



The
Millennial
Kingdom
Volume 4

Parables and hard sayings of Jesus

Maurice Barratt

The Millennial Kingdom

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Preface

Escalate - VERB increase rapidly. Make or become more intense or serious.

But of the times and the seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Lord will come as a thief in the night. For when they shall say, Peace and safety; then sudden destruction will come upon them, as travail upon a woman with child; and they shall not escape.

1 Thessalonians 5:1-3

December 6th 2021. The storm clouds are gathering over this earth and the time of

the end of the age is fast approaching. I had never even considered that this could be the last book I will write until I sat down to write it. We have a new variant of the Covid virus named Omicron, named after the 15th letter of the Greek alphabet. In the system of Greek numerals, it has a value of 70. It is also the name of a star. All of this is significant because much research goes into anything that Satan does, and numerology, dates, and names are as important to Satan as they are to God.

911

God showed my wife and me, 13 years before '911', that when the twin towers came down it would start the end time run down of events when Satan would trap the whole earth for his system to be established and his 'Man of Sin' to be worshipped as God. When the pandemic started, in 2020, ^{Footnote 1} God showed me that this would escalate the plan to bring about the end of the entrapment.

Of course, when the whole world is trapped then Jesus will return in great power and glory to set up his kingdom, rule for 1,000 years, and bring

Preface

true peace to this earth. That is why I am excited to be writing, at this time, about the Millennial Kingdom as prophesied by Jesus in many of his parables. Many believers do not think Jesus will reign on this earth, and that the millennial kingdom and reign of Christ and his bride is an allegory or spiritual parable. I trust after reading this volume you will be provoked to rethink this vital subject.

Footnote 1

I recorded this in my New Year Messages for 2020 and 2021 available on Barratt Ministries YouTube and Vimeo channels.

part one

Thy
Kingdom
Come

Introduction to part one

Preparing the Way

Kingdom; noun - the domain of a king

John the Baptist was the greatest prophet of the Old Covenant according to Jesus. His

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message was a simple one; 'repent, prepare the way of the Lord', the Kingdom of God is at hand. If something is 'to hand' it means it is very close, almost touchable, and so it was, for John actually saw and met the one who would usher in the new Kingdom, Jesus.

In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent: for the kingdom of heaven is at hand.

Matthew 3:1-2

Jesus told his disciples that John had come in the spirit of Elijah.

And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you will receive it, this is Elijah, which was to come. He that has ears to hear, let him hear.

Matthew 11:12-15

It is interesting that Jesus ended his statement with the words, 'He that has ears to hear, let him hear', because he used this phrase after many of

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his parables when he knew most of those listening would not understand what he was really saying. He also made this statement at the end of each of the letters to the churches of Revelation, because he knew that most of those who read the letters would not heed the messages or even understand them.

Prepare for the Second Coming

John came in the spirit of Elijah, but the ministry and message of Elijah will not finish with John but will appear again on this earth. This can only be to prepare the way for Jesus' second coming because the prophecy in Isaiah about John the Baptist was only partly fulfilled at Jesus' first coming over 2,000 years ago.

The voice of him that cries in the wilderness,
Prepare the way of the LORD, make straight in the
desert a highway for our God. Every valley shall
be exalted, and every mountain and hill shall be
made low: and the crooked shall be made straight,
and the rough places plain: **and the glory of the
LORD shall be revealed, and all flesh shall see it
together:** for the mouth of the LORD has spoken it.

Isaiah 40:3-5

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Obviously, the glory of the Lord has not 'covered the earth like the waters cover the sea' for all flesh to observe, so it will be fulfilled after the spirit of Elijah gives the same message just before Jesus' second coming.

A Continuation of the Message

Jesus' first message after he was baptised by John was also about the kingdom of God.

From that time Jesus began to preach, and to say,
Repent: for the kingdom of heaven is at hand.

Matthew 4:17

Which Kingdom was close at hand? Of course, all of Israel, including Jesus' disciples, knew it was the restoration of the physical kingdom of Israel. Messiah would free them from the iron grip of Rome and restore Israel to greatness ...but they were wrong.

However, this will all happen when Jesus returns as the political saviour to redeem Israel, but the kingdom that Jesus brought was a kingdom that could not be seen and was within the heart of man.

The Catholic church stole the physical kingdom from Israel and replaced it with 'Christianity' to receive the inheritance. ^{Footnote 1}

The kingdom changed from the physical kingdom of Israel, destroyed in AD 70, to the new spiritual kingdom after Jesus had died and risen again from the dead. This was the kingdom within a man that Jesus came to bring.

Not With Us, but In Us

Jesus, God, and the Holy Ghost would now dwell in human bodies and this has been the kingdom for over 2,000 years.

People are now the temple of God and not the Church building

How ministers can name their church building a 'temple' or 'tabernacle' amazes me, for all buildings that are temples and tabernacles are pagan in this present age of grace. The Church is not the Kingdom because, as Jesus said, you cannot see it. This new Kingdom is spiritual.

Very soon the kingdom of God will be a physical one again for Jesus is coming to restore

the kingdom to Israel – God's wife. Much of Jesus' teaching, including the parables, were about this kingdom. Most Christians know the phrase Jesus uses in Matthew 13 where he gave eight parables 'The kingdom of heaven is like', and many of Jesus' parables have this same introduction. In this volume, I will look at those parables that pertain to the physical restoration of Israel and Jesus' dealing with them, his church, and the nations of this world during his 1,000 years reign

A Roaring Lion

Jesus is coming to rule the nations with a rod of iron, not as a lamb to be slain, but as the Lion of the Tribe of Judah, to avenge the enemies of Israel and restore the Kingdom to them. I have chosen to design the cover of this volume showing the true 'Lion King', Jesus Christ, as Conquer, King, and Prince of True Peace.

Footnote 1

Jesus explains this in his parable in Matthew 21:33-38.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged

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it round about, and dug a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But, last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

How do I equate the Catholic church with the Pharisees who were the force behind the killing of Jesus? It would take a whole chapter but briefly, the Pharisees brought the religion of Babylon back with them when the Jews returned after the 70 years of exile. It was embodied in the Babylonian Talmud and Catholicism, by their own admission, is the 'religion of Babylon'.

chapter 1

The Day the Son of Man is Revealed

Prelude — an action or event serving as an introduction to something more important.

I am taking the verses from Luke 17:20 to the end of the chapter, verse 35, to show what

Jesus meant when he said, 'The day the son of man is revealed'.

Demanding an Answer

When will the millennial kingdom of Christ come, and what are the signs of his coming? These are important questions for us to ask if we are living in the prelude to Jesus' return. In this chapter, I will look at the question the Pharisees asked Jesus. In fact, they must have asked him many times but it seems he remained silent. This passage says they demanded that Jesus gave them an answer.

And when **he was demanded** of the Pharisees,
when the kingdom of God should come...

Luke 17:20

Jesus gave them an answer and told them two things about the kingdom he, and John the Baptist, were preaching about. It was very different from the kingdom they were a part of, which was a kingdom subservient to the Roman Empire. They thought John was preaching about the restoration of Israel to greatness again, as prophesied by Isaiah and the other prophets.

The first thing Jesus said was that this kingdom cannot be seen with natural eyes for it is not a physical kingdom but a spiritual one.

...he answered them and said, The kingdom of God does not come with observation.

Luke 17:20

Not the Physical Kingdom!

This was new and revolutionary to the disciples and to the Pharisees. They were looking for the restoration of the physical kingdom of Israel. If the Kingdom Jesus brought was not a physical kingdom, it follows that Church buildings and the organisation of the Church cannot be the Kingdom of God in this present dispensation because they are visible. The organised Church with its denominations must be counterfeit and therefore they are all daughters of Babylon. If this kingdom cannot be seen then where is it? The next verse tells us exactly where it is. It is within a man.

Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of God is within you.**

Luke 17:21

Three Baptisms

A disciple is baptised into God when he accepts Jesus as the only way to be reconciled to the Father. He becomes a child of God. He is also baptised into Jesus through water baptism and filled with the Holy Ghost with the evidence of speaking in tongues. They all take residence in a person's body, and that person has become a temple, or tabernacle, of God. John and Jesus told the Pharisees and disciples that the spiritual kingdom was now very close. Little did they realise that the kingdom that a Believer should have is inside their mortal bodies. Here are scriptures to support this if you are not sure of the above.

Don't you know that **you are the temple of God**, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, **you are that temple**.

1 Corinthians 3:16-17

Don't you know that **your bodies are the members of Christ?** Shall I then take the members of Christ, and make them the members of a harlot? God forbid.

1 Corinthians 6:15

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:**

Colossians 1:27

What? Don't you know that **your body is the temple of the Holy Ghost** which is in you, which you have of God, and you are not your own?

I Corinthians 6:19

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit that dwells in you.**

Romans 8:11

It is obvious that, if the kingdom is within a person, there will be an outward manifestation of the life of Christ, but this has nothing to do with buildings or organisations. We glorify God with our character, not our achievements, status, possessions, or anything physical.

Jesus then proceeds to tell the Pharisees the signs that will precede his return to earth with his kingdom and what to look for when he reveals himself to Israel on his return.

This is how it will be in the day when the Son of man is revealed.

Luke 17:30

Not the Church

Jesus is talking about Israel (the wife of God) in the last days, and not the Church (who are the bride of Christ). We cannot apply teaching about Israel to the church or we are getting into replacement theology which is a doctrine of devils. God has not finished with physical Israel as a nation and has a plan for them. Those of Israel who have accepted Jesus as Saviour are no longer Israel after the flesh but are the bride of Christ and the one new man as Paul explains to us in Ephesians, chapter two.

Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcised by that which is called the Circumcision in the flesh made by hands; that at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who has made both one, and has broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Ephesians 2:11-16

Fearful Times Ahead

Israel will have to go through fearful times before they seek God, repent, and are restored. At this present time, the Zionists have taken back the land of Israel politically but have not repented as a nation and are still backslidden. The Zionists are preparing for the temple to be built for antichrist to be established. They are the counterfeit Jews that the letters to the churches expose – the synagogue of Satan. ^{Footnote 1}

And unto the angel of the church in Smyrna write;
These things says the first and the last, which was dead, and is alive; I know your works and tribulation, and poverty, (but you are rich) and

I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Revelation 2:8-9

I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have kept my word, and have not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you.

Revelation 3:7-9

Rachel's Trouble

Israel will have to go through 'Rachel's trouble', before Christ reveals himself to them. They will look for redemption and not find it until they have been through this time. Jesus goes on to say that they will look for it but not see it and to be careful that they are not deceived.

The epistles warn the church about being deceived in the last days and Jesus warns Israel that they are in danger of being deceived. Many

will claim it is 'here or there' saying the kingdom has come and Jesus has returned.

And he said unto the disciples, The days will come, when you shall desire to see one of the days of the Son of man, and you shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lights out of the one part under heaven, shines unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected by this generation.

Luke 17:22-23

Jesus uses a phrase that I must comment on. He says, '...so shall the Son of Man be **in his day**'. I certainly do not believe he is talking about his coming on a certain day, I believe he is talking about his 1,000 years reign. He obviously does not mean 24 hours.

I think it is appropriate to use the key that Peter gives us, that one day is as a 1,000 years to God, and 1,000 years are as a day. In context, Peter is talking about the last days and the return of Jesus to judge and reign.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

2 Peter 3:8

God's Sabbath Rest

The Devil will be bound for 1,000 years and this is the day of the Lord. It is not the time he comes (that is the beginning of his day), but the whole Sabbath rest of God of 1,000 years.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

Revelation 20:2

God made the earth in six days and rested on the seventh. This is a key to the whole plan of God. He will work with mankind for 6,000 years and rest for the 7,000 year. God, in this time, will hand the kingdom to Christ so that he is 'God' because God himself will be out of the picture resting – his Sabbath rest. The scripture below, in context, is all about Jesus' second coming and not his first.

For unto us a child is born, unto us a son is given:
and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counsellor,
The mighty God, The everlasting Father, The Prince
of Peace.

