one hundred times in our King James version of scripture. One hundred is the number associated with COMPLETION. It’s a 100% COMPLETE fact that Jesus is **coming** again, and His **coming** is very soon! Often the word “**coming**” references the soon “**coming**” of our Lord and Saviour, and Bridegroom Jesus Christ as we find in the following passages of scripture. 1 CORINTHIANS 1:4 *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;* 5 *That in every thing ye are enriched by him, in all utterance, and in all knowledge;* 6 *Even as the testimony of Christ was confirmed in you:* 7 *So that ye come behind in no gift; waiting for the **coming** of our Lord Jesus Christ:* 8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.* 1 CORINTHIANS 15:23 *But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his **coming**.* 1 THESSALONIANS 2:19 *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his **coming**?* 1 THESSALONIANS 3:13 *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the **coming** of our Lord Jesus Christ with all his saints.* 1 THESSALONIANS 4:15 *For this we say unto you by the word of the Lord, that we which are alive and remain unto the **coming** of the Lord shall not prevent them which are asleep.* 1 THESSALONIANS 5:23 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the **coming** of our Lord Jesus Christ.* 2 THESSALONIANS 2:1 *Now we beseech you, brethren, by the **coming** of our Lord Jesus Christ, and by our gathering together unto him,* 2 *That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.* Two of Jesus Apostles wrote the following: 2 PETER 3:4 *And saying, Where is the promise of his **coming**? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.* 1 JOHN 2:28 *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his **coming**.* We know Jesus is **coming** soon, and as Jesus Himself said in LUKE 12:40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.* And one more related scripture is JOHN 14:3 where Jesus is talking to His disciples on the night of the last supper, where He says: *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

A while back in this study we read in JOHN 7:5 about Jesus brothers where it is stated: *For neither did his brethren believe in him.* The word “brethren” here means children of the same

mother. If they didn't believe in Him at His first **coming**, the of course they wouldn't believe in His **coming** again, but something changed, and we find that it wasn't until after Jesus death and resurrection that Jesus brothers and sisters believed in Him. You can review this by going back to page 42 of these notes. Luke explains in ACTS 1 how that after Jesus ascension, Jesus brothers were now believers, and were in the upper room on the day of Pentecost. Let's read some verses starting in ACTS 1:9 *And when he (Jesus) had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* (Here we find again the scripture plainly telling us that Jesus is coming again, and this fact wasn't ignored anymore by His brothers, as we will show shortly.) 12 *Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.* (These mentioned in verse 13 were the remaining eleven Apostles of Jesus.) ACTS 1:14 *These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.* The word "brethren" here again means the children of the same mother, and the reference is to Jesus brothers, and no doubt His sisters. So Jesus brothers may not have been believers at the time of His crucifixion, but they certainly were by the time of Pentecost some fifty days later. And Jesus brothers, and sisters were among the hundred and twenty who got filled with the Holy Ghost on the day of Pentecost. And after being filled with the Holy Ghost, Jesus then became the focal point, the very center of their lives too. And as we pointed out earlier in this study also, it was then they understood why when Jesus was alive that their mother Mary spent her time paying the closest attention to Jesus. And Jesus brothers and sisters went on to become prominent in the early church founded upon the day of Pentecost. Jesus brother James became the Pastor of the church at Jerusalem. James the Lord's brother wrote the following: JAMES 5:7 *Be patient therefore, brethren, unto the **coming** of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the **coming** of the Lord draweth nigh.* And Jesus brother Jude wrote the book of JUDE, a short one-chapter book of 25 very profound verses. Jude mentions in verse 9 of Michael the archangel contending with the devil as he disputed about the body of Moses. No one else mentions this in scripture. In verses 14 & 15 Jude writes: *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, **the Lord cometh with ten thousands of his saints,** 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* Since we don't read these statements anywhere else in scripture, where do you suppose Jude came up with this information? Jesus when growing up with His brothers could have very easily revealed to His own brothers the words spoken by Enoch, and facts about Michael the archangel contending with the devil as he disputed about the body of Moses, even though at the time He made known these facts His brothers didn't believe in Him. However Jesus knowing the end from the beginning, also knew that after His resurrection His brothers would become believers, and the Holy Ghost would remind them of the words they heard from Jesus as He carried on conversations with them during His many years growing up with them. I believe that is where Jude came up with the information he wrote in his little epistle of JUDE. Recall that part of the Holy Ghost's job is to *...bring all things to your remembrance, whatsoever I have said unto you.* These were Jesus words according to JOHN 14:26. Then Jude wrote some of the things the first man translated knew from his walking with the Lord, and one of these things was about the **coming** of the Lord: *... Behold, **the Lord cometh with ten thousands of his saints...*** JUDE 1:14. Enoch didn't have a Bible, but he did know the principles of ROMANS 10:17 *So then faith cometh by hearing, and hearing by the word of God.* Obviously Enoch, who is a noted Old Testament worthy of faith,

walked with God, and talked with God, and had the hearing ears of faith to hear the word of God, as do all full overcomers. The worthies of faith of Old Testament times looked forward to Jesus first advent. We read in HEBREWS 11:10 that Abraham also had a heavenly focus: *For he looked for a city which hath foundations, whose builder and maker is God.* What are you looking for?

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