

The Parables of Christ no. 25

Ten Talents

March 7, 2004

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Now, this Morning we will continue in our study of the parables, and we will study the parable found in.

MATTHEW 25:14 ¶ *For [the kingdom of heaven is] as a man traveling into a far country, who called his own servants, and delivered unto them his goods.*

Now the first thing we need to understand is why Jesus used the words “a far country”?

There are six times in the New testament that Jesus used the phrase “a far country”, and all six had to do with the parables concerning the kingdom of God. In each the phrase was used showing that the main character was off the scene. So we see here that he is using this illustration to tell the Apostles that He will be off the Scene.

Now, I can say this because we find the same parable is given to us in the Book of Luke where in Chapter 19 we read, **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.*

Therefore I want you to notice that Jesus is telling this parable because the disciples were not in tune with what was happening and what was going to happen. And He was trying to tell them that He would be off the scene for a while. In fact we later hear him say, I go to prepare a place for you, but where I go you can not come now. And here we find this *certain nobleman went into a far country to receive for himself a kingdom, and to return.*

Now the second thing I want for you to understand is that in the story as given to us by Luke we see that this man is a Nobleman meaning he is a lord. And Since he tells us Jesus told this story because they thought that the Kingdom of God was very imminent in their day, He via the story would help them to understand that it was a ways off in the future. Therefore, the Lord was in a far away place indicates it he will not be back for some time.

Now, this bring us to the next thought which is the number of men in this story. In the Book of Matthew we are told, *He called his own servants, and delivered unto them his goods,* but we are not told how many men are involved. By casual reading you might think there are three men involved but the story as told in the Book of Luke tells us there are ten men involved. And there is your number ten again. And ten represents what? A completion of a cycle, right? We have had ten virgins representing the end of the church and ten pieces of silver representing the end of redemption and the refining of the Holy Ghost in the church. And now we are looking at this number ten again and its meaning of an end of a cycle. And this time it speaks of these men.

Luke 19::13 *And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

Notice that these men were given a stewardship over something of value. These were men that were given the talents or 10 pounds of silver, and they were not women in this story. Last week we saw how the church had received her ten pieces of silver and this week we see how the men which represents not church but the ministry. Therefore, this does not speak of the church. These are men and thus this speaks of the ministry. The ten represents the end of the cycle of the ministry or God who have been given a stewardship, and the three distinct men pointed out show us the three types of ministers, which we know that there are three types of believers among the church and therefore there are three types of believers among the ministry as well.

Now, not everyone might agree with that, but that is Bible is clear that a woman always represents the church, and since this does not speak of women it does not speak of the church. It speaks of men, as stewards of something the Lord has given them charge over.

I CORINTHIANS 4:1 ¶ *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful.*

I PETER 4:10 *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

Now, notice that it does not speak of the steward of the mysteries in reference to a woman. She a woman represents the church as we have shown you several times over the last few parables.

Therefore we see in **1 TIMOTHY 2:11** *Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

344-1 LAODICEAN CHURCH AGE - CHURCH AGE BOOK CPT 9 *Now I know you ladies don't like this kind of preaching, but sister, you are dead wrong in what you are doing. The Bible forbids you to cut your hair. God gave it for a covering. He gave a command for you to wear it long. It is your glory. When you cut your hair you signified that you left the headship of your husband. Like Eve you walked out and went on your own. You got the vote. You took men's jobs. You left off being females. You ought to repent and come back to God. And if all this wasn't bad enough, a whole lot of you took the idea that you could invade the pulpits and the church offices that God reserved for men and for men only. Oh, I touched a sore spot then didn't I? Well, show me one place in the Bible that God ever ordained any woman to preach or take authority over a man, and I will apologize for what I have said. You can't find that I am wrong. I am right, for I stand with the Word and in the Word. If you were Spiritually rich you would know that is true. There is nothing true but the Word. Paul said, "I suffer not a woman to teach nor to usurp authority over the man." You can't possibly take a place amongst the five-fold ministry of Ephesians 4 and not take authority over men. Sister, you had better listen to that Word. It was not the Spirit of God manifesting in a Spirit-filled life that told you to preach because the Spirit and the Word are ONE. They say the same thing. Somebody made a mistake. Somebody was fooled. Wake up before it is too late. Satan fooled Eve, your mother; he is fooling the daughters now. May God help you.*

Now, let's review just exactly what it is that these men are given to be stewards over. **15** *And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

Notice those words that Jesus says, **to every man according to his several ability; and straightway took his journey.** These are the same words the Apostle Peter used in **1 Peter 4:11** *"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth."*

Now, there are ten men representing the end of the ministry, at the time of the Kingdom of God being established in the earth, and since he breaks down these ten into three types, given three amounts, we can associate these three kinds of ministers to the three kinds of believers in the church.