Isaiah 9:6

Like lightning

Jesus used lightning to illustrate that you cannot tell when, and from where, it will begin or end. You just see it like a flash and it is too late to do anything about it

He confirms this with the illustration of Noah and the fact that life was normal to the people in his day. When the rain came without warning it was too late to do anything about it. It does not say they were immoral or serving other gods (which they were) but the rain caught everyone out because life for them was 'normal' and there were no signs to warn them.

And as it was in the days of Noah, so shall it be also in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into

the ark, and the flood came and destroyed them all.

Luke 17:26-27

They Were all Caught Out

Jesus also used the story of Lot to emphasise they were all caught out when the disaster happened. Again, he states that life was just normal for the inhabitants of Sodom and Gomorrah until it was too late to repent.

Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Luke 17:28-29

Jesus in the next verse, emphasises that it will be the same when he is revealed. When the rains started to fall the inhabitants of the earth were not suddenly drowned. It must have taken many days for the water to rise sufficiently to drown everyone, but the point is that it was too late to do anything about it.

Even so, shall it be in the day when the Son of man is revealed.

Luke 17:3

Rachel's Trouble

In Matthew 24, Jesus explains to his disciples the chronology of his return to earth. I believe the tribulation is Rachel's trouble for Israel and not the church – the church will be persecuted as has always happened throughout history. Nor is the great tribulation about the world. They will be happy because they have taken the 'Mark of the Beast ' and can buy and sell, and live a 'normal' life. They will be caught out as Paul clearly states in his letters to those in Thessalonica.

For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.

1 Thessalonians 5:3

Jesus will not return like lightning because we have scripture to say how he will return and it will be slowly, but it will be too late for anyone to do

anything about it and repent. As with the Ark, the door will be shut by God.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, **and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

Matthew 24:29-30

Everyone on the earth will see Jesus returning in great power and glory with the armies of heaven (the true alien invasion) but it will be slowly, as was told to his disciple after they had seen him ascend into heaven. Read below what the angels said.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, You men of Galilee, why stand gazing up into

heaven? This same Jesus, which is taken up from you into heaven, **shall so come in like manner as you have seen him go into heaven.**

Acts 1:9-11

Coming in the Clouds

Jesus himself, while he was alive, told the disciples he would come in the clouds to set up his kingdom on earth

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man **coming in the clouds of heaven** with power and great glory.

Matthew 24:30

Jesus said unto him, you have said: nevertheless, I say unto you, Hereafter you shall see the Son of man sitting on the right hand of power, **and coming in the clouds of heaven.**

Matthew 26:64

Paul also told us that he will come in the clouds and it will also be the time of the catching up of the bride to meet him at his coming, and not before.

Then we which are alive and remain shall be **caught up together with them in the clouds**, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4:17

The Same Messge in Revelation

Finally, in the book of Revelation, we have the same message about Jesus coming in the clouds and not suddenly.

Behold, he comes with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelation 1:7

If his return is to be in an instant, like lightning, then the next verses don't make sense because he warns them not to panic and try and take stuff from their house to escape, or if they are in a field not to return, because it will not avail them. Everything will be fixed when Jesus is revealed coming in the clouds as it was fixed in Sodom and in the days when the first drops of rain fell on God's creation.

He warns them to remember Lot's wife who looked back and was turned to a pillar of salt – she may as well have stayed in Sodom and been burnt to a cinder. (Story in Genesis 19:4-27.)

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Luke 17:31-33

Jesus then tells them that it will divide families and friends when he comes in fearful judgement. Those who believe in a secret rapture theory use the following verses to argue that these verses are about this 'Rapture', but they do not interpret it correctly. Here are the verses in the passage we are looking at.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the **one shall be taken, and the other left. Two men**

shall be in the field; the one shall be taken, and the other left.

Luke 17:34-36

Those Left Were Saved

If we look at the same dialogue of Jesus, in Matthew 24, we can see that those 'taken away' were not 'raptured' or saved from the destruction of the flood and judgement of God; they were drowned. Those that were left were the ones saved from the flood. Read the verses slowly for there is no ambiguity in his words.

But of that day and hour no man knows, no, not the angels of heaven, but only my Father. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, **and took them all away**; so shall also the coming of the Son of man be. Then shall two be in the field; the **one shall be taken**, and the other left. Two women shall be grinding at the mill; the **one shall be taken**, and the other left.

Matthew 24:36-41

All this will happen when the son of man is revealed.

There is one more verse in the chapter we are looking at, the last one, but I will address it in the next chapter for it is very revealing.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Luke 17:37

Footnote 1

See my books on Babylon for a full exposé of this
Five volumes are available on the website.

www.barrattministries.org.uk

or from Amazon as paperbacks or Kindle downloads.

chapter 2

As in the Days of Noah

And spared not the old world, but saved Noah
the eighth person, a preacher of righteousness,
bringing in the flood upon the world of the ungodly.

2 Peter 2:5

In this chapter, I want to continue looking at the passage in Luke 17 and concentrate on verses 26-29. I have already mentioned in the previous chapter that Jesus was telling the Pharisees that in Noah's and Lot's day the people were carrying on with their normal lifestyle and had no warning of the impending doom that awaited them until they were 'taken away' in judgement.

Normal Lifestyle

However, what was normal culture and lifestyle to them was an abomination to God, and I want to show that we are indeed in those very last days comparable with Noah's and Lot's days. Here are the verses we are studying.

And as it was in the days of Noah, so shall it be also in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom

As in the Days of Noah

it rained fire and brimstone from heaven, and destroyed them all.

Luke 17:26-29

We need to go back to the book of Genesis if we want to see what the days will be like before Jesus returns.

Chapter six of Genesis starts with the account of Noah, and the flood that destroyed the earth, and the first thing to note is that men began to multiply. I do not know the population of the world when the flood came but I compute it could have been similar to today. There are remains all over the world of what many believe are pre-flood temples, and I believe the great Pyramids of Egypt, and Central America, were built pre-flood. From creation to the flood were over 1,600 years and so the population could have been billions. From one man Jacob and his sons, a whole nation of an estimated three to four million were formed in just 400 years and that was under slavery.

My point is that we have now come to the same condition where the earth's population is over seven billion and growing.

Then, it records that every imagination of the thoughts of the heart was evil continuously. I can

only accept that this is the case in our modern world with its love of self, its population obsessed with sex, and deception with medicinal drugs as medicine.

Sorcery

Just before Jesus comes Babylon will be judged. The book of Revelation states that all nations will be deceived by her Sorcery. Sorcery is enchantment with drugs – or bewitched by drugs. All drugs, illegal and medicinal, are toxic and have side effects as opposed to the medicine that God has put in the earth for our health. In Africa and Asia people are forsaking the natural medicines and using chemicals as substitutes, and in doing so are contracting all the western immune deficiency complaints. So sad, but it is a sign we are in the last days.

And the light of a candle shall shine no more at all in you; and the voice of the bridegroom and of the bride shall be heard no more at all in you: for your merchants were the great men of the earth; for **by your sorceries were all nations deceived.**

Revelation 18:23

As in the Days of Noah

Verses 11-13 shows that the earth in Noah's day was filled with violence.

The earth also was corrupt before God, and **the earth was filled with violence**. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Genesis 6:11-3

What corrupts the earth, God's creation? It is the innocent blood shed through violence. Never in world history have mankind shed so much innocent blood. The number of aborted babies alone accounts for over 1.5 billion in the last 50 years. In the United States, there are more than 2,362 abortions daily (98 abortions per hour). In my own country, the United Kingdom, there have been over 9.5 million aborted children (that is one every three minutes). When you add the two world wars and all the smaller ones that are currently raging, added to the ethnic cleansing programmes in Russia, China and Africa that have destroyed countless millions of lives over the past few hundred years, it

is frightening. The blood that has been, and is still being shed, is astronomical. This is not counting the personal violence ending in the murder that sheds innocent blood (400,000 each year). Surely, it could not have been worse in Noah's day?

I believe the wickedness in Noah's day had filled the cup of God's wrath and it was time for judgement. God is mathematically accurate with his scales of justice and only when the scales tip the balance does he then judge.

Israel, going into the land of Israel to take it by violence, is a perfect shadow of Jesus, our Joshua, and his bride taking over this world and smiting the nations with a rod of iron and ruling for 1,000 years.

Taking the Land

The children of Israel could not take the land of Canaan until the sins of the Amorites had come to fruition. God promised the land to Abraham's seed, but God told him it could not happen for hundreds of years because the iniquity of the Amorites had not been fulfilled.

And God said to Abram, Know for sure that your seed shall be a stranger in a land that is not theirs,

As in the Days of Noah

and shall serve them; and they shall afflict them 400 years; and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance. And you shall go to your fathers in peace; you shall be buried in a good old age. But in the fourth generation, they shall come hither again: for **the iniquity of the Amorites is not yet full.**

Genesis 15:13-16

Jesus will only come to take the land when the sins of the world have tipped God's scale of justice. His judgement on one side of the scales is unprecedented in its wrath and vehemence and it will take much-accumulated sin before the scales are tipped. I firmly believe that the time is close when the kingdoms of this world become the kingdoms of Christ and his bride. I am convinced God's cup of wrath is ready to be poured out on the nations of this world before Jesus reigns in peace for 1,000 years.

When the ark was finished, then Noah and his family entered it and the door was shut for seven days before the flood came. Surely this is prophetic of the time when the bride has made herself ready and there will be a period when those who are the

bride will be sealed, and those outside the ark will not be able to enter into it (become the bride). Everyone's fate will be fixed for a short period before the flood comes.

That is why we are warned to come out of Babylon before she is judged because when the judgement starts it will be too late.

Come out her my people and don't be a partaker
of her sins.

Revelation 18:4

God said that Noah was not only righteous, but also perfect in his generation. The Hebrew word 'tamiym' translated here as 'perfect' is used 44 times in the bible as 'without blemish' and specifically concerns physical defects. A good example is that the sacrifices offered to God must be 'without blemish' – no physical defect. Noah is a type of the Bride who is righteous by faith but not without frailties of the flesh, and that is what a Believer has to deal with if they want to be the bride. It is not enough to be righteous by faith and inherit eternal life. The bride must be without spot or wrinkle and we have to purge the faults in our Adamic nature – our flesh life.

As in the Days of Noah

...even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Ephesians 5:25-27

Confess Your Faults

James, when instructing about praying for sick Believers says 'confess your faults'. These are not sins, they are blemishes. The things that mar our righteous living

Confess your faults one to another, and pray one for another, that you may be healed.

James 5:16

I will now look at the days of Lot to see if the same things are happening today. We know that the city of Sodom was a wicked city.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land

As in the Days of Noah

of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. **But the men of Sodom were wicked and sinners before the LORD exceedingly.**

Genesis 13:11-13

God Visiting this Earth

It is very rare that God came down to earth in the Old Covenant but he came down to deliver Israel from Egypt, and he came down in the time of Lot to see if the reports he had heard about the abominations that were happening in Sodom and Gomorrah were correct.

And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; **and I am come down** to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey....

Exodus 3:7-8

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; **I will go down now**, and see whether

As in the Days of Noah

they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

Genesis 18:20-21

The grievous sin was that of Sodomy (derived from the city of Sodom). History shows us that when this sexual perversion is practised nationally and openly then God judges that nation. Grecian and Roman empires are examples of this.

The book of Jude is a book warning of the Judgement of God on his people and warning us of the men who have crept into the church to bring in these very sins.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and **going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers **defile the flesh**, despise dominion, and speak evil of dignities...

Jude 7-8

Strange flesh covers more than homosexuality. Bestiality would come into this description and intercourse with angels or demons (incubus or succubus).

The Days of Noah

I know that many will say that the sins in Noah's day, and also in Lot's day, have always been around and that many times in world history these have flourished. I accept this fully, but my understanding is that when Jesus mentioned the days of Lot and Noah being the same before he returns **he did not mention the sins**, and this is significant. He says that they were eating and drinking, and marrying and giving in marriage – in other words, he was saying those in that generation thought they were living normal, non-immoral lives, and so were not deserving of God's judgement and did not expect it. That is why they were caught out when it came suddenly. This is a completely different way of looking at things and we are certainly in the very same way of thinking today.

