

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

† THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

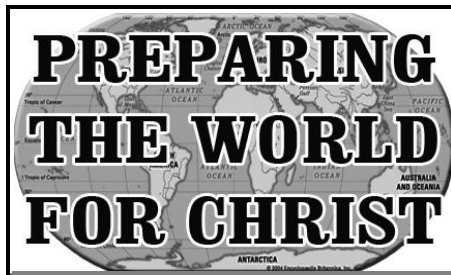
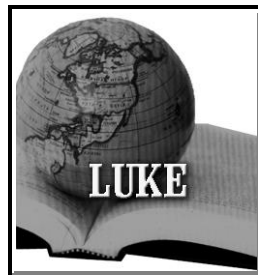
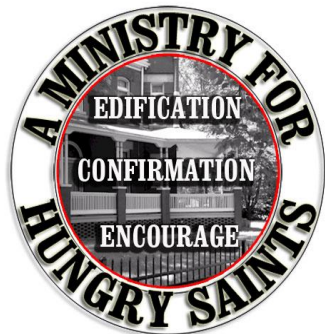
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 58

COMMENTARY ON: 19:11-28

THE PARABLE OF THE NOBLEMAN

In moving along, because Jesus was coming close to Jerusalem and the appointed time when He would lay down His life, and take it up again, He delivered the parable of the pounds. It spoke of a nobleman who was going away to a far country "to receive for himself a kingdom, and to return." He left his goods in the hands of ten servants telling them, "Occupy till I come." This was directly associated with His anticipation of going away following His death - back to heaven to receive the reins of the Kingdom, and, as a highly exalted King, begin bringing many sons to glory. He would do this by teaching them, interceding for them, and dispensing grace to help in the time of need. The work He had commenced on earth was to be carried on by His servants. Each of them received an amount appropriate for their ability - things they were fully able to do. The parable has relevance to the body of Christ, which is taking care of their Master's goods - investing them, and gaining a profit for the day of judgment.

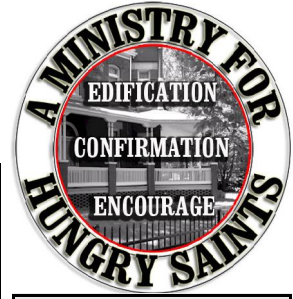


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 6/9/17

Lesson Number 58



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

54 VERSIONS OF THE ENGLISH SCRIPTURES
ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB =Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV =English Majority Text (2002); ERV =English Revised Version (1885), ETH = Etheridge Translation (1849); ETRV = Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT =Goodspeed (1923), GWN =God's Word (1995), IE= International English (1973), NIRV=New Int'l Readers Version (1998); ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LEW = Lewis Translation (1896); LIVING=Living Bible (1971), MESSAGE=The Message (1993), MGI = Peshitta Translation (2006); MIT =Idiomatic Version; MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NOY = George Noyes Bible (1869); NRSV=New Revised Standard Version (1989), PHILLIPS=J.B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), ROT = Rotheram Bible (1999); RPTE = Revised Patriarchal Greek Orthodox New Testament; RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862)
GREEK LEXICON LEGEND
FRIBERG; LOUW-NIDA; LIDDELL SCOTT; THAYER; VGNT GREEK DICTIONARY; GINGRICH, DANKER,

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE PARABLE OF THE NOBLEMAN

“ 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. 28 And when He had thus spoken, He went before, ascending up to Jerusalem.” Luke 19:11-28

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

In moving along, because Jesus was coming close to Jerusalem and the appointed time when He would lay down His life, and take it up again, He delivered the parable of the pounds. It spoke of a nobleman who was going

away to a far country “to receive for himself a kingdom, and to return.” He left his goods in the hands of ten servants telling them, “Occupy till I come.” This was directly associated with His anticipation of going away following His death – back to heaven to

receive the reins of the Kingdom, and, as a highly exalted King, begin bringing many sons to glory. He would do this by teaching them, interceding for them, and dispensing grace to help in the time of need. The work He had commenced on earth was to be carried on by His

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servants. Each of them received an amount appropriate for their ability – things they were fully able to do. The parable has relevance to the body of Christ, which is taking care of their Master's goods – investing them, and gaining a profit for the day of judgment.

CHRIST'S EMPLOYMENT OF PARABLES

As it is written, "And He TAUGHT them many things by parables, and said unto them in his DOCTRINE" (Mark 4:2). And again, "And Jesus answered and spake unto them again by parables, and said." (Matt 22:1). There were spiritual verities Jesus "said unto them in parables" (Mark 3:23). It is written that He "began to speak unto them by parables" (Mark 12:1).

It is also written, "And with many such parables spake He THE WORD unto them, as they were able to hear it. But without a parable spake He not unto them: and when they were alone, He expounded all things to his

disciples" (Mark 4:33-34).

Note that Jesus spoke "THE WORD" to the multitudes in parables were "as they were able to hear it."