So we see here that the Lord gives to these men something of value. The first one he gives five talents. In the parable found in Luke it is called pounds. Either way it is something of value and is to be invested.

Notice in **Matthew 25: 15** one is given five talents. Now we know that five is the number of Grace. And we know that Grace means favor, but we must understand what kind of Favor, because there are five types of favor. **1)** Favor shown to the miserable we call **mercy**, and **2)** Favor shown to the poor we call **pity**, and **3)** Favor shown to the suffering we call **compassion**, **4)** Favor shown to the obstinate we call **patience**, but **5)** Favor that is shown to the unworthy we call **Grace**.

And we know that Abraham was the Father of the Grace covenant with God, and it is no surprise then that when God changed his name from Abram to Abraham, that the fifth letter of the Hebrew Alphabet the letter(hey) which is the symbol for the number 5, was inserted as the fifth letter in his name, changing it from **1A 2B 3R 4A 5M.** to **1A.2B.3R.4A.5H 6A7M**

Matthew 25:16: *Then he that had received the five talents went and traded with the same, and made them other five talents.* Notice in this parable we have the five talents becoming ten which is the end of the cycle of Grace. And Notice the five plus five is Grace plus Grace, or can we say Grace Grace unto it. Notice Grace witnessed by Grace, therefore He was given a ministry of Grace. And that ministry was confirmed by Grace.

ZECHARIAH 4:6 *Then he answered and spake unto me, saying, This [is] the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7 Who [art] thou, O great mountain? before Zerubbabel [thou shalt become] a plain: and he shall bring forth the headstone [thereof with] shoutings, [crying], Grace, grace unto it.*

Notice then that the ministry that goes from five and adds five is Grace adding Grace or Grace Grace unto it. That is a ministry that is the capstone ministry.

SPOKEN WORD ORIGINAL SEED 62-0318E 108-1 *God is taking the elect out of that Pentecostal church (that hybrid), pulling it out, and finishing up the Word.* (and I would like to add that he is talking about the finishing up of it, which is the ending of a cycle, and then he says, Grace Grace unto it. 5 and add five gives you ten and the ending up of the Word.) *And it's got to be so close until the*

Word Itself will blend with this Word. There comes the Headstone, crying, "Grace, grace, amazing grace."

MESSAGE OF GRACE 61-0827 56 *But now, according to the prophecy, there will come the Headstone. And I want you to notice that when the Headstone comes, the prince that's going to cry out the message will cry out, "Grace, grace."*

Look, we find in the Book of Peter where we are told that Grace and Peace are multiple to us through the knowledge of God. **II PETER 1:2** *Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,* Therefore then there must be a Word ministry that produces grace in the hearts or understanding for the believer. Because Grace is multiplied unto us by the knowledge of God and which is a conjunction, and the knowledge of Jesus Christ our Lord. And in 1 Peter 1 we are told that there is to come to us a ministry of Grace at the Revelation of Jesus Christ.

I PETER 1:13 ¶ *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;* Notice that we are to hope for the grace that is to be brought to us at the Revelation of Jesus Christ. Then at the time of the great Revelation of Christ we are to receive a special dispensation of Grace. And this grace is to be multiplied, bringing Grace Grace unto it, at the time of the Captstone ministry of Christ.

Notice Paul tells us in **I CORINTHIANS 1:3** *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 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* (that means like fertilizer, we enrich the soil to produce a finished harvest from just a seed.) *That in every thing ye are enriched by him,* (notice it is He that is doing it. He said in the Book of Acts, **ACTS 13:41** *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.* Notice, he says, I will do the work but a man shall declare it unto you. Then who is that man, and what does He represent? A ministry of Grace to the people, though God will be the one doing it, yet the man will be declaring it.) *That in every thing ye are enriched by him in all utterance* (that word utterance is logos), *and in all knowledge* (and that word is ginosko and is the same word that speaks of the Lord descending in this hour in all power and knowledge. And remember, Jesus Himself in explaining the parable of the two sowers, said *it is given for you to know but to them it is not given to know nor to understand.* And the word *given* is the Greek word echo. Then we can see that this ministry of Grace that started with five talents echoed another five talents and it came out grace grace unto it.);

