

Sunday June 16th 2013
Fathers' Day
One Taken, One Left
Part Four

1). Mt 25:14 ¶ *"For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. 15 "And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. 16 "Then he who had received the five talents went and traded with them, and made another five talents. 17 "And likewise he who had received two gained two more also. 18 "But he who had received one went and dug in the ground, and hid his lord's money. 19 "After a long time the lord of those servants came and settled accounts with them.*

a). According to the grammatical structure of the original language we are to know that the parable of the talents is 'just as' the parable of the 10 virgins – it deals with the same group of people, within the same timeframe with the same end in view only from a slightly different perspective – and being 'just as' the previous parable we can know that we are looking at all the 'Man's' servants, which is given to us through the number 10 with the 10 virgins – the 10 virgins and the Man's servants are one and the same.

b). Lu 19:12 *Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. 13 "So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.'*

c). In the companion parable to the talents found here in Luke Chapter 19, we see the man calling 10 of his servants the number 10 again showing us the completeness of that which is in view – therefore all his servants the same as we see with the 10 virgins.

d). The parable of the minas/pounds in Luke 19 is given in different circumstances to the parable of the talents, and within the context in which the Lord gives it, it was necessary for Him to give clarity to His disciples so that they would understand what He was teaching them because of that which they had begun to think - Lu 19:11 ¶ *Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.*

e). The Lord's disciples 'thought the kingdom of God would appear immediately' and so it was necessary for the Lord to show them that this was not the case, that He would be gone - Mt 26:2 *"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."* and until He returned, His servants, all of His servants, were and are to do 'business' with that delivered into their care – and by comparing this with the parable of the talents we know that the 'Man' would not return until 'after a long time', which by comparing scripture with scripture, we know to be not before the end of 2 Days, 2000 years – 2Pe 3:8 ¶ *But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.*

Ho 6:2 *After two days He will revive us; On the third day He will raise us up, That we may live in His sight.*

f). Although we would have the simplicity of mathematics to suggest to us that the Lord's return 'after a long time' is imminent it is no different for us now than it was for those who heard the Lord speak this parable then – all the while He is absent, all the while we have breath in our mortal body, we are to 'do business' till He comes.

g). We will also notice in the parable in Luke that the nobleman gives 10 minas to his 10 servants, one mina to each servant – so not only do we see all the nobleman's servants expressed in the number 10, but we also see that he delivered all that he had, all his goods, expressed in the 10 minas, into their care.

h). This is dealt with slightly differently with the parable of the talents where each servant receives a different amount based upon the servant's 'ability', but again in this parable, because of what we see in the parable of the minas, we know we are dealing with all that the man has being delivered to his servants in various amounts and the thing that we should note most especially is that every servant receives something – no one is missed out, no one is overlooked and we would have to understand this with respect to all Christians.

2). According to the parable in Matthew the man is travelling 'to a far country' and in the parable in Luke we find that this journey is for a specific purpose – *"A certain nobleman went into a far country to receive for himself a kingdom and to return.*

a). The Man, here described as a nobleman, has to travel to a far country in order to receive for Himself a Kingdom – once He has received that

Kingdom then He will return - Lu 19:15 *"And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.*

b). It is then upon His return, having received the Kingdom, that He will call His servants to Him 'that he might know how much every man had gained by trading'.

c). The 'man/ nobleman' quite obviously is our Lord Jesus Christ who has gone into 'a far country', picturing His ascension into heaven, where He awaits the time spoken of in - Ps 110:1 ¶ <<A Psalm of David.>> *The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."*

d). Now we should understand that the Lord going to 'a far country' and His return are both for a very specific purpose – both are focused on the Kingdom He is receiving with respect to the 7th Day - Isa 2:2 *Now it shall come to pass in the latter days That the mountain of the LORD'S house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it.*

e). The Kingdom He is to receive is a worldwide Kingdom and he is to administer this Kingdom with those who will be His joint heirs, those who will make up His Bride – this is the reason for His going and the reason for His return.

3). Joh 1:11 *He came to His own, and His own did not receive Him.*

a). At Jesus' first advent He was born 'King of the Jews' and had come to those things which by right belonged to Him, David's throne and the nation of Israel and the land covenanted to Abraham, Isaac and Jacob and He came with the offer of the Kingdom of the Heavens, but His own people 'did not receive Him' – In fact they not only rejected Him as their King, thereby rejecting the Kingdom of the Heavens, but took to themselves and subjected themselves to the world wide ruler of the day, the Roman Caesar, putting themselves under the yoke of the world system over which they had been called to rule –

Joh 19:12 *From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar." 13 When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" 15 But they cried out, "Away with Him, away with Him! Crucify*

Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"

b). As a result of this rejection of their King the nation is rejected with regards to participation in the Kingdom rule from the heavens – the house of Israel consequently being left desolate - Lu 13:34 *"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing! 35 "See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the LORD!'"*

Mt 21:43 *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.*

c). This new 'nation' which is to receive the Kingdom rejected by Israel is comprised of the 'one new man in Christ Jesus', which is neither Jew nor Gentile – Christians – the eternally saved of this dispensation.

d). The 'one new man' has been created specifically and dare we say exclusively for the purpose of receiving the Kingdom rejected by Israel.

e). The Lord's death, burial, resurrection and ascension [to a far country], the distribution of His goods to His servants, His present ministry and his return are all for the purpose of accomplishing this and it is imperative that we understand this. Any attempt to see Christ's actions past, present or future outside of this scope of action can only cause the gravest of error with a subsequent grave consequence.

4). 1Co 15:3 *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,*

a). For those who become part of the one new man all begins with the Lord's sacrifice at Calvary – His death and shed blood which paid the price for our sin providing for us the free gift of eternal salvation.

b). But as we know this is only the beginning, it is our starting point – 1Co 3:11 ¶ *For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 12 Now if anyone builds on this foundation.....*

c). From the moment of our eternal salvation there is the expectation on God's part that those who are eternally saved will now build on this foundation by producing fruit, doing 'business', with respect to the Kingdom they are to receive - Joh 15:4 *"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide*

in Me. 5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

d). The production of fruit and the 'profit' made by the servants in the parables of the talents and the minas are synonymous - 16 *"Then he who had received the five talents went and traded with them, and made another five talents.*

Mt 13:8 *"But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.*

e). That which I hope will be immediately obvious to us is that the Master's 'goods' that have been delivered to us are for the purpose of producing in us an increase, for the purpose of producing fruit – that the Lord's journey to 'a far country' is for this same purpose – a purpose which will find its realization at his return.

5). Joh 14:2 *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. 4 ¶ "And where I go you know, and the way you know."*

a). Here in John Chapter 14 we see that the Lord is to go, 'to prepare a place for you' and here again we see the promise 'I will come again and receive you to Myself; that where I am, there you may be also'.

b). Now let's please be clear that the Lord's statements here are not referring to the construction of the New Jerusalem – this city was already in existence prior to God's dealings with Abraham as we know from – Heb 11:10 *for he waited for the city which has foundations, whose builder and maker is God.*

c). Nor is the place being prepared a room, nor a mansion over the hilltop – rather what we should understand from this is that the Lord is preparing a position of rulership for those who will produce fruit, who will make a profit from that which the Lord has entrusted to them.

d). Upon His return He will receive those who have produced fruit to Himself giving them a position of rulership in the antitype of the accounting seen in the parable of the talents and the minas, and the entry into the wedding festivities in the parable of the 10 virgins – this is the 'one taken' from our first parable.

e). We would have to see the Lord's preparation of a position of rulership for the many sons who are being brought to glory being inextricably connected to His present High Priestly ministry. It is as a result of the

cleansing provided by our High Priest that our sin is dealt with and we are able to continue in pursuit of the Kingdom – and interestingly enough to receive the cleansing the Lord provides is on our part a matter of faith, and acting by faith is producing fruit.

f). We might not have made this connection, but the reason we know to go to our High Priest and the reason we understand the significance of His present ministry is a direct result of Him going to ‘a far country’.

6). Joh 16:7 ¶ *"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.*

a). So here we have it – it is to our advantage that the Lord makes this journey to ‘a far country’, because in so doing He has sent ‘the Helper’, the Holy Spirit to us.

b). And we will remember that the Holy Spirit has a specific reason for being sent - Joh 16:12 *"I still have many things to say to you, but you cannot bear them now. 13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 "He will glorify Me, for He will take of what is Mine and declare it to you. 15 "All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. 16 ¶ "A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."*

c). There are a number of things we should note here that we have noted before – it is the role of the Holy Spirit to ‘guide’ us into all truth and to take what is the Lord’s and declare those things to us.

d). We are all in-dwelt by the Holy Spirit at the moment of our eternal salvation, but this is not that to which our scripture refers – there is a subsequent work to this indwelling that is the work of guiding us into all truth and this of course only happens after one way – through the Word of God – this is being continually filled with the Spirit from Ephesians Chapter 5 and Colossians Chapter 3 – this is the extra supply of oil from the parable of the 10 virgins, the ‘meat in due season’ from the parable of the householder.

e). We will remember from our previous studies that the extra supply of oil possessed by the 5 wise virgins was specifically for the purpose of their meeting with the Bridegroom, something that resulted in them being prepared for that meeting so as to go into the wedding festivities with Him –

Mt 25:10 *"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*

f). There is no extra supply of oil apart from having this end purpose in view. And the same is true for the ministry of the Holy Spirit having been sent to guide us into all truth.

g). The Holy Spirit has been sent into the world today for one purpose only, and he does nothing that is not in connection with this purpose.

h). And this purpose is laid out for us in the type seen in Genesis Chapter 24.