Other versions read, "as they could understand,"^{NIV} "as they were able to take it,"^{BBE} to the extent that they were capable of hearing it,"^{CJB} "in proportion to their readiness to listen."^{MIT}

An Improper View

Several versions read like the NIV: "As they could understand." (CSB, NIB, NIRV, NJB, NLT). This, however, is not a proper view of the text. The word translated "hear," as used here, has the following lexical meaning: *ō*hear, listen to, *ō*^{FRIBERG} *ō*to listen to, give ear. *ō*^{LIDDELL-SCOTT}

The fact that Jesus did this proved to be a point of confusion to the twelve. They asked Him, "Why speakest thou unto them in parables? And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Mark 4:11-12).

Therefore, as already indicated, the proper representation is "as they were able to take it,"^{BBE} to the extent that they were capable of hearing it,"^{CJB} "in proportion to their readiness to listen."^{MIT} Rather than referring to understanding or comprehension, the word refers to listening, or paying attention to. It is something like the experience of Israel at Mount Sinai: "And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more" (Heb 12:19; Ex 20:19). When God was speaking, the people recoiled at the sound of the words, not at their meaning. Thus, people who were not "able to hear" were the people who could not endure the manner and authority with which Jesus spoke. They simply could not stand what He said, and therefore made no effort to

understand what the Lord Jesus said. His manner of speaking contradicted their manner of communication.

A PROPER RESPONSE

For the tender of heart, there is a proper response to parables. "Declare unto us the parable of the tares of the field" (Matt 13:36; 15:15; Mk 7:17). Other versions read, "explain to us,"^{NKJV} "Make clear to us."^{BBE} "Expound to us,"^{DARBY} "Clarify for us,"^{MIT} "Make known to us."^{RWB}

The fact that Jesus often said things that extended beyond the perimeter of the disciples understanding is confirmed in what He told them on the eve of His betrayal. "A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father" (John 16:16). The disciples responded, "What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith" (John 16:17-18).

As you grow in the Lord, you will find that the element of intellectual mystery is found in nearly everything Jesus said. This is because His speech was not shaped by the conventions and understanding of men. He spoke in strict harmony with the thoughts and ways of the Almighty, who said of the unregenerate, "For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa 55:8-9).

One of the marvelous effects of regeneration is that the thoughts and ways of the saved are no longer inimical to those of God. That is because they become "partakers of the Divine nature" (2 Pet 1:4), and are experiencing the "renewing" of their mind (Rom 12:2). Jesus has now come to them and "given" them "an understanding" (1 John 5:20).

SOMETHING TO CONSIDER

We are told that "the invisible

things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Rom 1:20). David said, *"The heavens declare the glory of God; and the firmament showeth His handiwork"* (Psa 19:1). And again, *"The heavens declare His righteousness* (Psa 97:6). Thus, the creation is a visible attestation of the very nature of God.

Put into practical terms, when God created the world, He did it with Himself and what He desired to communicate to men in mind. When Jesus spoke a parable, He did not behold nature, attempting to make a

correlation between it and what He was saying. Rather, because the world and its fulness were made with God's nature and will in mind, it was tailored for such parallels. Jesus saw it, but because men had not yet been regenerated, they could not see it. He delivered to men the raw material that was deliberately made to show Divine manners. After He had taken the sin of the world away, defeated death, destroyed the devil, and plundered principalities and powers, men would be created anew, and then they would see the parallel without having to be told them. Now Jesus would speak to the saved *"plainly."* As He told the

disciples, *"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father"* (John 16:25). We are living in that time.

In this lesson I will demonstrate what can be seen in the words Jesus spoke to the multitude – words they were not able to receive. You will see that you ARE able to receive them. This is not owing to your natural ability or education, but to the fact that you have been *"born again"* (1 Pet 1:23). A new heart and a new mind equip you with the ability to understand the Word.

HE SPAKE A PARABLE BECAUSE . . .

^{“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."*

HE ADDED

"And as they heard these things, He added . . ."

Other versions read, *"And while they were listening to these things, He went on"* ^{NASB} *"while they were giving ear to these words, He made another story for them,"* ^{BBE} *"whiles they heard these things, He continued and spake a parable,"* ^{GENEVA} and *"The crowd was listening to everything Jesus said."* ^{NLT}

I gather that the phrase *"as they heard these things"* refers particularly to His disciples, but also probably to all who were traveling with Him.

Now, having their undivided attention, Jesus continued speaking to them, for, as Jesus said, *"For whosoever hath, to him shall be given, and he shall have more abundance"* (Matt 13:12). It is the Lord's manner to extend His teaching to those who are receiving it, and here is a telling example of it.

HE SPAKE A PARABLE BECAUSE

" . . . and spake a parable, because

He was nigh to Jerusalem . . ."