When I was a boy abortion was illegal and immoral, homosexuality was illegal and immoral, and witchcraft was illegal and immoral. Of course, they all were practised in secret but society knew it was sin and so deserving of national punishment (and Christians, knew it deserved God's judgement). However, abortion is now

normal and legal, and witchcraft is acceptable and legal. Homosexuality is normal and legal, and bestiality is legal in many countries of the world including Japan and ten American states. I can bring dozens more examples to show that the world thinks they are living normal, moral lives and do not expect the judgement of God.

When a person does an immoral act such as adultery or homosexuality then after a while the guilt goes and it becomes normal, especially if it is not illegal or unacceptable in a culture. This is when God judges a nation. This was what it was like in the days of Noah and Lot.

A New Normal

We can see in this world's culture that during the worldwide lockdown and multiple vaccines to protect the world's population, the One World Government are talking about the 'New Normal'. People are accepting a restricted lifestyle controlled by governments who have taken away humanity's basic rights. Common law is a thing of the past and governments now grant its subject privileges to live a 'normal life'. This New Normal is an abomination to God.

I can, of course, parallel this in the church because many practices that were immoral and worldly 70 years ago are now practised as good and normal, and even pleasing to God and not deserving of God's judgement.

Tipping the Scales of Justice

As they danced around the golden calf in the days of Moses and worshipped the true God in their minds, Israel was unaware that they had tipped the scales of God's judgement, and God would have destroyed a whole nation if Moses hadn't put his salvation on the line to intercede for them.

Jesus ends his answer to the Pharisees with the warning that when he is revealed there will be a great division and some will be saved and some will be taken away for judgement. It seems the disciples then asked, 'Where Lord?' Jesus' answer is very revealing.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken,

As in the Days of Noah

and the other left. And they answered and said unto him, **Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.**

Luke 17:34-37

What does this phrase mean? for they were asking Jesus to tell them the place where this would happen. It is so easy to use our own thoughts to explain the bible but it is folly because the bible will interpret and explain itself without any need for theology, doctrines, or commentaries.

The answers to the hard sayings in the bible are in the bible. If we would only study it under the influence of the Holy Ghost he will lead us into all truth.

A verse in Job gives us the clue. God is asking him if he, Job, controlled creation. God was revealing or showing Job that all that happens, even with the animal kingdom, is ordained and ordered by God.

Does the eagle mount up at your command, and make her nest on high? She dwells and abides on

As in the Days of Noah

the rock, upon the crag of the rock, and the strong place. From there she seeks the prey, and her eyes behold afar off. Her young ones also suck up blood: and **where the slain are**, there she is.

Job 39:27-30

Jesus was saying the eagles'^{Footnote 1} gather around those that are slain. It is obvious, in context, that Jesus is talking about the battle of Armageddon which will take place when he returns with his armies to avenge Israel of her enemies.

Jesus carries on with another parable in the next verse about this very thing, confirming what I have just said. I could say much more about this but it is outside the hard saying I am looking at.

Footnote 1

Eagles do not eat carrion, so in this instance the eagles are probably vultures. And the fowls that are mentioned at the battle of Armageddon to feast on the slain are obviously birds that eat dead flesh.

Chapter 3

The Widow and the Judge

To avenge is to punish a wrong with the idea of seeing justice done. Revenge is harsher and/or less concerned with justice than with retaliating by inflicting harm.

The Widow and the Judge

This parable is not a separate illustration which we can interpret in our own way, because it carries on from the answer Jesus gave the Pharisees when they asked him when the kingdom of God should appear. Therefore, we must look at it in this light and realise it is about the second coming of Jesus to set up his kingdom on earth. This parable is about Israel, not the church.

And he spoke a parable unto them to this end, that men ought always to pray, and not to faint. Saying, there was in a city a judge, which did not fear God, neither regarded man: And there was a widow in that city; and she came unto him, saying, avenge me of my adversary. and he would not for a while: but afterwards he said within himself, Though I do not fear God, nor regard man; Yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge said. And shall not God avenge his own elect, which cries day and night unto him, though he bears long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man comes, shall he find faith on the earth?

Luke 18:1-8

The Widow and the Judge

Jesus tells us exactly why he added the parable to his answer. It was to pray always and not to faint. The question is, what was he wanting them to pray for? This is vital to understand the plan of God for Israel? We cannot use this parable to urge people to persistent prayer for just anything because Jesus is quite specific. Of course, the principles can be applied to many things, but what was Jesus specifically saying with this parable?

The context of the parable is the return of Jesus to avenge Israel of her enemies at the battle of Armageddon as I showed in the previous chapter.

Surrounded by Armies

When Jesus comes with the armies of heaven to set up his kingdom, Israel will be on the brink of annihilation. Jesus said that when you see Israel surrounded by armies, then you know it is near.

People have used this scripture to say it has already happened, saying that for a long time Israel have been surrounded by **her enemies** (the Arab nations bordering Israel), which of course is true, but that is not what Jesus said. He said 'surrounded **by armies**' and this has not happened yet. Here is the scripture to show that when Israel is surrounded

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by armies to annihilate her then Jesus will come and avenge her. I am using whole passages of scripture in this chapter rather than just the pertinent verses because it is important to get everything in context, and one verse as a proof text cannot do this. Read the whole passages slowly to understand the bigger picture.

And when you shall see **Jerusalem compassed with armies**, then know that the desolation is near. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter to it, **for these are the days of vengeance**, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

The Widow and the Judge

fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. When these things begin to come to pass, then look up, and lift up your heads; for your redemption draws near.

Luke 21:20-28

Partially Fulfilled Prophecy

Many Believers say that this was all fulfilled in AD70 when Titus and his army ransacked Jerusalem and over one million Jews were butchered and their blood ran in the streets. However, the prophecy was only partially fulfilled and will continue in the near future when the second part is fulfilled. Jesus said there will be signs in the heavens, distress of nations, and the powers of heaven will be shaken, and there will be signs in the moon and sun. These things did not happen in AD70.

End of Grace

Notice, that Jesus said it would be the end of the time of the Gentiles. When Jesus comes the 'age of

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grace' will end, and it will be all about Israel again in Christ's millennial reign.

This is the redemption of Israel, not the bride, for the body of Christ will be redeemed at the snatching away according to Paul. The church will not be in Jerusalem or even Judea at this time having to flee.

And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is to say, the redemption of our body.

Romans 8:23

Battle of Armageddon

Satan is planning to wipe Israel off the face of the earth and is preparing the scene for the battle of Armageddon. He has tried it before through Pharaoh and Haman. The man of sin and the final antichrist are not yet manifest but as soon as they are the following scripture will be fulfilled. I believe this day is in the very near future.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth

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of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches and keeps his garments, lest he walks naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.

Revelation 16:13-16

Just when Israel is being slaughtered and in danger of annihilation then another scripture will be fulfilled

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 judges and makes war. 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. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of

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his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the wine-press of the fierceness and wrath of Almighty God. And he has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 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; that you 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. 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. 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. And the remnant was slain with the sword of him that sat upon the horse, which sword proceeded

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out of his mouth: and all the fowls were filled with their flesh.

Revelation 19:11-21

Notice the fowls were invited to this battle to feed on the slain – the eagles mentioned in the previous chapter. ^{Footnote 1}

In this parable, a woman who was a widow appeals to a judge to be avenged of her enemies. It is obvious that the judge must represent God for he is the judge of all the earth and the final authority over everyone, and everything, but who does this widow represent. In this context it must be Israel, God's wife. In the following passage, God called Israel a widow.

Fear not; for you shall not be ashamed: neither will you be confounded; for you shall not be put to shame: for you shall forget the shame of your youth, **and shall not remember the reproach of your widowhood** anymore. For your Maker is your husband; the LORD of hosts is his name; and your Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the LORD has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused, says your God. For a small moment have I forsaken

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you; but with great mercies will I gather you. In a little wrath I hid my face from you for a moment; but with everlasting kindness will I have mercy on you, says the LORD your Redeemer.

Isaiah 54:4-8

How Long Lord?

This widow had no one to plead for her or defend her, she had to plead for herself and so it has been for Israel. She has been saying since AD70, 'How long, O God'.

David in so many Psalms says these very words in prophecy.

How long, LORD? Will you be angry forever? Shall your jealousy burn like fire?

Psalms 79:5

O LORD God of hosts, **how long** will you be angry against the prayer of your people?

Psalms 80:4

How long, LORD? Will you hide yourself for ever?
Shall your wrath burn like fire?

Psalms 89:46

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O God, **how long shall the adversary reproach?** Shall the enemy blaspheme your name forever?

Psalms 74:10

Return, O LORD, how long? and let it repent you concerning your servants.

Psalms 90:13

LORD, how long shall the wicked, how long shall the wicked triumph?

Psalms 94:3

Many of the prophets also asked God, 'How long' before he avenged Israel.

Then said I, Lord, **how long?** And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

Isaiah 6:11

O LORD, how long shall I cry, and you will not hear! Even cry out unto you of violence, and you will not save!

Habakkuk 1:2

The Widow and the Judge

Some things only God can bring about in his time. Only when God's scales of justice are full on either side can the restoration of Israel and the millennial reign of Christ begin. It is in God's hands and even Jesus cannot bring it about until his father permits it. Indeed, even Jesus said he did not know when it would happen. The following scripture was when Jesus was talking about his return to earth to set up the Kingdom.

But of that day and hour knows no man, no, not the angels of heaven, but my Father only.

Matthew 24:36

The Church, who is now the 'Israel of God' having been grafted onto the commonwealth of Israel, has no power to bring the physical kingdom to earth or restore Israel, so we must pray persistently for it to come. The Lord's Prayer, which is a public prayer of intercession for Christ's Kingdom to come on earth, is the pattern prayer that Jesus gave us. It is all about the coming kingdom.

Although our prayer cannot bring about the kingdom, we are nevertheless told to ask God to avenge Israel of her enemies and Jesus ends the parable with these words

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And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily...

Luke 18:7-8

Jesus then makes an unusual statement to end this parable. 'Nevertheless will the son of man find faith on earth?' This implies that maybe he will not!

Joseph and his Brothers

God will bring about his purposes at the time appointed but it will not be because Israel has repented. They will only repent after he comes and confronts them, just as Joseph's brothers did not repent until they were standing before Joseph when he revealed himself to them. Jesus will reveal himself to Israel and then the prophecy of Isaiah 53 will be fulfilled and Israel will say; 'Who has believed our report... and by his stripes, we are healed' (restored). This chapter in Isaiah has nothing to do with personal physical healing – the church has stolen this chapter when it is all about Israel.

God's own zeal will bring it all about because Israel will not, of their own free will, repent. Just

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like Joseph's brothers.

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 forever. **The zeal of the LORD of hosts will perform this.**

Isaiah 9:7

Part 2

The
Judgement
Begins

Introduction to Part 2

Three Questions

QUESTION - A sentence worded or expressed so as to elicit information. A matter requiring resolution or discussion.

In Matthew 24 the disciples asked Jesus three questions. We need to look at these questions for it will help us to understand the answers he gives to them.

Three Questions

And Jesus went out, and departed from the temple: and his disciples came to him to show him the buildings of the temple. And Jesus said unto them, do you see all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?

Matthew 24:1-3

The three questions in the above passage of scripture were:

1. When shall these things be?

They were obviously referring to what Jesus had just said; that the temple would be destroyed and not one stone would be left upon another.

We know the answer to this question because it is established history. In AD70 the temple in Jerusalem was destroyed and not one stone was left upon another.

2. What shall be the sign of your coming?

This has not yet been fulfilled for Jesus is, at this time, at the right hand of God waiting until his enemies become his footstool. Until Jesus smites the nations with a rod of iron this cannot have been fulfilled, so will happen in the future when he returns.

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies are made his footstool.

Hebrews 10:12-13

Jesus gives the disciples a long list of events that will happen and I believe we are at one of these stages at this present time.

However, it would take a whole volume to go through this list in detail and pinpoint where we are today, so I will have to leave the reader to go through this list for themselves and to decide where we are at this time in world history (I have partly covered the end of the list in previous chapters of this volume) and will move on to question three.