7). Ge 24:2 *So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, 3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; 4 "but you shall go to my country and to my family, and take a wife for my son Isaac."*

a). The Holy Spirit has been sent by God the Father to His family, those who are of His household during this dispensation, Christians, for the purpose of seeking out a Bride for His Son.

b). Ge 24:10 ¶ *Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor.*

c). We see here that the servant takes 'all his master's goods', loaded onto 10 camels and goes in search of the bride.

d). And this is exactly what the Lord said concerning the sending of the Holy Spirit that we read a short while ago - 15 *"All things that the Father has are Mine. Therefore I said that He [the Holy Spirit] will take of Mine and declare it to you.*

e). All 'the goods' that Abraham had were Isaac's and in the same way all the 'things' that the Father has belong to the Son - Heb 1:2 *has in these last days spoken to us by His Son, whom He has appointed heir of all things,*

f). There is nothing then that the Father has that has not been given to the Son and there is nothing that has been given to the Son that is not now in the possession of the Holy Spirit to be given to the prospective Bride.

g). And it is through the present ministry of the Holy Spirit that the 'all things' belonging to the Son are revealed, are given, to the prospective Bride in the antitype of that seen in - Ge 24:53 *Then the servant brought out jewelry*

of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.

h). This is exactly the process that is described in - 1Co 2:9 *But as it is written: Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*

i). The 'things' of God that are in possession of the Son and given to the Holy Spirit are the 'talents' and the 'minas/pounds' from our parables.

j). It is then through this ministry of the Holy Spirit that the Lord delivers His goods to His servants – and that which is delivered to us we are to take and 'do business' with, in order to produce an increase – and we do this in full assurance of the fact that the day is coming when we will give an account to our Lord of what we have done with that which the Holy Spirit has delivered to us.

k). In the parable of the minas/pounds in Luke 19 we see that all the servants receive exactly the same amount whereas in the parable of the talents each servant receives an amount commensurate with the servant's ability – now this word translated 'ability' should not be seen in a natural sense, this has nothing to do with our natural ability, but should rather be seen in a spiritual sense – this then would be the degree of our passion and zeal towards faithfulness.

l). This is what is demonstrated in the parable of the minas when a reckoning is made with the servants - Lu 19:16 *"Then came the first, saying, 'Master, your mina has earned ten minas.'* 17 *"And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'* 18 *"And the second came, saying, 'Master, your mina has earned five minas.'* 19 *"Likewise he said to him, 'You also be over five cities.'*

m). What we see here is faithfulness on the part of both servants, but one servant has shown greater faithfulness than the other and therefore receives a greater reward – in one sense the one showing greater faithfulness would correspond to the servant given the 5 talents.

n). What we should understand from all of this is that there is a reward for our faithfulness and we will be rewarded with regards to what we have done with that given to us – the Lord is looking for our faithfulness with regards to that which He has given us individually and it is our responsibility

to focus upon our own faithfulness. We do not know what the Lord has given to others, nor is that to be our concern; rather we are to make sure we produce the maximum increase on that which the Lord has given to us –
Ro 14:4 *Who are you to judge another's servant? To his own master he stands or falls.*

o). I'm sure we will have noticed from Genesis Chapter 24 that Rebekah's brother and mother were also given precious things, but please note that what they were given, although precious, were in no way comparable to things which were revealed to the one who would be Isaac's wife. This same thought is carried over into the meeting with Isaac –
Ge 24:61 *Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.*

Rebekah and her maids rode on the 10 camels, picturing all those who were going out to meet the Bridegroom, but it is only Rebekah, who received the jewelry of silver, the jewelry of gold and clothing who is the Bride –
Ge 24:64 *Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; 65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.*

Re 19:7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

8). As we draw to a close for today it goes without saying that the Holy Spirit is constantly revealing to us more and more of that which belongs to the Son. It has been truly astounding the depth of the revelation He has given to us, and we are by no means finished yet – all that remains for us to consider this morning is what have we done with that we have been given? Are we producing fruit and if so what kind of an increase have we made on the Lord's investment?

a). Mt 25:19 *"After a long time the lord of those servants came and settled accounts with them.*

b). Lu 19:15 *"And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.*

c). 2Co 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

d). Re 3:11 *"Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.*

e). Mt 25:21 *"His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'*