In this case – from Jericho to Jerusalem – was eighteen to twenty miles – and they were walking. That was about a day's journey. Yet, to Jesus, they were *"nigh to Jerusalem"* – just about there. Other versions read, *"near Jerusalem,"* ^{NKJV} *"had drawn nigh to Jerusalem,"* ^{ETH} and *"was nearing Jerusalem."* ^{NLT}

Also, it was more than half a year before He would lay down His life, a ransom for many. Yet, the gravity of that time brought Him unparalleled sensitivity to it. It would be the most significant thing He would ever do as a Man among men. As great as His teaching was, and as marvelous as His miracles were, His death would prove a far greater accomplishment, and also would validate all He said and did.

Men must learn that what Jesus does for them in this world is not at all the greatest things He has done for them. His vicarious death overshadows all of those things, because it yields results that transfer into the world to come.

THEY THOUGH THAT THE KINGDOM OF GOD SHOULD IMMEDIATELY APPEAR

" . . . and because they thought

that the kingdom of God should immediately appear."

Other versions read, *"the people thought that the kingdom of God was going to appear at once;"* ^{NIV} *"they were of the opinion that the kingdom of God was coming straight away;"* ^{BBE} *"was about to be immediately manifested;"* ^{DARBY} *"the impression that the Kingdom of God would begin right away;"* ^{NLT} *"their thinking that the reign of God is about presently to be made manifest;"* ^{YLT} and *"they thought that the kingdom of God was going to be brought to light and shown forth immediately."* ^{AMPLIFIED}

This was an area of great misunderstanding. Previously, the Pharisees had asked Him *"When the kingdom of God should come"* (Lk 17:10). After Jesus had risen from the dead, and just before His ascension into heaven, His disciples had asked Him, *"Lord, wilt thou at this time restore again the kingdom to Israel?"* (Acts 1:6).

First, this reveals the powerful impression Jesus made upon the people. Never had the people seen or heard of such unhindered power. Even the power of Satan was subject Him. He spoke with obvious knowledge that surpassed anything they had ever heard before. When His enemies sent men to

interrogate Him, they returned and said, "Never man spake like this Man" (John 7:46). When He answered some their questions, "they marveled at Him" (Mk 12:17). When Jesus asked them, "If David then call Him Lord, how is He his son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions" (Matt 22:46). Jesus had interrupted their stale lives, and they saw the borders of His magnificent power. Surely, they thought, they were on the verge of an epochal change in Israel. They were sure the Kingdom of God was about to appear, and they would no longer be under the rule of Rome.

Prophecies of the Kingdom

The expression "the kingdom of God" does not appear in any version of the writings of Moses and the Prophets. There are two primary passages which particularly prophesy of the Messiah in association with the Kingdom.

⇒ "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon

HIS KINGDOM, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." (Isa 9:7)

⇒ "And there was given Him dominion, and glory, and A KINGDOM, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and HIS KINGDOM that which shall not be destroyed." (Dan 7:14)

There are a number of prophecies that refer to the coming Messiah as King: i.e., "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech 9:9).

Also, Daniel was given to see a time described as: "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be

left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan 2:44). However, there was not enough said about it to form the kind of conclusions to which we have not been led by the Apostles (Rom 14:17; Eph 5:5; Col 1:13; Heb 1:8; ; 2 Pet 1:11; Rev 1:9; 12:10).

Yet, these people knew the Scriptures well enough to make an association of God's Kingdom with Christ. Seeing His ministry, they concluded that what Isaiah and Daniel prophesied of could very well be near at hand. Frankly, in the times in which we are living, that is a remarkable conclusion. For the most part, the people in that time did not see the signs of the times. As Jesus plainly said to them, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Mat 16:2-3). What must His testimony be of our times?

A CERTAIN NOBLEMAN WENT TO RECEIVE A KINGDOM AND TO RETURN

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

A CERTAIN NOBLEMAN

"He said therefore, A certain nobleman went into a far country . . ."

When Jesus speaks a parable regarding the Kingdom of God, it is always one of abundance and plentitude.

- ⇒ A field with a lot of seed, and plentiful harvest (Matt 13:4-9).
- ⇒ A treasure (Matt 13:44).
- ⇒ A fishing net that gathered of every kind (Matt 13:4-50).
- ⇒ A wealthy man making a great supper (Lk 14:15-24).
- ⇒ A rich man with two sons, to whom his inheritance was divided (Lk 15:11-27).

- ⇒ A householder that hired servants for his vineyard (Matt 20:1-16).
- ⇒ A King which made a great feast for the marriage of His son (Matt 22:1-14).
- ⇒ A man taking a far journey and giving authority to his servants (Mk 13:34-37).
- ⇒ A man traveling to a far country and delivering his goods to his servants (Matt 25:14-30).
- ⇒ An abundant vine with many branches and much fruit (John 15:1-10).

The Kingdom of God is never likened to a pauper, or a time of famine. The prophets likened it to a magnificent feast: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa 25:6).

