

SECTION 26

Psalm 110:1, The Parable of the Pounds

We have been studying Psalm 110:1. *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* This verse teaches us that there is a period of time from the death, burial, and ascension of Christ to His return the second time. Last time we began studying *The Parable of the Pounds* in Luke 19:11-27. The Lord Jesus, the Christ, taught this parable, because he and his disciples were near to Jerusalem, and *because they thought that the kingdom of God should immediately appear.* We saw last time that the disciples were right concerning the promise of the kingdom of God, but mistaken concerning the timing of it. It was not to appear at the first coming of Christ, but the second.

A summary of the parable is contained in vs 12, *A certain nobleman went into a far country to receive for himself a kingdom, and to return.* We will look at this parable under these three points: 1) A certain nobleman went into a far country, 2) to receive for himself a kingdom, and 3) and to return.

First, A certain nobleman went into a far country. All commentators interpret this nobleman, literally, *a certain well born man*, to be the Lord Jesus. He indeed is a man, born of a woman, descended from the Kings of Judah, of the royal house of David. He is a noble man born of the noblest of fathers. He is the seed of Abraham, Isaac, and Jacob, the seed of David. And yet he is not a mere man. He is also the Son of the highest. The Holy Spirit came upon Mary, overshadowing, or, as it may be translated, shedding influence upon, her, meaning that without a man that holy thing born to her is the eternal, and only begotten, Son of God. In saying this we must affirm that the Lord Jesus has two natures. He is very God of very God and very man of very man. These natures are not mixed.

Just before his crucifixion, the Lord told the disciples that God would glorify him. He affectionately addressed them, *Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come, Jn 13:32,33. And then he said, I go and prepare a place for you, 14:3.* At the call of His Father, *Sit thou at my right hand*, this noble man would ascend to heaven in the sight of His disciples, Acts 1:9, going to *a far country*. Heaven is called *a far country*, first, because it is a great distance above the earth, and because it is out of our sight. Second, because heaven is where God is, as Christ taught us to pray, *our Father, which art in heaven.* This brings to mind that wonderful 55th chapter of Isaiah, which contains verses 8,9. *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.* This is why it is so important for us to acknowledge that the Bible is the word of God and to study it that we might know what we are to believe concerning God and what duty He requires of us.

John Calvin in his commentary on this parable wrote, “For my part, I think that Christ expresses nothing more than his long absence, which would extend from the time of his death to his last coming. For, though he sits at the right hand of the Father, and holds the government of heaven and earth, and though, from the time that he ascended to heaven, *all power was given to him, that every knee might bow before him*, yet as he has not yet subdued his enemies – has not yet appeared as Judge of the world, or revealed his majesty – it is not without propriety that he is said to be absent from his people, till he return again, clothed with his new sovereignty.” Notice Calvin distinguishes between Christ’s rule as God over his creation from his rule as the son of David in his coming kingdom, which he shall not be his until he returns. He is waiting in this *far country*, until he comes again to subdue his enemies.

This nobleman, before he travelled to this far country, called ten of his servants and delivered to them a pound each, and said unto them, *Occupy till I come.* It is not our purpose to dwell a good deal on this portion of the parable, other than to say that the disciples of Christ are his servants and they are to be engaged in using the gifts that he gives them for his glory and service. The word *occupy* in the Greek means to trade or to be engaged in business. In this parable each servant is given a pound, not a large amount, teaching Christians to be humble. *Not many wise men after the flesh,*

not many mighty, not many noble are called, still God has chosen them to bring to nought things that are, that, according as it is written, He that glorieth, let him glory in the Lord, 1 Cor 1:26-31.

In the Parable of the Talents in Matt 25 the *man* gives his servants much larger and unequal sums. These differences in the two parables teach two important truths. Christ teaches in Luke that men differ in their faithfulness, labor, and zeal, therefore their gains also differ. In Matt he teaches that all are not given the same gifts with which to glorify him, however, he expects us to use all these gifts in his service. The question is, How do you serve him in your day by day life? If you are a husband and a father, how do you serve Christ? Do you love your wife faithfully? Do you instruct your family in the faith? Paul wrote to Timothy, *If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel, 1 Tim 5:8.* I ask you again, How do you serve Christ in your day by day life? Are you worse than an infidel?

The *servants* represent the professing church, for all were not true believers, as is obvious from verse 14. *But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.* One of these, which is a representative of a group of false professors, is included in the words of verse 27, *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

James exhorts Christians, *Be ye doers of the word, and not hearers only, deceiving your own selves, 1:22.* Do not be lazy in your service of God, but labor to show forth the praises of Him who hath called you out of darkness into his marvelous light. The Lord has given you certain gifts and abilities that you are to use to improve to the setting forth of his glory. Let your walk manifest the fact that you *are the salt of the earth and the light of the world.* You are in the world; be not of it. Statistics show that the divorce rate among Christians is about the same as non Christians. *Behold, you are called a Christian, and rest in the Bible, and make your boast of God. And know His will, and commend the things that are more excellent, being instructed out of the Bible. And are confident that you, yourself, are a guide to the unbelieving, a light of them which are in darkness. You, therefore, which teach others, do you not teach yourself? You who say that a person should not steal, do you steal? You that say that a person should not commit adultery, do you commit adultery. You that abhor idols, do you commit idolatry? You that make your boast of being a Bible believer, do you dishonor God by breaking His law?* Plainly that you seek a country; let your conformity to the mind of Christ be unquestionable and unmistakable. Let your holiness be a clear plain fact, which even the worst enemies of the Gospel cannot deny.