3. When is the end of this world?

They didn't ask when the end of the earth would be for that happens after Israel is restored for 1,000 years. The disciples wanted to know when the kingdoms of this world would be ruled by their Messiah from Jerusalem. This present world will end after Jesus comes in great power and glory in the clouds. The whole earth will witness this terrifying event. This will be when the seventh angel sounds, the last trumpet of Revelation, and the kingdoms of the world become Christ's, and the bride rises immortal to meet Jesus in the clouds.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Corinthians 15:52

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1 Thessalonians 4:16

Three Questions

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

Revelation 10:7

And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world have become the kingdoms of our Lord**, and of his Christ; and he shall reign for ever and ever.

Revelation 11:15

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is near. So likewise, when you shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things are fulfilled.

Matthew 24:30-34

Three Questions

Jesus is coming, as a roaring lion, in judgement on his return, and he will destroy Israel's enemies at the battle of Armageddon and establish the kingdom. Then the judgement will begin.

There are three categories of people he will judge when he returns.

Israel, the First

The first will be Israel, for he cannot judge the church before he judges physical Israel. (Those of Israel who have not accepted Jesus as Messiah and are still alive on this earth).

The Church, the Second

Secondly, Jesus will judge the Church, at his Judgement seat, for he cannot judge the Gentile nations before he judges his own. As Peter tells the church; judgement must begin at the house of God.

For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God?

1 Peter 4:17

The World, the third

Jesus will judge the Gentile nations. After Jesus answers the three questions he then gives three parables and they must be interpreted in the context of his dialogue about the end of the world when he comes to set up his kingdom.

Jesus says, in the next verse, 'then (meaning at that time) shall the kingdom of heaven be like'. If this is true then these parables will be fulfilled and manifested when he returns. The first is the parable of the Ten Virgins which I believe is concerning Israel.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:1

The second parable is in verse 14 and is the well-known parable of the Talents. I believe this to be the judgement of Believers at Christ's Judgement Seat.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Matthew 25:14

Three Questions

Then in verse 31, we have the parable of the sheep and the goats which is not a parable at all, but a literal event, for Jesus does not use the phrase 'The Kingdom of Heaven **is like**'. He is telling us what will happen when he comes in all his glory.

When the Son of man shall come in his glory, and all the holy angels with him, **then shall he sit upon the throne of his glory: and before him shall be gathered all nations:** and he shall separate them one from another, as a shepherd divides his sheep from the goats:

Matthew 25:31-32

This is the third category Jesus will judge – the Gentile nations.

After these three judgements, Jesus will elect his government and begin his 1,000-year reign. I will look at these three parables about judgements in the following three chapters.

Chapter 4

Israel are the 10 Virgins

Then shall the kingdom of heaven be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise,

Israel are the 10 Virgins

and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom comes; go out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour when the Son of man will come.

Matthew 25:1-13

This parable is about the situation of the kingdom of heaven when Jesus returns. He says, 'then the kingdom will be like'. These three parables are about the first things Jesus will do before he begins his reign on this earth and

sets up his government to rule the nations for 1,000 years.

Almost all the people who teach on this parable believe that the Ten Virgins are the Church, but they have seriously misinterpreted it. In the context of Jesus' dialogue, when he gives this parable, the virgins can only represent Israel.

However, I do agree with all those who have interpreted this parable, that it is about the marriage of Christ and his Bride. ^{Footnote 1}

Not the Church

Before I address all the symbolism, the simple fact that these virgins were invited to a marriage shows clearly they couldn't be the bride. Brides are not invited to meet the bridegroom; the bridegroom comes for his bride. In context, this event happens after Jesus returns (meaning the dead in Christ have risen with their new bodies). These virgins must be the guests and not the bride. If the whole church are the bride of Christ, as many think, then surely Jesus would not come for half of his bride?

At any wedding, there are two types of people invited; relatives, and close friends. For Jesus, these two categories would be:

1. His relatives – Israel, his own flesh and blood of the seed of Abraham.

2. His close friends – those who are not the bride but close to him.

When he was on earth Jesus said the disciples were his friends, and the criteria for being so was that they were obedient to keep his commandments.

You are my friends, if you do whatsoever I command you. Henceforth I call you not servants; for the servant doesn't know what his lord does: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

John 15:14-15

If the bride is going to rise to meet Jesus in the air then when he returns, he will bring his bride with him to the marriage feast, and the virgins must be of those who are invited to the marriage supper. Those of Israel and the Church who are not in the first resurrection. The next parable, the talents, is about the church and stewardship but this parable addresses Israel when Jesus returns to collect his bride for his marriage feast.

Israel are the 10 Virgins

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb.** And he said unto me, These are the true sayings of God.

Revelation 19:6-9

Let me take you through the keywords and symbolism of this parable before I come to my conclusion as to what the parable is all about.

Number Ten

The first keyword for me is the number ten. Why ten virgins and not seven, or 12, or some other number of significance? From my Bible studies, the number ten never represents the Church. 12 would represent the Church, or Israel, for we are built upon the prophets and apostles which number 24.

Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and

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of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief.

Ephesians 2:19-20

I believe ten in the bible represents the flesh or carnal part as against the spiritual or remnant part.

Some examples.

Israel were 12 tribes but ten rebelled and Israel was divided into two nations. One nation where the messiah would come from, Judah, (two tribes) and the rebellious remainder, Israel (ten tribes).

It was Joseph's ten brothers who went to buy corn in Egypt. Those who had put him down the pit and sold him into Egypt.

And Joseph's ten brethren went down to buy corn in Egypt.

Genesis 42:3

Those of the flesh will always persecute those of the spirit.

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But as then he that was born after the flesh persecuted him that was born after the Spirit, even so, it is now.

Galatians 4:29

God gave Moses ten Commandments to those who would come under the law.

Out of the 12 spies sent to the land of Canaan two of them were allowed into the promised land and ten died in the wilderness because of their unbelief and rebellion.

At this present time in history those of Israel who accept Jesus as their Messiah become the bride of Christ. They represent the spiritual part of Israel. As Paul says in Ephesians; Israel and Gentiles are now one in Christ, united as one new man. The whole of Ephesians, chapter 2, explains this but here are a few pertinent verses.

But now in Christ Jesus, you who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so

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making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Ephesians 2:13-16

Those of Israel who are still under the law and keep it by faith are the wife of God according to the Old Testament.

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although **I was a husband unto them**, says the LORD:

Jeremiah 31:32

For your Maker is **your husband**; the LORD of hosts is his name; and your Redeemer the Holy One of Israel. The God of the whole earth shall he be called.

Isaiah 54:5

My understanding is that 12 represents Israel. ten represents the carnal part of Israel with the spiritual part taken out—those who have accepted Christ as their saviour and as the Son of God.

Ten Virgins

The next keyword is 'virgins', and this can be misleading because the bible often uses this word to mean more than a woman who has never had a sexual relationship with a man. In our modern vocabulary, we also use it as an expression of things that are pure or uncontaminated when we say 'virgin snow' or 'virgin olive oil'.

However, the bible also uses it when Israel was not pure but chosen when they were a virgin. At the time of this prophecy below Israel had played the whore, as God put it, so they were far from being a virginal.

This is the word that the LORD has spoken concerning him; **The virgin the daughter of Zion** has despised you, and laughed you to scorn; the daughter of Jerusalem has shaken her head at you.

2 Kings 19:21

And he said, You shall no more rejoice, O you oppressed **virgin, daughter of Zidon**: arise, pass over to Chittim; there also shall you have no rest.

Isaiah 23:12

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Set up waymarks, make high heaps: set your heart toward the highway, even the way which you went: turn again, **O virgin of Israel**, turn again to these cities.

Jeremiah 31:21

The Lord has trodden under foot all my mighty men in the midst of me: he has called an assembly against me to crush my young men: the Lord has trodden **the virgin, the daughter of Judah**, as in a wine press.

Lamentations 1:15

Amazingly, God also called Egypt and Babylon virgins on occasions. Here are a couple of scriptures.

Come down, and sit in the dust, **O virgin daughter of Babylon**, sit on the ground: there is no throne, O daughter of the Chaldeans: for you shall no more be called tender and delicate. Take the millstones, and grind meal: uncover your locks, make bare the leg, uncover the thigh, pass over the rivers. Your nakedness shall be uncovered, yes, your shame shall be seen: I will take vengeance, and I will not meet you as a man.

Isaiah 47:1-3

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For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts has a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, **O virgin, the daughter of Egypt:** in vain you shall use many medicines; for you shall not be cured.

Jeremiah 46:10-11

I believe the ten virgins are those who are of physical Israel who have not accepted Christ and are still under the Old Covenant when Jesus returns with his bride.

The next keywords to look at are 'wise and foolish'.

How does the bible contrast a wise man with a foolish man? The bible will interpret itself and the parable of the house on the sand and the house on the rock will clearly define for us how God sees wisdom and foolishness. For one man was wise and the other foolish. Jesus tells us what makes a man wise or turns a man into a fool.

Wise or Foolish?

Here is the parable at the end of Jesus' Sermon on the Mount. It is the conclusion to his teaching and cannot be taken out of context to illustrate anything else without perverting the true meaning.

Therefore **whosoever hears these sayings of mine, and does them**, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it did not fall: for it was founded upon a rock. **and everyone that hears these sayings of mine, and doesn't do them**, shall be like a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 7:24-28

It is clear that both men heard the instructions in the Sermon so they both had knowledge. One applied the knowledge and acted upon it and became wise, and the other man ignored the knowledge and became a fool.

We see that a wise man is one that applies and acts upon his knowledge, and **a fool is not someone who is ignorant or stupid**, but rather a man with knowledge who refuses to act upon it.

To put this definition into the parable of the virgins we can say that all of Israel as I have described, being the ten, have knowledge but only half of them applied it and were wise. Those who would not apply the knowledge became fools.

All those of Israel today, who call themselves Believers in God have knowledge of the Torah and the prophets. They know the law of Moses and its precepts but information and knowledge are never enough and without obedience to what is known makes a man a fool for it becomes disobedience and rebellion.

They all had lamps

This brings us nicely to our next word of significance, 'Lamps'. These virgins all carried lamps so what does a lamp represent in the bible? Lamps speaks of the word of God that gives us light.

Your word is a lamp unto my feet, and a light unto my path.

Psalms 119:105

For **the commandment is a lamp**; and the law is light; and reproofs of instruction are the way of life:

Proverbs 6:23

Oil for the Lamps

The next key word is very important to this parable because it made the difference to whether the virgins were allowed into the wedding or were locked out. This differentiated the wise from the foolish. We need to see what the oil represents in this parable.

This was not anointing oil, it was for light. The Holy Ghost is the one that leads us into all truth, the one that exposes the dark corners of our hearts to convince us of sin, righteousness, and judgement. So in this instance the oil is not the power of God as manifested in the Gifts of the Spirit, or the anointing for our calling and service. This is for revelation on the word – the oil in the lamps. Without oil, a lamp is of no use except as an ornament. We need revelation on the word or

we will just have the dead letter. Without revelation on the word God speaks it is as dead as a Dodo. The word, instead of imparting light and life, will deaden a man towards the revelation of the real God.

Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, he shall speak that: and he will show you things to come.

John 16:13

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:8

Who also has made us able ministers of the new testament; not of the letter, but of the spirit: **for the letter kills, but the spirit gives life.**

2 Corinthians 3:6

Who is the Bridegroom?

The next important word to look at in this parable is 'Bridegroom'. We need to establish who the bridegroom is?

The Bridegroom has to be Christ and I think all those who have studied this parable will agree on this point. John the Baptist actually called Jesus the Bridegroom.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but your disciples don't fast? And Jesus said unto them, Can the children of the bride chamber mourn, **as long as the bridegroom is with them?** But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Matthew 9:14-15

Notice in the scripture John calls himself a friend of the Bridegroom, not the bride. He would be one of the guests invited to the marriage feast.

You yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that has the bride is the bridegroom: **but the friend of the bridegroom**, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.

John 3:28-30

It was Midnight!