When Jesus spoke of the provisions of salvation, He used words like "abundant" (Matt 13:12; 25:29; John 10:10), "treasure" (Matt 6:20; 12:35; 13:44; Lk 12:33), and "riches" (Lk 12:21; 16:11). Apostolic writings are replete with these words and concepts (Rom 2:4; 5:179:23; 1Cor 12:23; 2 Cor 4:7,15; 8:2; Eph 1:7,18; 2:4,7; 3:8,16, 20; Phil 1:26; 4:19; Col 1:27; 2:2,3; 1 Tim 1:14; 6:18; Tit 3:6; Heb 6:17; James 2:5; 1 Pet 1:3; 2 Pet 1:11).

When we speak about the things of God, let us give diligence to speak of their abundance, and of the richness that is realized in Christ Jesus. This is not the riches of this world, for all of them will pass away. Whatever you may think about earthly riches and treasure, there is not a one of them that will enter into glory. This "present evil world," from which we have been

delivered (Gal 1:4), is the only place they can be obtained.

TO RECEIVE FOR HIMSELF

“ . . . to receive for himself a kingdom, and to return.”

Here, what Jesus says to us means much more than it meant to the disciples at that time. He was going to return to heaven where He would receive a Kingdom. In a vision, Daniel saw this transaction taking place – over four hundred years before the events of this text. When Jesus left the earth, the disciples beheld as *“He was taken up; and a cloud received Him out of their sight”* (Acts 1:9). That is what His ascension looked like on earth. Daniel saw the same event as it appeared in heaven: *“I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and*

came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and A KINGDOM, that ALL people, nations, and languages, should serve Him: His dominion IS an everlasting dominion, which shall not pass away, and HIS KINGDOM that which shall not be destroyed” (Dan 7:13-14).

This Kingdom is now referred to as *“the everlasting kingdom of our Lord and Savior Jesus Christ”* (2 Pet 1:11). He is the Administrator of it, and will remain in that capacity until *“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. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”* (1 Cor 15:24-26).

The only One who is NOT under His feet is God Himself, who is *“excepted,”* because He is the One who put all things under the glorified Christ’s feet (1Cor 15:27). When death, *“the last enemy,”* has been totally defeated, by means of the resurrection of the dead, *“then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all”* (1 Cor 15:28). To be sure, salvation will cost you something – however, the Son being forever *“subject”* to God, IS WHAT SALVATION COST CHRIST.

Now, the remainder of the parable opens up the Kingdom activities and responsibilities that are taking place on the earth while Jesus remains in heaven. This is all most relevant, for it is setting the stage for the Day of Judgment, during which all earthly activity will be openly assessed.

HE CALLED TEN SERVANTS AND DELIVERED TO THEM TEN POUNDS

“¹³ And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”

HIS TEN SERVANTS

“And he called his ten servants. . .”

Other versions read, *“ten of his servants.”*^{NKJV} *“ten of His slaves,”*^{NRSV}

This is not intended to suggest that only some of Christ’s servants are assigned a stewardship. He is going to make a point in such a way as to make people see that every individual is accountable to Him.

DELIVERED UNTO THEM TEN POUNDS

“ . . . and delivered them ten pounds . . .”

Other versions read *“ten minas,”*^{NKJV} *“money worth four months’ wages,”*^{CEB} *“about three months’ wages,”*^{CJB} *“ten pieces of money,”*^{GENEVA} *“ten coins.”*^{MGI} *“ten pounds of silver,”*^{NLT} and *“Ten minas [each equal to about one hundred days’ wages or*

nearly twenty dollars].”^{AMPLIFIED}

The word *“mina”* is the name of a Hebrew coin that was equivalent to about one hundred days wages.

Unlike the parable of the talents, where three servants received differing amounts, in this case every servant received the same amount. This is speaking of salvation as a whole, delivered to everyone who is saved. For example, this would include what every believer receives when they are baptized into Christ Rom 6:4).

- ⇒ Christ Himself (Col 2:6)
- ⇒ The Holy Spirit (Rom 8:15)
- ⇒ Access to God (Eph 2:18)
- ⇒ The remission of sins (Acts 10:43)
- ⇒ Become the sons of God (1 John 3:2)
- ⇒ Given eternal life (1 John 5:13)
- ⇒ The law written upon the heart, and put into the mind (Heb 8:10; 19:16)
- ⇒ A new heart and a new spirit (Ezek 36:26)
- ⇒ Freedom (Gal 5:1)
- ⇒ Deliverance from the world (Gal 1:4)
- ⇒ Name written in heaven (Heb 12:23)

- ⇒ Added to the church (Acts 2:47)
- ⇒ Added to the Lord (Acts 5:14)

These, and more, equate to the *“pound”* of reference. Everyone who is in Christ received these Kingdom benefits. In this parable, Jesus will show that all do not handle them the same, and there are some who do not handle them at all.

Each one of the benefits is capable of producing much, but it all hinges on the faith and faithfulness of the one receiving them. Remember, the point here is not the particular gift that each of the saints is given. That is delineated in the parable of the talents.

OCCUPY TILL I COME

“ . . . and said unto them, Occupy till I come.”