Above all, if you are a student of prophecy, I entreat you never to let it be said that prophetic study prevents practical diligence. If you do believe that the day is really approaching, then labour actively to provoke others unto love and good works; if you do believe that the night is far spent, be doubly diligent to cast off the works of darkness and put on the armor of light. Never was there a greater mistake than to fancy the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his master's speedy return.

This is the way to attain a *healthy* state of soul. There is nothing like the exercise of our graces for promoting our spiritual vigour. Alas, there are not a few of God's saints who complain that they *want* spiritual comfort in their religion, while the fault is altogether in themselves. "Occupy," "Occupy," I would say to such persons. Lay yourselves out more heartily for the glory of God, and these uncomfortable feelings will soon vanish away.

This is the way to *do good* to the children of the world. Nothing, under God, has such an effect on unconverted people as the sight of a real, thorough-going live Christian. There are thousands who will not come to hear the Gospel, and do not know the meaning of justification by faith, who yet can understand an uncompromising, holy, consistent walk with God. "Occupy," "Occupy," I say again, if you want to do good.

This is the way to promote suitability for the inheritance of the saints in light. There will be no idleness in the kingdom of Christ: the saints and angels shall there wait on their Lord with unwearied, suitability and serve Him day and night. It is a

fine saying of Bernard, that Jacob **in** his vision saw some angels ascending, and some descending, but none standing still. "Occupy," "Occupy," I say again, if you would be thoroughly trained for your glorious home.

Oh, brethren believers, it would be well indeed if we did but see clearly how much it is for our interest and happiness to occupy every farthing of our Lord's money,—to live very near to God!

So living we shall find great joy in our work—great comfort in our trials—great doors of usefulness in the world—great consolation in our sicknesses—great hope in our death—leave great evidences behind us when we are buried—have great confidence in the day of **Christ's** return—and receive a great crown in the day of reward.

B. to receive for himself a kingdom.

The LORD promised David that *he would establish the throne of his kingdom forever*. The reference was to David's Son and Lord, as we have previously seen. When the angel Gabriel was sent to the virgin Mary to tell her *thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus*, he said, *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end*, Lk 1:31 However, before his throne and kingdom would be established, *he opened their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem*, Lk 24:44-47. It began at Jerusalem and some Jews believed, but the nation had said, *we will not have this man to reign over us*. Therefore the Gospel went to the Gentiles by the Apostle Paul, as the Lord commissioned him.

SECTION 27

RULE THOU IN THE MIDST OF THINE ENEMIES

King David was promised that there would come from his loins One to sit upon his throne. This One would be the *Anointed One*. The English Bible translates this Messiah (Hebrew) and Christ (Greek). When the Lord Jesus asked His disciples, *Whom say ye that I am? Simon Peter answered and said*, having learned this from the Prophets, *Thou art the Christ the Son of the living God*, Matt 16:15,16. This term is equivalent to King, for when *the wise men from the east*, asked Herod, *Where is he that is born King of the Jews?* Herod *...gathered all the chief priests and scribes...he demanded of them where Christ should be born*. The understanding of Herod, the priests, and the scribes was that the *Christ* was *the King of the Jews*, Matt 2:1-4.

SECTION 28

THE PERPETUITY OF THE EARTH, Psalm 110:7

The enemies of David's Lord and Son shall be made his footstool, verse 1. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads over many countries, verses 5,6. After the battle, he shall refresh himself; *He shall drink of the brook in the way*, verse 7. He is the conqueror, the Lord of lords, and the King of kings. *Therefore shall he lift up the head*, verse 7, acknowledging the Father's gift of the Kingdom to him, when *the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever*, Rev 11:15.

The prophetic victory is recorded in Revelation 19:11-21. **11** *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.* **12** *His eyes were as a*

flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

What follows his glorious victory? Revelation 20 is a parenthesis, a very important parenthesis, relating the binding of Satan and a glimpse of events concerning the millennium. Chapter 21 describes the new heaven and new earth, which follows the great conquest of Christ Jesus. *1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* The new Jerusalem will be the center of the Theocratic Kingdom of the Lord Jesus, 2 Sam 7:11b-16, Lk 1:31-33, which He shall gain when He returns, Lk 1:19:11-27, Zech 14:1-9. *3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.* Yes, at that time He shall be a Priest upon His throne.

It is to be noted that when the Lord Jesus *appears the second time without sin unto salvation* (Heb 9:28) and *the times of refreshing shall come from the presence of the Lord,...whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began* (Acts 3:19-21), the new heavens and new earth will be established. Isaiah 65 and 66 clearly teaches this.

Are you a new creature in Christ?