Now in getting back to **1 corinthians 1:6** *Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift;* (the word gift in the Greek is the word charisma and it means endowment. In other words when we speak of a child being gifted, it does not mean they are athletic, but they are mentally endowed to be able to understand what others among their peers just don't seem to be able to understand. Thus this grace is to endow us to be able to understand the unveiling of Christ.) *Even as the testimony of Christ was confirmed* (that means the testimony of witness of Christ was established in you) *in you: 7 So that ye come behind in no gift* (no lack of understanding); *waiting for the coming* (the apokolupsis or unveiling or revealing) *of our Lord Jesus Christ* (that is exactly what Peter told us would come. He said this grace would get us ready for the unveiling of Christ. And he told us to gird up the loins of our mind, which means to get ready to move out because it will come fast and furious just like a race. As it says, in 2 corinthians 3:18 it will come from image to image and from glory to glory (doxa to doxa, opinion to opinion, judgment to judgment, assessment to assessment) **8 Who shall also confirm** (that means to establish you, **for he which began the good work in you will perform it.** And He is here to do it. **He that gave the word is here to confirm it,** **PRESENCE OF GOD UNRECOGNIZED 64-0618** **1** *Working for this one purpose, for you to recognize the Presence of Jesus Christ. See? If He is present, then, why, everything is settled. He made the Word. He is here to confirm It. He proves that He'll confirm It. "He is just the same yesterday, today, and forever."* And so we see that He Himself has come in this hour to confirm His own Word to us, and to 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. 10 ¶* *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

MESSAGE OF GRACE 61-0827 65 *It takes the simplicity of believing God to make His Word speak out to show that Jesus Christ is the same yesterday, today, and forever. Takes a humble heart dedicated to God, bring Jesus Christ unto present tense. Amen. If it taken theology, what would the Presbyterian, Methodist, Baptist, Catholic, and so forth, we wouldn't have a chance us poor unlearned people. But it doesn't take knowledge. "Not by power or by might, but by My Spirit," saith God, "I'll unfold this mystery." And he'll cry to it, "Grace, grace, with shoutings and cryings." That's what it is today: God's amazing grace to His people. How He takes the illiterate, the unlearned,*

shows that Jesus is the same.

GOD'S ONLY PROVIDED PLACE OF WORSHIP 65-1128M 262 *But now we come to the head, the capstone. "Grace. Grace." the capstone cried. The headstone crying what? "Grace. Grace." Passed from death and creed into a living Word of the living God. God's only provided plan for His age, His sons in the Word age quickened by the Spirit like a spark that's lit off of something to make it alive; and seated now in heavenly places in present tense, already alive and subject to every promise in the Word. Then what does that do? You being a part of God's gene, a part of the Word, other men a part of God's Word, seated together, manifest the entire Body of Christ, because there's no leaven among you. (See what He's talking about, Brother Brown?) No leaven among you, just the Word only, seated in heavenly places in the door where He put His Name: Christ Jesus. (And I would like to add, remember the parable of the leaven, that is false doctrine, and here he says there is no leaven or false doctrine among this group that has the Grace Grace headstone, capstone ministry.) 264* **No leaven among you, that brings the entire Fulness of the Godhead bodily among you. Couldn't do it in Luther's age, couldn't do it in Wesley's age, couldn't do it in the Pentecostal age; but in the day when the Son of man will be manifested, revealed, brought back the church together with the entire Deity of God amongst His people, showing the same visible signs, manifesting Himself like He did at the beginning when He was manifested on earth in a form of a Prophet God (Oh, Glory.) promised by Malachi 4, promised by the rest of the Scriptures. Where you worship at? The house of God, seated, in present tense.**

Next let us notice that the second man was given two talents or pounds of silver. We know that one excludes all difference, and denotes that which is sovereign. But Two affirms that there is a difference, and that there is another; while ONE affirms that there is not another.

That is why brother Branham said the only difference between the father and the son is that the son had a beginning. Now, there may only be one difference, but there is a difference, because we are dealing with two, God and His Son. And brother Branham called him a dual being which dual means two.