Other versions read, *“Do business till I come,”*^{NKJV} *“Do business with this until I come back,”*^{NASB} *“Put this money to work. . .until, I come back,”*^{NIV} *“Trade with these till I come,”*^{RSV} *“Engage in business until I come back,”*^{CBSB} *“Invest this for me while I am*

gone,"^{NLT} and "Buy and sell with these while I go and then return."^{AMPLIFIED}

We will see that what happens between Christ's return to heaven, and His coming back again, is critical. It is not a time for slothfulness, unfaithfulness, or retrogressing.

The increase of what the servants possessed was contingent upon buying and selling, trading, or bartering. Could

this possibly be with the world? I realize it is not wise to attempt to give this parable a meaning not intended by the Savior. Suffice it to say, what you have received in salvation is not intended to stay at the same level at which it was received. Each person must seek grace to be a suitable steward of the salvation that is realized in Christ Jesus. At the judgment seat of Christ, every one will be carefully examined. We will find that salvation

was all along intended to be displayed before an assembled universe.

Every "saved" person has been employed by Jesus, and provided with a salvation that can be expanded for the glory of Jesus and the honor of God Almighty. Heaven is watching while we are about our Father's business. We are living branches on a productive Vine, and trees of the Lord's planting. Bring honor to God with a life of increase!

HIS CITIZENS HATED HIM

"¹⁴ But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

HIS CITIZENS HATED HIM

"But his citizens hated him . . ."

Other versions read, "his subjects hated Him,"^{NIV} "the citizens of his country,"^{NRSV} "his people had no love for him,"^{BBE} "his countrymen,"^{CJB} "those he ruled over,"^{NIRV} and "his compatriots detested him."^{NJB}

Remember, Jesus said "A certain nobleman went into a far country to receive for himself a kingdom, and to return." The "citizens" of reference are the people in the kingdom he was going to receive, and return. They apparently never did like him, and now that they learned he was going to rule over them, they "hated" him. They decided to send a message to the place to which he was going, expressing their feelings about this man being given authority over them.

This was a most vivid depiction of Israel – particularly its leaders. On the eve of His betrayal, Jesus told His disciples, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father" (John 15:24). He then added, "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me

without a cause" (John 15:25; Psa 35:19; 69:4; 109:3).

THEY SENT A MESSAGE AFTER HIM

" . . . and sent a message after him . . ."

Other versions read, "sent a delegation after him,"^{NASB} "sent an embassy,"^{RSV} "sent representatives,"^{BBE} "sent a representative,"^{CEB} "sent envoys."^{MRD}

These people made every effort to circumvent this man from having charge of the kingdom he went to receive.

WE WILL NOT HAVE THIS MAN TO REIGN OVER US

" . . . saying, We will not have this man to reign over us."

Other versions read, "We do not want this man to reign over us,"^{NASB} "We don't want this man to be our king,"^{NIV} "We will not have this man for our ruler."^{BBE}

A REFERENCE TO ISRAEL

This is a parabolic reference to Israel, who refused to receive Jesus in the capacity in which God had sent Him. As John wrote in the beginning of his Gospel, "He came unto His own, and His own received Him not" (John 1:11).

Jesus told His disciples, "that the

Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31; Lk 9:22; 17:25). Again He said to the people, "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner" (Mark 12:10).

When Jesus was being tried before Pilate, the prelate said to them, "Behold your King!" Dominated with the venom of hatred they cried out, "Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar" (John 19:15).

They would not have this Man – the Man Christ Jesus – to rule over them.

THE GRAVITY OF REJECTING JESUS

The Jews did not object to eating the miraculous bread Jesus gave them. Those who were healed did not object to the Divine power that freed them from sickness and disease. They did not mind listening to His teaching, and marveling because they had never heard anyone speak like that. But when it came to Him ruling over them, they chose Caesar over the Son of God!

There are still people like this in the world. They do not mind when we pray for their sick, or give relief to them

in the time of need. But they will not have Jesus to rule over them, and they are not hesitant to let us know.

However, Jesus will not accept a

subservient position. He will not yield up the government to anyone else. Make no mistake about this! Those who do not want Jesus to rule over them will be condemned by Him. He will

deny before Almighty God that He knows them. Heaven will not condone His rejection! Eternal blessing and everlasting punishment are determined by how men receive Jesus Christ.

HE RETURNED HAVING RECEIVED THE KINGDOM

"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."

WHEN HE WAS RETURNED

"And it came to pass, that when he was returned, having received the kingdom . . ."

The nobleman did not return from the "far country" to obtain the kingdom, but he returned AFTER it had been received. Jesus is paralleling His own departure to heaven to obtain a kingdom, and to return the second time to judge. If this is the proper parallel, then there is a great host of professed Christians that are in sharp conflict with Christ's parable.

Daniel was given to see that when Jesus ascended back up to heaven, He did so to be given the "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan 7:14). This precisely agrees with apostolic doctrine that associates Christ's return to heaven as a time of unfettered exaltation. Peter announced it on the day of Pentecost declaring "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). In His First Epistle, Peter affirmed that Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet 3:22).