The next important word to me is 'midnight'.

Why does Jesus say it was midnight when the cry came? There are only 13 mentions of midnight in the bible. Here are the ones that will give us a clue to what it symbolises.

It was at midnight that God's last judgement came on Egypt. This caused Pharaoh to release the Children of Israel from their slavery.

And it came to pass, that **at midnight** the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

Exodus 12:29

It was at midnight that Boaz realised that a woman (Ruth) was laid at his feet.

And it came to pass **at midnight**, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

Ruth 3:8

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When the women were arguing over the dead and alive children that King Solomon was asked to arbitrate over, one of them claimed it was midnight when she was robbed of her child.

And she arose **at midnight**, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

1 Kings 3:20

Job used that word when alluding to the coming of Jesus on that Great Day of the Lord, and Jesus also said it could be at midnight.

In a moment shall they die, and the people shall be troubled **at midnight**, and pass away: and the mighty shall be taken away without hand.

Job 34:20

Watch therefore: for you don't know when the master of the house will come, at even, or **at midnight**, or at the cock crowing, or in the morning:

Mark 13:35

It was midnight when Paul and Silas sang praises in the prison and an earthquake happened.

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And **at midnight** Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Acts 16:25

When we look at these references it seems to me that midnight represents the 'moment of truth' or the 'time of decision before the irreversible change or imminent judgement'.

So for these ten virgins when the cry went up at midnight there was no time for change, the judgement was immediate and irreversible. It was inevitable that five would go into the feast and five would miss it altogether.

Whose marriage?

The last word to look at is 'the marriage', for this is what the parable is all about. The Virgins were going to meet the bridegroom at his wedding. Again, I think all who study this parable will agree that the marriage is of Christ and his bride.

The marriage of Christ and his bride is prophesied right from the garden of Eden with Adam and Eve. Adam was put to sleep so that his bride could come from his body and be

presented to him. She was part of his body until she was taken out of his side and formed to be his bride. ^{Footnote 2}

Wherefore, my brethren, you also are become dead to the law by the body of Christ; **that you should be married** to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Romans 7:4

For I am jealous over you with godly jealousy: for **I have espoused you to one husband**, that I may present you as a chaste virgin to Christ.

2 Corinthians 11:2

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared **as a bride adorned for her husband.**

Revelation 21:2

The book of revelation tells us that after the judgement of the Great Whore, Babylon, Jesus will come in great power and glory to reign on this earth. There is great rejoicing for the marriage of Christ and his Bride is about to take place. The

passage below also says blessed are those called to the marriage (the guests). I believe these are the ten virgins.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia: for the Lord God omnipotent reigns. Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife has made herself ready.** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said to me, Write, **Blessed are they which are called unto the marriage supper of the Lamb.** And he said unto me, These are the true sayings of God.

Revelation 19:6-9

The last phrase to look at is '...they all slumbered and slept'. It was not just the foolish virgins that slept for it says all ten virgins slept. This is another reason the virgins cannot be the bride because the bride would not be sleeping just before the wedding. The wedding is obviously after the first resurrection when the bride meets Jesus in the air.

It does, however, fit perfectly with Israel because we know that God has given them the spirit of slumber at this present time in history.

What then? Israel has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded (according as it is written, **God has given them the spirit of slumber**, eyes that they should not see, and ears that they should not hear;) unto this day.

Romans 11:7-8

God has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

John 12:40

I have looked at all the keywords in the parable so it should interpret itself. This is my conclusion

Israel has been given the spirit of slumber, according to Paul, and only a remnant has accepted Jesus as Messiah. Those who have accepted Jesus as Saviour become the bride of Christ and are no longer the wife of God. They have a new marriage contract in blood, given at the communion meal. (Represented by the number two.)^{Footnote 3}.

Two Classes

The remainder of Israel represented by the number ten, is of two classes. Those who keep the law by faith and those who know their history but do not keep the law. They have knowledge – the lamp, but have no revelation on it for the oil has run out while they have been sleeping. When the cry comes they are all invited to the marriage feast. Those who have not lost the revelation go into the feast but those without revelation have to go away and get the oil – revelation on the word of the law – and this takes time which they do not have. They study the law and understand and desire to be at the wedding feast, but are too late because the marriage has started and they are shut out. Notice the foolish virgins are not punished, they are not damned or reprimanded in any way, they just miss the marriage. Jesus ends this parable with a warning.

Watch therefore, for you know neither the day nor
the hour when the Son of man will come.

Matthew 25:1-13

He is not talking to the Church, he is speaking to Israel for he says, 'you do not know when the

Son of man will come'. The phrase 'Son of man' is referring to the Messiah, the anointed, the Christ. The one who would restore Israel. To those who have the revelation that he is more than 'The Christ', he is the Son of God.

Footnote 1

The epistles do not refer to the church as the bride of Christ but as the body. We cannot be the body of the bridegroom which is the man and also the bride which is female. This is because we are at this time part of the bridegroom – we are the physical body of Christ on this earth. However, when we are translated into spiritual bodies we can be united to Christ in matrimony and, at the so-called 'Rapture', we become the bride of Christ. I trust this explains why we are not at this present time the bride, we are only engaged or espoused, as Paul puts it in the following verse:

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.'

2 Corinthians 11:2

Footnote 2

I have written seven volumes entitled 'Israel, the Church, and the Kingdom of God', where I show that God's plan is for us to end up as a family on the new earth. God will have restored his wife, and his son will have his bride, and we will all live happily ever after.

You can order the books from the Barratt Ministries website **www.barattministries.org.uk** or from **Amazon** as a paperback or Kindle download.

Footnote 3

This is the meal of the Bride. I have written a whole book on the Breaking of Bread. It is part of the Early Church series and is available from the Barratt Ministries website **www.barattministries.org.uk** or from **Amazon** as a paperback or Kindle download.

Chapter 5

The Talents

Strawed: to throw the grain a considerable distance, or up into the air, so that it may be separated from the chaff.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another

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one; to every **man according to his several abilities**; and straight away took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and dug in the earth, and hid his lord's money. After a long time the lord of those servants comes, and reckoned with them. And so he that had received five talents came and brought other five talents, saying, Lord, you delivered unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord. He also that had received two talents came and said, Lord, you delivered unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord. Then he which had received the one talent came and said, Lord, I know you that you are a hard man, reaping where you have not sown, and gathering where you have not strawed: and I was afraid, and went and

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hid your talent in the earth. Here is what is yours. His lord answered and said unto him, You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strawed: you ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which has ten talents. For unto every one that has shall be given, and he shall have abundance: but from him that has not shall be taken away even that which he has. And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

This is the second parable that Jesus gave to his disciple in answer to the three questions they asked him in Matthew 24:3.

- 1. When will these things be?**
- 2. What is the sign of your coming?**
- 3. When is the end of the world?**

We have already established that the three parables are about the Kingdom after Jesus returns to earth to judge. I have shown that the first parable is about Israel. This second one is about

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the Church, for it talks of a man leaving stewards to look after his affairs and travelling to a country far away with the intent to return.

The Son of Man is Jesus

In the same discourse in Mark's Gospel Jesus confirms that he is the one who goes away and gives authority to his servants

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch therefore, for you don't know when the master of the house will come, at even, or at midnight, or at the cock-crowing, or in the morning:

Mark 13:34-35

I believe that all who study this parable have come to the same conclusion that the man who left his servants accountable for his goods was Jesus and that the servants are those who have accepted him as Saviour; his servants. The apostles, when starting their letters to the churches describe themselves as servants. Here are a few examples.

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Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Romans 1:1

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious...

2 Peter 1:1

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Jude 1:1

Those who belong to Jesus are his servants so the parable applies to individuals not the church as a body.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servant's things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Revelation 1:1

The stewardship was to look after talents, so I need to explain what a talent was for we do not use this currency or weight in our cultures today.

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A talent was a weight of gold, silver, or metal, and it was round in shape. The word 'talent' literally means 'round'. A round loaf of bread was called a round. We use this term in the UK when we ask for two rounds of toast.

Gold or silver, because of its value, was used as currency in bible days. It was the largest amount of any currency in the Old and New Testaments. To show the value at today's rates we would need to discover what it was in bible days which in silver was equivalent to 6,000 denari, where 1 denarius was worth a full day's wages. The average wage for a day's work in the UK is over £100 so a talent today would be worth over £600,000 – a vast sum of money.

The weight of gold that came to Solomon in one year was 666 talents of gold, not silver, which has a much higher value. So it must have been billions of pounds Stirling. We are talking of vast amounts of wealth when we talk about talents.

Now the weight of gold that came to Solomon
in one year was six hundred threescore and six
talents of gold,

1 Kings 10:14

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Price for the Destruction of all Jews

Haman in the days of Esther the queen offered 10,000 talents for the destruction of the Jews in Babylon.

If it pleases the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

Esther 3:9

Jesus also used talents in an illustration of unforgivingness. A massive debt to forgive.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents

Matthew 18:24

In bible days the word talent was not used as an illustration of which natural aptitude or abilities a person possessed, and so we can dismiss the natural 'talents' we were born with. In context, we have to apply it to talents received after we become servants of God. This is the time we accepted Christ as our

Saviour and began to follow him. We were not his servants before this time.

In this parable, the talents were given to the three men so we can say that the talents represent that which has been given to us by Christ and not something we have ourselves. We can also say that it was given to us to make a profit and not to store or keep as a gift. The men were expected to make an increase in what was given them; in other words to be fruitful.

The talents cannot represent money for we are not given vast amounts of money when we become servants of Christ. In fact, the talent cannot represent anything physical for the same reason.

Discrimination

What is interesting about this parable is that the three men were all given differing amounts, which to most Christians would seem unfair and discriminatory. However, if we look closely at the words of Jesus we see it was completely fair because it says he gave **according to their several abilities**. In other words, he gave them what he knew they could increase in value and not be a burden to them. The master was kind and

considerate and love always discriminates because it cannot treat everyone equal. There is no equality in love.

He is Coming Back for Us!

The master returns from a far country and this is surely Jesus returning back to earth to set up his kingdom. Jesus, in his last words to the disciples in the upper room, after the Passover and the first communion meal says:

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.** And if I go and prepare a place for you, **I will come again**, and receive you unto myself; that where I am, there you may be also.

John 16:2-3

Now comes the day of reckoning for the servants. The three servants now face their master to account for how they have traded and the profit they have accrued. For us, this must be when we have to face our master at the judgement seat of Christ. Paul warns us about this so we have no excuse.

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Why Believers think that when we die we will go to heaven and ever be with the Lord without having to give an account when Jesus comes for how we have lived as Believers, and for our fruitfulness, is beyond me. I can only suppose it is because they listen to preachers who tickle their ears with sermons they want to hear and who do not face them with this truth.

No Excuses Please

There are no excuses because all Believers have read the New Testament and know this parable. How on earth can they think it does not apply to them?

Paul makes it very clear that we will all have a day of reckoning.

But why do you judge your brother? Or why do you set at nought your brother? For **we shall all stand before the judgment seat of Christ.**

Romans 14:10

For **we must all appear before the judgment seat of Christ;** that everyone may receive the things

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done in his body, according to that he has done,
whether it be good or bad.

2 Corinthians 5:10

Three Servants

Let me discuss what happened to these three servants.

The first servant was given five talents and he invested and returned another five talents, so he earned 100% profit for his master on the amount he was given.

The second servant was given two talents and he returned four talents so he also earned 100% of what he was given. We can see how wise the master was in giving them different amounts according to their abilities. The third servant was given one talent so it is obvious he was able to return 100% profit and return two talents to the master, but he failed and only returned the one he had been given.

I now want to look at the rewards and punishments of the three servants, for herein lies the understanding of the parable.

The first servant, when he returned 100% profit the master told him:

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Well done, good and **faithful servant**: you have been faithful over a few things, I will make you ruler over many things: enter into the joy of your lord.