Now the number two shows there to be a **difference** and this can be for good or for evil. We see two in the Bible doctrine of **Twins**, one is good and the other is evil. A thing may differ from evil, and be good; or it may differ from good, and be evil. Hence, the number Two takes a two-fold coloring, **according to the context. And that is important that you remember that, according to the context it appears.**

It is the first number by which we can **divide** another, and therefore in all its uses we may trace this fundamental **idea of division or difference**. Remember when Jesus sent forth the disciples they split up and went two by two, and these were all good, except of course we had one group out of the six that had a mixed fruit, because one group had Judas in it. also the animals were saved in the ark coming in two by two. So it all depends on the context and the fruit it bears.

The two may be, though different in character, yet one as to testimony and friendship. Fellowship being two fellows in one ship, provided they have one purpose and one mind. **AMOS 3:3 Can two walk together, except they be agreed?**

I CORINTHIANS 1:10 ¶ *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

MATTHEW 18:19 *Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.*

So we see that unless the mind of the two is the same mind, with the same purpose the number two will more times than not show a disunity or a difference, or division.

Where man is concerned, the number two testifies of his fall, for it more often denotes differences which implies opposites, enmity, and oppression. **LUKE 17:35 Two women shall be grinding together; the one shall be taken, and the other left.**

In the Book of Genesis we are told that when the earth lay in the chaos which had overwhelmed it we find in the first chapter and verse 2 the condition of the world was universal ruin and darkness. **GENESIS 1:2** *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

The second thing recorded in connection with the Creation was the introduction of a second thing—Light; and immediately there was difference and division, for God DIVIDED the light from the darkness.

And the second day had division as well, for in **Genesis 1:6**. *Let there be a firmament in the midst of the waters, and let it DIVIDED the waters from the waters.* Here we have Division connected with the second day.

So we see that the number two shows differences, and division.

17 And likewise he that [had received] two, he also gained other two. Now, this is important because the two plus two becomes four which is the number of the world. And although these men could have gone either way with their ministry they end up producing the world and the cares of the world through their ministry. They double unto her double as does God to the harlot church of **Revelations 18**.

REVELATION 18:5 *For her sins have reached unto heaven, and God hath remembered her iniquities. 6 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. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. herefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.*

Now the number four is made up of three and one ($3 + 1 = 4$), and it denotes, therefore, and marks that Which follows after the perfection of God, by adding to it, thus we find man's ideas and man's way, and we are warned in the Book of Revelation that he that adds to the Word will have the plagues added to Him. That's tribulation. Hence the written revelation commences with the words, In the beginning God, which there is only one thing perfect and that is God, and the very next thing mentioned is Creation. Thus in the Beginning, God Created and therefore the next thing mentioned after the perfection is the creation. Therefore, the number four always has reference to all that is created. It is emphatically the number of Creation; of man in his relation to the world as created; which is the number of man in his opposition to and independence of God. It is the number of things that have a beginning of things that are made, of material things, and matter itself. It is the number of material completeness, Hence t is the world number, and especially the "city" number. The fourth day saw the material creation finished (for on the 'fifth and sixth days it was only the furnishing and peopling of the earth with living creatures).

The sun, moon, and stars completed the work, and they were to give light upon the earth which had been created, and to rule over the day and over the night (Gen 1. 1419).

Four is the number of the great elements—earth, air, fire, and water.

Four are the regions of the earth—north, south, east, and west.

Four are the divisions of the day: morning, noon, evening and night,

Four are the seasons of the year summer, autumn, winter and Spring

Four are the great variations of the lunar phases. Full, half quarter and no moon.

SEED SHALL NOT BE HEIR 65-0429B 135 *Now, remember, according to Revelations, the whole mystery of the Book is sealed with seven seals that the reformers didn't have a chance to bring forth, the four stages of reforming, the four stages of four Beasts that went out to meet the four powers of the world.*

QA ON THE SEALS 63-0324M 485-1 {178} *You remember the antichrist number, four? See?*

So we see that these ministers that were given two took the wrong way and doubled the two to become four with went into the number of anti Christ, or the number of the world, showing that there ministry although given a stewardship and entrusted with the same valuable thing given to the other, produced only a worldly church.

Now, I wish I had more time to take this number two and show you more of the effects of this ministry but, we need to move onto the last one.

Matthew 25:18 *But he that had received one went and digged in the earth, and hid his lord's money.*

Notice what this man did. He wouldn't even publicly display what had been given to him. This is the unbeliever who hides the word from the people as Jesus said, they would not go in and neither would they suffer others that are going to enter.

Matthew 23:13 ¶ *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in.*

Notice what the Apostle Paul says about these men. **ROMANS 1:18** *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in*

unrighteousness; and that is exactly what Jesus tells us in the parable, that the end of these men will be which we shall see when we come to it shortly.