Paul asserted the same in a

poignant statement in his letter to the saints in Ephesus: "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance [is] in the saints, And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, Which He wrought in Christ, when He raised him from the dead, and set Him at His own right hand in the heavenly places, Far above ALL principality, and power, and might, and dominion, and EVERY name that is named, not only in this world, but also in that which is to come: And hath put ALL things under his feet, and gave him to be the Head over ALL things to the church" (Eph 1:19-22). Christ's present position and authority cannot be more precisely stated and summarized. He is over everything. It only remains for that to be manifested, or made know, and that will take place at the very moment He returns in His own glory, the glory of the Father, and the glory of the holy angels (Lk 9:26).

Presently, there is no power that is not subject to the exalted Christ. There is no domain over which He does not preside. We should not stumble at the fact that Satan is still going about seeking whom he may devour (1 Pet 5:7-8). Jesus is not reigning to defeat His foes – they have already been defeated, including Satan, and "the last enemy," which is death. Presently, Jesus is bringing many sons to glory as "the Captain of their salvation" (Heb 2:10). He is doing so as the One who is over all of their foes.

When Jesus comes again, the greatest of all foes will be "consumed with the Spirit of His mouth," and

destroyed "with the brightness of His coming" (2 Thess 2:8) – even though the foes of the church will have gathered together to battle against Christ and His people. In a massive display they will go "up on the breadth of the earth, and compass the camp of the saints about, and the beloved city." But at that very time, it is written, "and fire came down from God out of heaven, and devoured them" (Rev 20:9). There will be no battle!

It is then that the accounting Jesus now describes will take place.

HE COMMANDED THE SERVANTS TO BE CALLED TO HIM

" . . . then he commanded these servants to be called unto him, to whom he had given the money . . ."

As Peter made known in his Epistle, "judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet 4:17). Jesus depicts this as the returning king calling his servants to appear before Him for an accounting.

THAT HE MIGHT KNOW

" . . . that he might know how much every man had gained by trading."

It is not that the exalted Christ does not know. The purpose for the judgment is not so God and Christ will know, but so an assembled universe will realize God is true, and every contradicting personality is a liar. As it is written, "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged" (Rom 3:4; Psa

51:4). And what is it that the Lord is going to make known? ". . . *that he might know how much every man had gained by trading*" (Luke 19:15). Each servant was told, "*Occupy till I come!*" or, "*Trade with these till I come.*"^{RSV} One by one, they will come.

THEN CAME THE FIRST . . . AND THE SECOND

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, Is thou also over five cities . . . "

THY POUND HATH GAINED TEN POUNDS

"Then came the first, saying, Lord, thy pound hath gained ten pounds. . . "

Other versions read, "*has earned ten.*"^{NKJV} "*made ten,*"^{NASB} "*produced,*"^{DARBY} and "*hath increased.*"^{GENEVA}

The first steward had increased his "*pound*" by means of interest – and he had apparently made an excellent choice concerning the bank. They were given "money," and now the King wants to know "*how much every man had gained by trading*" (Luke 19:15).

Right here we see the importance of the body of Christ – that is where that trading takes place. That is where Paul did his trading, making known to the church "*the unsearchable riches of Christ*" (Eph 3:8). Search and see! Where did Paul make known the marvelous insights that were given to him? Where did he make his investment? And behold, to this very day, the increase is still accruing for him!

THOU HAST BEEN A GOOD SERVANT

". . . And he said unto him, Well, thou good servant: because thou hast been faithful in a very little . . . "

His faithfulness was in "*very little!*" That is, "*little*" in comparison

with what had been increased in others. When you are given to see some aspect of truth, you are at once a steward of it. You are to seek to get the best investment out of that truth, and do so by trading. Those with whom you share the truth will have a lot to do with how the Lord rewards you.

Ponder the faithfulness of Moses. With whom did he share what he had received from God? With whom did the prophets share what they had received from God? With whom did the Apostles share the gems of truth they had been given from above – the insights that they had received? The precious nuggets that Jesus had – with whom did He share them?

I am speaking of special dispensations of truth – things that everyone does not receive – like all of the servants did not receive a "*pound*" – only ten of them did.

There are things we share with everyone. The fact that God has created men, placed them where they would have the advantage in seeking Him – that they should seek Him, and know they will be judged by Him that was raised from the dead (Acts 17:24-31). There is the necessity of righteousness, temperance, and readiness for the judgment to come (Acts 24:25).

There are people whom God has prepared to receive more. There are others who have seen something, and wish to share it. Do some trading with them. What you have been given will increase, and so will your reward.

BE THOU OVER TEN CITIES

". . . *have thou authority over ten cities.*"

Other versions read, "*be in*

authority over ten cities,"^{NASB} "*take charge of ten cities,*"^{NIV} "*I am putting you in charge of ten towns,*"^{CJB} "*you shall have the government of ten cities,*"^{NJB} "*you will be governor of ten cities as your reward.*"^{NLT}

This is an example of what it will mean to "*reign with Him*" (2 Tim 2:12). Daniel was given a glimpse of this kind of reigning centuries before Christ. God let him know that there was an appointed time when the saints, under Christ, would receive the kingdom. "*Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him*" (Dan 7:22,27).

