

Pounds & Talents

The parable of the pounds was given by Christ because some thought that the kingdom was to appear immediately: *'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.'*¹ The subject of the parable itself is given: *'He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.'*² From the content of the parable itself it is clear that Christ was speaking of His then forthcoming ascension, *'A certain nobleman went into a far country to receive for himself a kingdom,'* implying a long time in transit, followed by His Second Coming, *'and to return,'* at which point He will reward His servants, signified by the seven servants not yet giving account of their stewardship. What few seem to realise is that the remaining seven servants have yet to give their account, for they represent the seven church eras.³ There is nothing here concerning a precursory visit to heaven and a return to earth, for the parable addresses the misconception of a then immediately arriving kingdom of God.⁴

In the parable of the talents,⁵ the Christian is encouraged to do good, to build on it, ultimately being rewarded in proportion to that which has been gained, while in that of the pounds or minas, the same is seen for the eras of the church.⁶

¹ Luke 19:11

² Luke 19:12

³ In Mat 25:2-4, the five wise virgins represent the first two years of Christ's earthly ministry, which bore much fruit, and the church eras of Ephesus, Smyrna, and Philadelphia. The five foolish virgins represent the final year of His ministry, which bore little or nothing in terms of fruit, and the church eras of Pergamos, Thyatira, Sardis, and Laodicea, which fare similarly.

⁴ Mat 28:18, above, leads on to Mat 28:19,20, *'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.'* From this it can be seen that Christ's words in Mat 28:18 are a pronouncement of victory, Latin: mundus regium Christi, by the risen Saviour. *'All power,'* Greek: exousia, meaning *'authority,'* had been secured by dint of this, and this forms the basis of authority for the Great Commission, as it is frequently known, appearing in Mat 28:19,20.

⁵ Mat 25:14-30

⁶ a foregleam of which was to be found in Solomon's Temple in the form of the ten lampstands of the Sanctuary, in the Holy Place, q.v. I Kings 7:49; also cf. *'Messages to the Churches.'*