Matthew 25:21

He was praised for doing a good job and the Master called it faithfulness. This is interesting because Jesus put this question to his disciples:

I tell you that he will avenge them speedily. Nevertheless, when the Son of man comes, **shall he find faith on the earth?**

Luke 18:8

This is what Jesus will be looking for when we stand before him at his judgement seat. He will not ask how many 'Souls' we have won, or how many times we have prophesied or done miracles. He wants to know if we have been faithful, for we have all been given a measure of faith and not the same amount, but we all have to produce 100% of what we have been given—what a challenge!

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly,

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according as **God has dealt to every man the measure of faith.**

Romans 12:3

As well as the recommendation the first servant was rewarded. He was made ruler over many things and was told to 'enter the joy of the Lord'. Surely this means that he qualified to reign with Christ. In another parable about stewardship, the Master said, 'Be over ten cities'.

The Five Talent Man

The second servant produced a profit for his master and was commended and promised the same rewards, even though he did not bring as many talents, but the secret is he brought exactly the same profit to his master, 100%, and this is the key. We must all produce 100% of what God has put in us and we will get the same recommendations and rewards.

The One Talent Man

The third servant bought his one talent back to the master but there was no profit or fruitfulness in

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this man. He just returned what he had been given. You would think the master would be pleased that he did not lose the talent he had been given, but he was angry because he knew that this servant was capable of 100% profit. He had already assessed him before he gave him the talent. He did not say he was sorry that the servant couldn't bring profit but 'you did your best'. Our best is never enough for God if we are not fruitful and do not bring an increase from what is given us.

The master called him wicked and slothful. This is serious for it means that God considers us wicked if we do not bring increase.

The master said to this 'one talent' servant that he had no excuse because he knew he would have to give an account, and he should have given it to someone who could get some interest on the talent.

And I was afraid, and went and hid your talent in the earth: here is what is yours. His lord answered and said unto him, You wicked and slothful servant, you knew that I reap where I have not sowed, and gather where I have not strawed. You ought therefore to have put my money to the exchangers, and then at my coming **I should have received my own with usury.**

Matthew 25:25-27

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Allow me to give you, the reader, some advice. If you are afraid to produce a profit on what you have been given then invest in a person who knows how to bring an increase. If you cannot go on the mission field yourself then support someone who will go and you will receive a reward rather than punishment and condemnation. Support those in ministry and you will inherit their reward. Jesus said that even a cup of cold water given to a humble servant will be rewarded, and if you receive a prophet you will be rewarded.

He that receives a prophet in the name of a prophet **shall receive a prophet's reward**; and he that receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, **he shall in no wise lose his reward**.

.Matthew 10:41-42

The Cost of Failure

Not only was the master disappointed, but he also punished him and cast him out of his kingdom

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to utter remorse (wailing and gnashing of teeth). Jesus describes it as being in outer darkness. This is not the lake of fire but outside the kingdom. It means they will not reign with Christ, but more that, they will not even be in the kingdom and will have to wait for the Great White Throne Judgement. Their names will be in the book of life for they were servants of Christ but they will miss the millennial reign of Christ and will have utter remorse.

Jesus mentions this in other parables and discourses. Here are a couple of scriptures. Again it does not mention the lake of fire but of punishment or banishment from the Kingdom.

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. **But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

Matthew 8:11-12

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how did

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you come in here not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. **For many are called, but few are chosen.**

Matthew 22:11-14

What is outer darkness if it is not the lake of fire? It is the opposite of the joy of the Lord. It is a darkness that can be felt, blindness to spiritual things, and utter remorse.

Those who were fruitful and brought profit were rewarded in three ways.

1. They received praise, 'Well done good and faithful'.

2. They received more responsibility, I'll make you ruler over many things.

3. And they were blessed, 'Enter into the joy of the Lord'.

Surely this indicated that they will reign and rule with Christ in his Kingdom.

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The servant who was unfruitful was punished in three ways and all are exactly the opposite of the fruitful servants.

1. He was reprimanded, 'You wicked and slothful servant'.

2. He lost the kingdom, 'Cast him into outer darkness'.

3. He was destined to be in anguish and remorse, 'Wailing and gashing of teeth'.

The unfruitful servant lost even the talent he was given. The master told his servants to take it from him and give it to the man who had ten talents.

Jesus, when explaining why he spoke in parables, said this:

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever has, to him shall be given, and he shall have more abundance: but whosoever has not, from him shall be taken away even that he has.

Matthew 13:11-12

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It seems to be a divine law that if you are fruitful and bring increase you are given more, and if you don't bring increase you are cut off and lose even what you have been given.

Pruning the Vine

Jesus talks about this in the upper room with his 11 disciples and told them that the purpose he chose them was to bear fruit. He said if they did not produce fruit they would be cut off from the vine. Those who bear fruit are pruned to bear more fruit, and those that do not bear fruit are cast off.

Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit.

John 15:2

When Jesus comes in great power and glory to set up his kingdom there will be a great divide at his judgement seat between those who will be in the kingdom and those who will not. It is very serious, and even if you do not agree with all my interpretations I would ask you to

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consider the fact that we will all have to give an account for how we have lived as Believers, not for Salvation, but to see if we will be in the coming kingdom.

Children Cannot Reign

It is obvious to me that children cannot take responsibility and reign in any government and so it is in the Kingdom of Christ. Unless a person grows into maturity, they will not reign with Christ and will have to wait for the Great White Throne Judgement when they will be saved as by fire. Wood, hay, and stubble will not qualify for the Kingdom. We have to be mature in the character of Christ that was deposited in us when we first believed.

My little children, of whom I travail in birth again
until Christ be formed in you,

Galatians 4:19

For whom he did foreknow, he also did predestinate
to be conformed to the image of his Son, that he
might be the firstborn among many brethren.

Romans 8:29

Lost Inheritance

Please take this parable of the talents seriously because your inheritance may be lost if you do not bring an increase of what you have been given.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

I Corinthians 3:12-15

chapter 6

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Behold, the name of the LORD comes from far,
burning with his anger, and the burden thereof
is heavy: his lips are full of indignation, and his
tongue as a devouring fire: and his breath, as an

overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

Isaiah 30:27-28

In previous chapters I have looked at Jesus's answers to the three questions the disciples asked him in Matthew 24.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of your coming, and of the end of the world?

Matthew 24:3

He answers the three questions and ends by telling them he will return at a time they do not expect. He then gives more revelation of events beyond what they asked for. When he returns the kingdoms of this world will end, and the new 1,000-year Kingdom will start. Jesus then goes on to talk about his judgement of those on the earth. He starts by saying, "Then shall the kingdom of heaven be likened". In other words, this is what the kingdom will be like when I return again. Just as any dictator

would do his first act will be to set up his Kingdom structures and administrations. He will judge who is qualified to reign with him and who will not. He will depose the opposition and set up a new government. I will look at this new government in a subsequent chapter. This chapter is about judging the nations to see who will be allowed to remain in this new kingdom and beyond. After he has reigned Jesus will hand the kingdom back to God for all eternity and again come under his father's authority.

For he must reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death. For he has put all things under his feet. But when he said all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1 Corinthians 15:25-28

The first judgement will be of Israel for they were called first, and Jesus shows that not all physical Israel will attend the marriage to his

bride – the parable of the virgins. The next to be judged are his church and I have covered this in the parable of the Talents. Jesus, again, is showing what the kingdom is like when he returns for he says:

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Matthew 25:14

Who will Reign with Christ?

Then Jesus told the disciples how he will judge the nations of this world and the criteria for them to remain on this earth through his 1,000-year reign or be banished forever and cease to exist in his reign or indeed throughout eternity. This is the passage we are looking at.

When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats: and he shall set the sheep on his

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right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in: naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me.

Then shall the righteous answer him, saying, Lord, when did we see you hungry and fed you? or thirsty, and gave you drink? When did we see you a stranger, and took you in? or naked, and clothed you? Or when did we see you sick, or in prison, and came unto you? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and you gave me no meat: I was thirsty, and you gave me no drink: I was a stranger, and you didn't take me not in: naked, and you didn't clothe me: sick, and in prison, and you didn't visit me. Then shall they also answer him, saying,

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Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto you?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as you did it not to one of the least of these, you did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 25:31-46

It is interesting that Jesus did not say 'the kingdom is like', and then give a parable. He was telling the disciples, and us, what will happen literally so we do not need revelation, or to speculate as to who he is judging, as we do with the Virgins or Talents. This is an explanation of events that will happen on his return. Jesus says:

When the Son of man shall come in his glory, and all the holy angels with him, **then he shall sit upon the throne of his glory:**

Matthew 25:31

Judgement first begins at the house of God. The Church has been judged on its stewardship (The Talents).

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For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God? And if the righteous are scarcely saved, where shall the ungodly and the sinner appear?

1 Peter 4:17-18

Now the judgement moves to nations of the world that exist at the time of his return.

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats:

Matthew 25:32

Whole Nations

This is not a personal judgement. It is whole nations that Jesus will judge. Of course, individuals can be saved from any nation or culture, but this judgement is to decide which nations will be allowed to remain in the millennial reign and on the new earth for eternity. I do not think many Believers realise that in eternity there will be nations but I will quote the scripture to confirm this fact later in the chapter.

Jesus will separate all nations as a shepherd would separate sheep from goats. To those who are separated as sheep he says:

Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Matthew 25:34

What About the Goats?

What a wonderful and encouraging word to those nations who will inherit the kingdom. To those separated as goats he says:

Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels.

Matthew 25:41

This is serious, for the everlasting fire is damnation for eternity. What are the criteria for inheriting the kingdom or damnation? It is how they treated Jesus' brethren.

When they fed his brethren, and visited them in prison, and clothed them when they were naked. He is saying that if a nation did this then they

did it to him and if the nations didn't do these things then they left Christ naked, and cold, and in prison.

For I was hungry and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in: naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me.

Matthew 25:36

Israel After the Flesh

The key to this is for us to understand who are Christ's brothers? It is not difficult to determine if we consider it. Israel is Christ's brother after the flesh. Jesus was born of the seed of David of the tribe of Judah so all of Israel are his brothers. Jesus was born a son of God after the spirit but he was born the son of David after the flesh.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh**, he would raise up Christ to sit on his throne;

Acts 2:30

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Concerning his Son Jesus Christ our Lord, which was made of the seed of David **according to the flesh;**

Romans 1:3

But, there is another category that is called brethren – the church.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be **the firstborn among many brethren.**

Romans 8:29

For both he that sanctifies and they who are sanctified are all of one: for which cause **he is not ashamed to call them brethren.**

Hebrews 2:11

These sheep nations did not realise they were looking after, protecting, and feeding Christ's brothers, but Jesus will say:

Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

Matthew 25:41

The nations that did not look after Jesus's brethren were not aware either, but ignorance is no plea in the law and Jesus will say to them:

Verily I say unto you, Inasmuch as you didn't do it to one of the least of these my brethren, you didn't do it to me.

Matthew 25:45

And Jesus will pronounce his judgement to these nations. The righteous into life eternal, and the unrighteous nations to everlasting punishment, which I have shown is eternal damnation.

And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 25:46

God is a jealous God. Whoever touches, or ill-treats, his chosen even out of ignorance God will avenge himself when he sends his son to judge the nations. Remember Jesus is to rule the nations with a 'rod of iron'. This can never be construed as a reign of grace for those who are being ruled.

It would take a whole volume to look at the scriptures that damn nations when Jesus returns so

I will just show one of them, Edom, which is Esau, Jacob's brother, for there will be no excuse for how Esau treated his brother.

The modern Jews claim they are not from the seed of Jacob but Esau. The Jewish encyclopedia of 1925 (Vol. 5, page 41) states this clearly. 'Modern Jewry is Edom'. They are trying to get the inheritance they despised and sold for a mess of pottage. They will build the temple in Jerusalem for their king – antichrist. This is the Zionist agenda.

Amalek and Esau

Amalek was from the seed of Esau and Edom will not be allowed into the millennial kingdom because they were the enemies of Israel.

Thus says the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

1 Samuel 15:2-3

The false prophet Baalim also cursed and prophesied the damnation of this nation.

And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; **but his latter end shall be that he perish for ever.**

Numbers 24:20

Here are a few scriptures to show that Edom will not be in the millennial reign or eternity because they did not help their brother.