That is the mind of inheritance reserved for those who increase what God has given to them.

AND THE SECOND CAME

"And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities."

Like the first steward, this man had received a single "*pound.*" He, working according to the grace that was given to him, gained five pounds. He had invested properly, and, like the first steward was rewarded, obtaining authority over five cities. His productivity was less, but not owing to a lack of diligence and wise trading. It would be like comparing Paul with Silas, or Barnabas, or Apollos. All were good and faithful servants, but Paul, by the grace of God, had been given more holy aptitude, and it was given to

him for his ministry among men. He confessed to this truth: *"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me*

faithful, putting me into the ministry" (1 Tim 1:12). His ministry to the Gentiles was, and continues to be, unparalleled. He was given to expound

the effects of Christ's death, burial, and resurrection, and to correlate those effects with both the nature and objective of spiritual life.

AND ANOTHER CAME

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."*

HERE IS THY POUND

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin . . ."

Other versions read, *"Master, here is your mina, which I have kept put away in a handkerchief,"* ^{NKJV} *"Lord, here is your pound. I wrapped it up in a piece of cloth,"* ^{NRSV} *"I wrapped it up in a scarf for safekeeping,"* ^{CEB} *"I hid your money and kept it safe."* ^{NLT}

He did not "occupy" the pound, but hid it. The nobleman did not gain anything from his investment in this servant. So far as the wealth of the nobleman was concerned, it would have been no different if he had never given this servant a pound. This was a

fruitless investment!

I FEARED THEE

"For I feared thee,"

Other versions read, *"for I was afraid of you."*

The response of this servant was particularly reprehensible because the nobleman gave every servant the same amount. That fact alone should have moved the servant to be grateful that he did not receive one pound while others received much more.

While receiving one pound, with the solemn mandate, *"Put this money to work . . . until I come back"* (Luke 19:13), ^{NIV} this servant hid it.

THOU ART AN AUSTERE MAN

" . . . because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow."

Other versions read, *"you are an exacting man; you take up what you did not lay down, and reap what you did not sow,"* ^{NASB} *"because you are a harsh man; you take what you did not deposit, and reap what you did not sow,"* ^{NRSV} *"you are a severe man,"* ^{RSV} *"You take what you did not deposit, and reap what you did not sow."* ^{ESV}

"Austere" means harsh, rough, rigid. ^{THAYER} severe, exacting, stern, ^{FRIBERG} harsh, rough, bitter, ^{LIDDELL-SCOTT} and severe, strict, exacting. ^{GINGRICH}

Jesus is depicting a servant that has an improper and malignant view of his master. He appeals to that misassessment to excuse his failure to do what his master had commanded him to do. This confirms that all disobedience, slothfulness, and misassessment of the Savior is wrong, unwarranted, and will be condemned. Such judgment will not be tolerated. The Lord will overcome in any and every area where He is judged (Rom 3:4) – and that will be done publicly.

OUT OF HIS OWN MOUTH HE JUDGED HIM

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?"*

OUT OF THINE OWN MOUTH

"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 nobleman, now king, will use the servants own logic to judge him. This is a Divine manner.

⇨ Jesus stated this principle in the sermon on the mount: *"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again"* (Matt 7:1-2).

⇨ Mark said of that occasion, *"And He*

said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given" (Mark 4:24).

⇨ The Psalmist stated the same principle: *"With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; With the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward"* (Psa 18:25-26).

⇨ Speaking through Jeremiah God said

the same thing: *"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD"* (Jer 51:24).

⇒ Obadiah presents God speaking in the same manner: *"For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head"* (Obadiah 1:15).

⇒ Paul wrote, *"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"* (2 Cor 9:6).

⇒ Again Paul wrote, *"Seeing it is a*

righteous thing with God to recompense tribulation to them that trouble you" (2 Thess 1:6).

⇒ James refers to the same principle: *"For He shall have judgment without mercy, that hath showed no mercy"* (James 2:13).

⇒ In the Revelation, the Lord refers to the same principle: *"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double"* (Rev 18:6).

This, then, is a Divine characteristic, and is certainly worthy

of extensive consideration.

WHY DID YOU NOT GIVE MY MONEY INTO THE BANK

" . . . Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"

This confirms that the increase of the money allotted to the servants was intended to be increased by interest, or usury. If the servant was legitimately afraid of what his Master would do, he could have given it to the bank, allowing them to make the decision.

TAKE FROM HIM THE POUND

"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."

TAKE FROM HIM THE POUND

"And he said unto them that stood by, Take from him the pound . . ."

Unfaithfulness will result in the removal of what the person had been given. It is well to remember that we are being exposed to the mind of the Lord. That is one of the reasons we do well to seriously consider this parable. There are great numbers of people who

have not handled what God has given them in an acceptable manner. Such people must repent, seek forgiveness from the Lord, and resume their stewardship with thanksgiving.