So we see that nature of these men is identified by their characteristics. They are men who have done a certain something and what they did is a reflection of who they are. and the parable shows us three kinds of believers right among us in the clergy. The believer is he that partakes in the ministry of Grace and reflects back that ministry of grace. That is the believer. The make believer is the one who takes the two and can go either way with it but chooses to go the wrong way, and differs and is at variance and ends up producing a worldly effort, and a worldly church. And the one who hides it altogether is just an unbeliever that's all.

Now, let's continue with the parable and Lord willing we will try to close. **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. 15 And it came to pass, that when he was returned, having received the kingdom,* (so if he was there and then went and received his kingdom and now is returning, this speaks of his second coming.) *then he commanded these servants to be called unto him, (MATTHEW 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.)*

So let's in closing look at the rewards that will be handed out to each of these three types of ministers.

Matthew 25: 15 *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. 19 After a long time the lord of those servants cometh, and reckoneth with them.*

Now, let's look first at the Believer Minister...

20 *And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Now, what is the joy of the Lord? David said, **PSALMS 16:11** *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

And the Apostle Paul taught us, **I 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?* (and that word coming is the word parousia. That is the joy we enter into. His Presence)

And why is there so much joy for us at his Parousia? Jude tells us it is because he is here to keep us from falling. **JUDE 1:24** *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory* (his doxa or mindset) *with exceeding joy,*

Now in the Book of Luke, we also read of this Believer **16** *Then came the first, saying, Lord, thy pound hath gained ten pounds.* (notice also the ten signifying that is all that is gained and that is the end of the cycle and since it is dealing with the ministry that is the end of the ministry at the time of the setting up of the kingdom.) **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.* And again we see that he will be set up over ten cities which again shows that there will be no more than this concerning the rulership or stewardship of those cities.

Now let's look at the ministry that doubled unto her double. Now remember, the number two shows there to be a **difference** and this can be for **good** or for evil. We see two in the Bible doctrine of **Twins**, one is good and the other is evil. A thing may differ from evil, and be good; or it may differ from good, and be evil. Hence, the number Two takes a two-fold coloring, **according to the context. And that is important that you remember that, according to the context it appears.** It is the first number by which we can **divide** another, and therefore in all its uses we may trace this fundamental **idea of division or difference.** The two may be, though different in character, yet one as to testimony and friendship.

Remember when Jesus sent forth the disciples they split up and went two by two, and these were all good, except of course we had one group out of the six that had a mixed fruit, because one group had Judas in it.

Now, what we find in the ministry of two is this. In one parable they produce four which is the number of the world, and yet in the other parable there is none that was given two, for all ten were given only one pound each. So we see the second one mentioned in that parable returned 5 which is also the measure of Faith, and is no different from the first except the first produce a double portion of Grace, from the other. One produced five twice which is ten, ending the church age messengers, or the cycle of ministry to the church, and then the one who followed, produced five which is grace as well, I believe could be the five-fold ministry because they produced five fold what they had been given. **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.

Now the last group is those unbelievers who knew better but purposely held back the doctrine from the people so it would not produce Grace to them.

*24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath **ten talents**. 29 For unto every one that hath (that word is echo) shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he thinks that he hath. 30 **And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.** And so off to tribulation he goes.*

*Now, let's look at **Luke 19:20** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin (Now the word napkin was translated from a word which means a nose rag. Now, look, this thing given to them was very valuable and look at the disgusting way in which this man kept it. and then hid it in this disgusting manner.) 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.*

Let's just bow our hearts in prayer.

Dear Father we have tried to bring the word to the people today in a way that would show them that you are still alive and among us, and that your word is aliving word, and the same yesterday, today and forever.

Father there was so much that we looked at today, that it is almost over whelming, and if there be any thing or any part that I did not give it out right, or that I did not get just exactly right the way you wanted it, then I ask you to overlook that and look upon my intentions by Your Loving Grace, and help us Father to See you in the midst of your people getting us ready for the soon departure of your Elect children. I love you Father and I love your Son Jesus Christ, my older brother whom you sent to this earth to become my propitiation. I weep Father when I think of the brutal and bloody death that He willingly suffered on behalf of me, my family and your children here and those who are assembled with us around this revealed Word wherever they may be throughout the world. Be with us through the week, and continue to bless us with your Living Word for we ask it in Jesus Name, Thy Obedient and faithful Son, Amen.