And Edom said unto him, You shall not pass by me, lest I come out against you with the sword.

....And he said, You shall not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

From Numbers 20:18-21

Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

Psalms 137:7

Who is this that comes from Edom, **with dyed garments from Bozrah**? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Why are you red in your apparel, and your garments like him that treads in the wine fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore my own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in my anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Isaiah 63:1-6

Therefore thus says the Lord GOD; I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

Ezekiel 25:13

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And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my anger and according to my fury; and **they shall know my vengeance, says the Lord GOD.**

Ezekiel 25:14

Shall I not in that day, says the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And your mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter. **For your violence against your brother Jacob shame shall cover you, and you shall be cut off for ever.**

Obadiah 1:8-10

Those nations that looked after Israel and the disciples of Christ will be allowed to be nations in the millennial reign, and those who mistreated Israel and the church will be banished forever.

There are eternal consequences for how the nations of this world treat God's own people. The nations that survive the Kingdom for 1,000 years will be nations on the new earth throughout eternity. Here are the scriptures to confirm this.

Revelation 20 shows that God will dwell with us on the new earth and not that we will dwell with him in heaven for eternity. Logic should make this plain for if God makes a new earth it would not make sense if everyone was in heaven.

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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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.**

Revelation 20:1-3

John is then shown New Jerusalem, which is the bride of Christ. The nations that are saved have access to the city so they can not be the bride of Christ, but those who are saved from many nations. The nations will keep their identity throughout eternity.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did

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lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defiles neither whatsoever works abomination, or makes a lie: but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: **and the leaves of the tree were for the healing of the nations.**

Revelation 21:23-22:2

The nations that did not look after Israel or the church will be damned. You may wonder how a nation's identity can be thrown into the lake of fire, but when you realise that the bible says that death and hell will also be thrown into this damnation it is more understandable.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **And death and hell were cast into the lake of fire.** This is the second death.

Revelation 20:12-14

Of course people from these banned nations who accept Christ will be saved, but this is not a personal judgement for if it was then salvation would be by works and not grace. They will however, stand at the Great White Throne as individual people. Individuals, not nations, are in the book of life.

Conclusion

We have now looked at the answer to the three questions the disciples asked Jesus and we can see the three categories Jesus will judge prior to his reign on earth. In the next chapter, I want to look at

another parable that is clearly about the Judgement seat of Christ for rewards or punishments. The Parable of the Pounds.

chapter 7

Parable of the Pounds

Pound: In the Old Testament, a weight of 300 shekels. In the New Testament, a weight and sum of money equal to 100 drachmae, one talent was 100 pounds, a pound equalled 10 1/3 oz. (300 gm).

This parable of the pounds seems similar to the parable of the Talents at first glance, but on closer examination, I feel there are too many differences to believe they are both saying the same things but in another way. Jesus told this parable when he heard what Zacchaeus said after he had repented.

Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I will restore him fourfold. And Jesus said to him, This day is salvation come to this house, for so much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

Luke 19:8-10

In most of the parables Jesus told we do not know his motive for telling them, but we are in no doubt about this one for the scripture tells us there were two reasons for telling this parable.

- 1.** Because Jesus was near to Jerusalem and;
- 2.** Because they thought the kingdom of God would start immediately.

Parable of the Pounds

And as they heard these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the kingdom of God should immediately appear.

Luke 19:11

After this parable, Jesus ascended to Jerusalem and told the disciples to find the donkey upon which he would ride into Jerusalem.

And when he had spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come near to Bethphage and Bethany, at the mount called the Mount of Olives, he sent two of his disciples, Saying, Go into the village over against you; in the which at your entering you shall find a colt tied, whereon yet never man sat: loose him, and bring him here. And if any man asks you, Why do you loose him? This is what you shall you say unto him, because the Lord has need of him.

Luke 19:28-31

Jesus knew that they wanted to make him king and free them from the iron yoke of Rome and restore the kingdom to Israel. At the beginning of

his ministry, he had to get away from them after he had fed the multitude in the wilderness.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore, perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

John 6:14-14

Make Him King Now!

Now it would be repeated at the end of his ministry just before they would turn against him and crucify him when he did not accept this offer.

And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest.

Like 19:37-39

Parable of the Pounds

This is a similar message to the angels at the birth of Jesus when they sang glory to God in the highest and on earth peace, and goodwill to men. They were prophesying the second coming of Jesus as Prince of Peace. He would have to die on a cruel cross at the end of his first coming to this earth

Jesus knew they would reject him and crucify him and so he wept over Jerusalem before he entered it.

And when he was come near, he beheld the city, and wept over it, Saying, If you had known, even you, at least in this your day, the things which belong unto your peace! But now they are hid from your eyes. For the days shall come upon you, that your enemies shall cast a trench about you, and compass you round, and keep you in on every side, And shall lay you even with the ground, and your children within you and they shall not leave in you one stone upon another; **because you knew not the time of your visitation.**

Luke 19 41-44

This was the background to the parable we are looking at and the reason he told the parable. He knew he was leaving them and Jerusalem would

Parable of the Pounds

be raised to the ground, and he would not return until 2000 years had passed. At his second coming they will 'look on him whom they have pierced' and accept him with deep repentance.

This then is the parable:

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 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. Then came the first, saying, Lord, your pound has gained ten pounds. And he said unto him, Well, you good servant: because you have been faithful in a very little, have authority over ten cities. And the second came, saying, Lord, your pound has gained five pounds. And he said likewise to him, Be also over five cities. And another came, saying, Lord, behold, here is your pound, which I have kept laid up in a napkin: for I feared

Parable of the Pounds

you, because you are an austere man: you take up that which you lay not down, and reap that you did not sow. And he said to him, Out of your own mouth will I judge you, you wicked servant. You knew that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Why did you not give my money into the bank, that at my coming I might have required my own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that has ten pounds. (And they said unto him, Lord, he has ten pounds.) For I say unto you, That unto every one which has shall be given; and from him that has not, even that he has shall be taken away from him. But those my enemies, which would not that I should reign over them, bring hither, and slay them before me.

Luke 19:12-27

Stewardship

The nobleman told his servants to occupy till he returned. They were to look after his affairs for him and obtain interest by trading what he had given them. This parable is about stewardship over God's people. We need to ask why he called

Parable of the Pounds

ten servants to rule over his people? I have shown in the parable of the virgins that the number ten represents Israel (12 tribes) without the remnant, (two tribes), but the number ten in the bible also represents a time of testing and proving and I believe this is what ten represents in this parable. The servants were being tested or proved for their ability to increase their master's pounds. Here are two scriptures to show that ten represents a time of testing or proving.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove your servants, **I beseech you, ten days**; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before you, and the countenance of the children that eat of the portion of the king's meat: and as you see, deal with your servants. So he consented to them in this matter, and proved them ten days.

Daniel 1:11-14

fear none of those things which you shall suffer: behold, the devil shall cast some of you into prison, that you may be tried; **and you shall have**

Parable of the Pounds

tribulation ten days: be faithful unto death, and I will give you a crown of life.

Revelation 2:10

All Received the Same Amount

Unlike the parable of the talents, these ten servants all received the same amount to invest, one pound each. It is the very character of God to be fruitful and he expects us to increase what we have been given. The very first commandment to Adam at the dawn of creation was to be fruitful and multiply so these servants had no excuse and neither do we. Whatever we have been given, natural or spiritual, we are expected, by God, to show an increase.

I am sure all bible students will agree that the nobleman in this parable is Jesus who has gone to prepare a place for us and to receive a kingdom and that he will bring this kingdom to earth when he returns. It is so basic to the plan of God and we confirm it every time we say the Lord's prayer 'Thy Kingdom come on earth'.

The parable of the Talents is about judgement at the Judgement Seat of Christ for accountability of the church. This parable is about the accountability

of Israel for there was no New Covenant church of Christ at the time he told this parable and, from the context, it is clearly about Israel.

Although I have stated that the parable of the virgins is about the judgement of Israel it is only to judge who will attend the marriage of Christ and his bride. This parable of the pounds is parallel to the talents for this is the judgement of Israel when he returns.

Not for the Masses

The parable is not only for those who had been given authority to rule, for those who were ruled over were judged as well for their rebellion.

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

Luke 19:14

When Jesus rose from the dead and ascended to sit at the right hand of God, Israel was given another chance to repent and be obedient for almost 40 years. This was because, until the temple and sacrifices had finished in AD70 they had the

opportunity to repent. That is why Paul and the Apostles went first to Israel before the Gentiles. James in this epistle addresses it to the 12 tribes scattered abroad.

Paul, many years after Jesus' death, said the Old covenant was ready to vanish away, proving that it had not vanished at the time he was writing his letter to Israel.

In that he said, *A new covenant, he has made the first old. Now that which decays and waxes old is **ready to vanish away.***

Hebrews 8:13

Israel did not repent at the preaching of the Apostles and in AD70 they were again scattered over the face of the earth and lost their chance to repent. The way was now complete and open to the Gentile nations (and of course individuals of Israel who accept Christ as saviour and Lord and who serve him).

Time for Judgement

When the nobleman returned with his kingdom his servants were asked to give an account. One

Parable of the Pounds

said he had gained ten pounds and another had gained five pounds and they were rewarded with authority over ten or five cities. This must be in the millennial reign of Christ for the words were similar to those who had the talents. 'Well done good and faithful'

Well, good servant: because you have been faithful in a very little, have authority over ten cities. And the second came, saying, Lord, thy pound has gained five pounds. And he said likewise to him, Be also over five cities.

Luke 19:17

A Fearful Servant

It does not tell us what all ten of the servants had gained in interest but I can only presume they brought some addition to the original sum they were given. However, it does say that one of them brought the pound back and returned it without interest and the nobleman was angry.

As with the talents, the reason the man did not bring interest was that he was fearful.

Parable of the Pounds

And another came, saying, Lord, behold, here is your pound, which I have kept laid up in a napkin:

For I feared you,

Luke 19:20

There is no way that the fearful will inherit the kingdom of God when Jesus brings it to this earth. We are only saved by faith, and only faith can keep us. Fear is the exact opposite of faith and therefore not acceptable to God. It is an insult to him. God always gives us what can bring profit to him and he knows our own unique abilities so there is no excuse at all. A fearful person can only expect punishment when they face Christ, whether of Israel or of the church.

Jesus told John in the book of Revelation that the fearful will be damned. We are saved by faith and not fear. What a challenge to us all when we read these sober scriptures.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.

Revelation 21:8

Parable of the Pounds

Jesus ends with a challenge. The pound was taken from the man who feared and given to the man who had gained ten pounds. The disciples were astonished at this and said, 'But he has ten pounds'. Jesus explained the principle that if we do not get an increase then what we do have will be taken away and given to another who does know how to get an increase.

(And they said unto him, Lord, he has ten pounds.)
For I say unto you, That unto every one which has
shall be given; and from him that has not, even that
he has shall be taken away from him.

Luke 19:25

Now, the Nobleman deals with those who would not have him rule over them and were rebellious. He punishes them severely. He told the servants to bring them to him and slay them in front of him.

But those my enemies, which would not let me reign
over them, bring here, and slay them before me.

Luke 19:27

These citizens were not rebelling against the servants who were told to occupy, or the

Parable of the Pounds

stewards over them, they were rebelling against the nobleman himself for they said, '**We will not have this man to rule over us**'. It is a serious offence to God if a person is rebellious and will not be ruled by those in authority. We are instructed to obey those God has set in the Church.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Hebrews 13:17

The generation that would not have Jesus to rule over them will be punished when Jesus comes the second time to earth. This is a frightening indictment against the generation that rejected Christ.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto you, Chorazin! woe unto you, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than

Parable of the Pounds

for you. And you, Capernaum, which are exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in you, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for you.

Matthew 11:21-24

Obedience is Better than Sacrifice

We are even told to obey bad masters so long as they do not require us to go against a higher authority.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resists the power, resists the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Will you then not be afraid of the power? Do that which is good, and you shall have praise of the same: for he is the minister of God to you for good. But if you do that which is evil, be afraid; for he bears not the sword in vain: for he is the minister

Parable of the Pounds

of God, a revenger to execute wrath upon him that does evil. Wherefore you must needs be subject, not only for wrath but also for conscience sake.