GIVE IT TO HIM THAT HATH TEN POUNDS

" . . . and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds) . . ."

This same type of response was given in the parable of the talents. *"Take therefore the talent from him, and give it unto him which hath ten talents"* (Matt 25:28).

Nothing the Lord has dispensed will ultimately be lost. The unfaithfulness of a person does not

cause Divine waste. What was not cared for properly, and appropriately increased will not be lost. This is owing to the following principle.

I SAY UNTO YOU

" . . . 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."

Let this be a strong incentive to be faithful. And, while we do not rejoice at the judgment that is against those who did not handle their stewardship appropriately, we do rejoice that those who, by the grace of God and their faith, are good stewards, will be given their portion of what another person lost due to disobedience.

HIS ENEMIES THAT WOULD NOT THAT HE SHOULD REIGN OVER THEM

"²⁷ But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me."

Remember there were some

citizens who brashly said, *"We will not have this Man to rule over us."* The Lord does not forget such refusals, or in any way overlook them. He will have a final judgment on those who refused to serve Him – the people who

did not avail themselves of His mercy.

Who were these people? Our first exposure to them referred to them as *"his citizens"* (Lk 19:14). But that is not what they are now! Now the King

refers to them as *"Mine enemies."* Other versions read, *"these enemies of Mine,"* ^{NASB} *"those who were against me,"* ^{BBE} *"those adversaries."* ^{ETH}

Does God have *"enemies?"* Some may prefer to think that He does not. However, they need to think again! James wrote, *"whosoever therefore will be a friend of the world is the enemy of God"* (James 4:4). David said, *"Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee"* (Psa 21:8). In

fact, before we were in Christ we were God's *"enemies"* – *"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life"* (Rom 5:10). And again, *"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled"* (Col 1:21). When it comes to the Gospel, while they are in a state of unbelief, the Jews are *"enemies"* for our sake (Rom 11:28). God is going to

put Christ's *"enemies"* under His feet (1 Cor 15:25; Heb 1:13; 10:13). Paul wrote of some who *"are enemies of the cross of Christ"* (Phil 3:13). That is a category to be zealously avoided.

God be praised that in Christ we are removed from the status of *"enemies."* However, let us also guard against provoking the Lord (1 Cor 10:22), particularly by neglecting to increase by trading with the household of faith what He has given us.

HE WENT BEFORE, ASCENDING UP TO JERUSALEM

" 28 And when He had thus spoken, He went before, ascending up to Jerusalem."

Following this parable, Jesus resumed His journey to Jerusalem, where He would eventually lay down His life. In laying it down, He would be doing the following.

- ⇒ Fulfilling the commandment God Had given to Him (John 10:17-18).
- ⇒ Take away the sins of the world (John 1:29).
- ⇒ Destroy the devil (Heb 2:14).
- ⇒ Plunder principalities and powers

(Col 2:15).

- ⇒ Be made sin for us, that we might be made the righteousness of God in Him (2 Cor 5:21).
- ⇒ Purchasing the church (Acts 20:28).
- ⇒ Ending the Law as a means to righteousness (Rom 10:4).
- ⇒ Condemn sin in His flesh (Rom 8:3).
- ⇒ Reconcile Jew and Gentile to God in one body (Eph 2:16).
- ⇒ Wrought redemption (Col 1:14).
- ⇒ Made peace (Col 1:20).
- ⇒ Blotted out the handwriting of ordinances that was against us (Col 2:14).
- ⇒ Slew, or put to death, "the enmity"

(Eph 2:16).

- ⇒ Justified us, and saved us from the wrath to come (Rom 5:9).
- ⇒ Became the Lord of both the living and the dead (Rom 14:9).
- ⇒ Enabled us to no longer live for ourselves, but for Him which died for us and rose again (2 Cor 5:15).
- ⇒ He died that we might live together with Him (1 Thess 5:10).

A work of this magnitude required His full attention. In this text, He is now beginning to reduce His involvements with men, as He prepares to lay down His life.

Our next Hungry Saints Meeting will be held on Friday, 6/23/17. The fifty-ninth lesson will cover verses 29 thru 48 of the nineteenth chapter: **JESUS ENTERS JERUSALEM.** Being near to Jerusalem, Jesus sends two of His disciples to find a certain colt that is tied up, and bring the colt to Him – giving them instructions what to say if the owner questioned them. When the colt was brought, they put their garments on it, and spread their clothes *"in the way."* This was the Triumphal entry, and the people rejoiced and praised God *"with a loud voice."* Some of the Pharisees among the multitude asked Jesus to quiet the people, but He refused to do so, saying the stones would cry out if they did not. He then lamented over the city, revealing what was to befall it for its obstinate refusal to accept and believe on Him. He then cleansed the Temple, afterward teaching in it. We will begin our meeting at 6:30, which will be followed by a time of refreshments and fellowship.