Romans 13:1-4

Rebellion is no different than the sin of witchcraft. It is very serious for Believers to be aligned with this sin. King Saul was stripped of his kingship because of his disobedience to God's instructions.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king.

1 Samuel 15:23

Please take this seriously because we will all have to give an account when Jesus returns whether we have lived in the Old Covenant or the New Covenant.

I have looked at the people Jesus will judge, Israel, the church, and the nations of the world as he prepares to set up his kingdom but what will it be like when he starts to reign? That will be the subject of part three.

Part 3

The Government

introduction to part 3

No Equality in the Kingdom

Synonyms of discrimination – differentiate,
separation.

We are not all equal in the body of Christ for God is a God of order and authority. The fact that God neither loves us all equally nor treats us equally is hard for Believers to accept. It is because they do not understand love, but the bible makes it very clear. Common sense should tell us this, for if I love everyone I love no one because love is a verb, not a noun, and without favour, preference, and attention, it is impossible to show or demonstrate love. Love, by definition, discriminates, and that is how we know someone loves us.

Love and Hate

God has made some vessels for honour and some for damnation out of the same dust of the ground and clearly, the bible shows us that God can hate as well as love people and that he discriminates. Paul proves this to be true in the following passage from Romans.

As it is written, Jacob have I loved, but Esau I have hated. What shall we say then? Is there unrighteousness with God? God forbid. For he said to Moses, I will have mercy on whom I will have

No Equality in the Kingdom

mercy, and I will have compassion on whom I will have compassion. So then it is not of him that wills, nor of him that runs, but of God that shows mercy. For the scripture said unto Pharaoh, Even for this same purpose have I raised you up, that I might show my power in you, and that my name might be declared throughout all the earth. Therefore has he mercy on whom he will have mercy, and whom he will he hardens. You will say then unto me, Why does he yet find fault? For who has resisted his will? No but, O man, who are you that replies against God? Shall the thing formed say to him that formed it, Why have you made me like this? Has not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory,

Romans 10:13-23

As I look at this coming kingdom it will be clear that there will be those who rule and those who are ruled over, for God is a God of order and authority,

No Equality in the Kingdom

and the fact that he will have a government shows this to be true.

For unto us a child is born, unto us a son is given:
and **the government shall be upon his shoulder:**
and his name shall be called Wonderful, Counsellor,
The mighty God, The everlasting Father, The Prince
of Peace. 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 forever. The zeal of the LORD of
hosts will perform this.

Isaiah 9:6-7

Ruling the Nations

Of course, the government will serve Christ in his kingdom but they will also rule the nations with, and for him. To the church in Thyatira, he says:

But that which you have already hold fast till I come. And he that overcomes, and keeps my works unto the end, to him will I give power over the nations: and he shall rule them with a rod

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of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Revelation 2:25-27

Paul says that we are co-inheritors with Christ

The Spirit itself bears witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:16-18

The question I will now answer in this part is, What position will we hold in this kingdom, who will reign, and who will be ruled over?

chapter 8

Greatest in the Kingdom

But with righteousness shall he judge the poor, and
reprove with equity for the meek of the earth: and
he shall smite the earth with the rod of his mouth,

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and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them.

Isaiah 11:4-6

There was always competition and speculation between the disciples as to the position they would have after Jesus had led a rebellion and freed Israel from Rome's tyranny. They had no idea that he would fail to do this and end up on a cross, not that they would all flee and desert him. Peter, a born leader, challenged Jesus the first time he revealed his father's plan to them.

From that time forth Jesus began to show to his disciples, how he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from you, Lord: this shall not be unto you. But he turned, and said unto

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Peter, Get behind me, Satan: you are an offence unto me: for you savour not the things that be of God, but those that be of men.

Matthew 16:21-23

Wanting Position is the Kingdom

Jesus' 12 disciples were always vying for position and favour with him. John and James's mother asked Jesus to promise her that her two boys would hold the highest position in his kingdom.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What do you want? She said to him, Grant that these my two sons may sit, the one on your right hand, and the other on the left, in your kingdom.

Matthew 20:21

Jesus did not grant her wish. How could he, for they had not even started their journey without Jesus by their side? They were not proven yet, so Jesus said it would be given to whom it was prepared for by his father. In other words, those who would qualify in the future

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Jesus answered and said, You don't know what you are asking. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They said unto him, We are able. And he said to them, You shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Matthew 20:22-23

Hearing this the other ten disciples were angry because they had asked for a position, showing they were also ambitious.

And when the ten heard it, they were moved with indignation against the two brethren.

Matthew 20:24

Jesus then gave them, and us, a wonderful principle of how authority works in this present kingdom we now belong to – the kingdom within a man. He shows by his own example that those in positions of authority in the body of Christ must

Greatest in the Kingdom

serve one another and not 'lord it' over those under them. If only pastors and leaders today would understand this there would not be denominations or schisms, which sadly, are all around us. Read what Jesus said and let it sink into your heart if you are in leadership at this present time.

But Jesus called them unto him, and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 20:25-27

A minister is one who serves. The first deacons did this when they were called to meet the needs of neglected widows. A servant is one who is devoted to another to the disregard of his own interests. What a challenge in today's world where self-interest, selfishness, self-worth, and self-seeking abound within the body of Christ.

What shall this man do?

The disciples were always comparing themselves with one another and we have an incident right at the end of John's Gospel just after Peter had betrayed Jesus and been given another chance. Jesus told him he would die a martyr's death. Peter then wanted to know the fate of his fellow brother, John, whom he knew Jesus loved. Jesus told him it was none of his business.

This spoke he, signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me. Then Peter, turning about, seeing the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, who is he that betrays you? Peter seeing him said to Jesus, Lord, and what shall this man do? Jesus said to him, If I will that he tarry till I come, what is that to you? You follow me.

John 21:19-22

When I compare my ministry with that of another or want to know from God how they will prosper ...or fail, I am doing the same as Peter did. The answer from Jesus will always be the same;

'mind your own business' From my own experience, this is easier said than done and our assessment of another ministry is often accompanied by criticism, or so-called correction. My father taught me that whenever criticism comes forth it is always because of envy or ambition, and from my own experience and observation, I have to agree. I have been guilty of this in the past and I pray that it will stay in the past and I can learn the principles I am teaching.

Jesus gave us many examples of this kind of lifestyle and attitude. Often teaching is better understood with practical application and Jesus did this in the upper room. He washed the disciple's feet much against the will of Peter. He then tells them why he did it and the principle we all must heed if we want to be in the kingdom.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Do you know what I have done to you? You call me Master and Lord: and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater

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than his lord; neither he that is sent greater than
he that sent him.

John 13:12-16

Washing the Disciple's Feet

The next verse is the one that matters most to us for Jesus leaves us with no excuse. All Christians know about Jesus washing the disciple's feet, and even those outside Christianity know this act, but Jesus is not interested in us knowing about this act if we do not practice it in our daily lives. He says:

If you know these things, happy are you if you do
them.

John 13:17

This is always the problem with Christians. They know the scriptures but refuse to obey and live them, and I find it so sad because the world is looking on to see if Christ does make difference in a person's lifestyle or if they are just religious. We are supposed to be lights in the darkness that stands out for all to see. Jesus said to his disciples in his Sermon on the Mount:

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Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5:16

Who Then is the Greatest?

I will now address the question, Who is the greatest in the coming Kingdom and who will be the least?

The answer is very easy because the disciples of Jesus asked this very question and Jesus answered it. So, we should not have any difficulty understanding the answer. Unfortunately, many Believers do stumble because they have not thought through what Jesus said, and many misinterpret the whole incident. This is the question and answer from Matthew 16.

The Question

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them,

Matthew 16:1-2

The Answer

And said, Verily I say unto you, Except you be converted, **and become as little children**, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, **the same is greatest in the kingdom of heaven.**

Matthew 18:3-4

The answer shouldn't need explanation because it is not a parable but it does use an illustration and this is where many miss the truth of what Jesus is saying. I have lost count of the number of times I have witnessed this passage being read at infant christening or dedication services. This passage is not about children – it is about grown men and women who will humble themselves **as little children**. They will be the greatest in the kingdom of heaven. If you believe the passage is about children you have taken it out of context. It does not say children will be the greatest in the Kingdom of heaven. Neither does it say that those who are humble will be the greatest in the coming Kingdom. It says those who humble themselves and become as little children will be the greatest.

Proud Children

Children are not humble. You only have to praise a three-year-old that has just quoted a nursery rhyme and you will see them swell with pride. Little children love to show off whenever they get a chance for praise or commendation. Humility is not the attribute in this illustration that makes a person great in the kingdom.

Jesus says that unless a Believer is converted, that is changing their attitude to the mind of Christ, they will not enter the kingdom never mind be great in it. This is scary because most Believers I meet believe all those who are saved will be in the kingdom, but of course, they have not read the scriptures for themselves. They have been told this at bible college or heard it from their minister. The many scriptures that give qualifications for being in the Kingdom and reigning with Christ have to be ignored if you believe this error. ^{Footnote 1}

Jesus said you will not even see the kingdom unless you are converted – changed in your thinking. What is the quality that a little child has that Jesus wants us to humble ourselves to achieve? The answer is **vulnerability**, for that is what a little child is, vulnerable. I can beat a child to death

with my bare hands and they would not be able to defend themselves. I could offer a little child a sweet and take them away to do some despicable act. I could tell a little child that 'Father Christmas comes down the chimney and brings them toys' and they would believe me. They are certainly vulnerable. That is why they need a father to look after them. That is exactly what God wants us to be, vulnerable like a little child for he is a good father and wants to protect, guide, and defend us whenever we are going to be taken advantage of.

Independence is Rebellion

When we are independent we stop God from being a father to us and we cannot enter the coming kingdom. But who wants to become like a child and vulnerable? These Believers are very rare and part of the problem is that they are not taught to be vulnerable. Modern Christianity teaches us to look after ourselves and use our brains; that we should be ambitious and seek our destiny for God to bless and prosper us. We are told to be mighty men and women of God, not vulnerable children. No wonder the body of Christ is full of ambition, envy, contention, and pride.

Greatest in the Kingdom

Jesus has not finished his dialogue with his disciples for he then addresses those who receive or reject a vulnerable Believer. He curses those who offend vulnerable Believers. Read below the indictment for those who despise them.

And whosoever shall receive one such little child in my name receives me. But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence comes! Wherefore if your hand or thy foot offend you, cut them off, and cast them from you: it is better for you to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if your eye offend you, pluck it out, and cast it from you: it is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that you despise not one of these little ones;

Matthew 16:5-9

Jesus says it would be better (a good deal) to cut your hand or foot off if you are going to offend one

such child-like Believer, for Hell fire is looming over a person who offends one of them. Serious words indeed from Jesus!

Jesus ends his dialogue with these words and Christians think it is about children, how blind can they be to think this. The angels are looking after the vulnerable little children of the kingdom not children in the flesh.

For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Matthew 16:10

How wonderful to not have to fight your own battles. How wonderful not to have to defend yourself. How wonderful to be innocent of all the lies, deception, and sophistication of this present evil world or the falsehood of religion.

God values those who are willing to become vulnerable and he will protect them.

When Jesus had fished his answer, he told the parable of the lost sheep, a vulnerable animal, and

shows that the shepherd will seek those that are lost. This parable is not about those outside of salvation for sheep are always referred to as God's people. Jesus will come after us when we fail and rescue us ...if we become vulnerable.

What a eye-opener for those Believers who think they should always protect themselves?

Conclusion.

To God, and vulnerable believers, their views are always opposite to how the world sees things and situations. The way up is the way down, death to myself is life in Christ; and the least, and despised, and vulnerable, are the greatest in the kingdom.

Why is it that Christians do not understand and practice this principle, rather than using the world's methods and thinking?

The life of Christ in a person is so different to the life of the Church or the world. So much has come into the Church system that takes away from simplicity, humility, & vulnerability.

If we think and practice this now we will obtain the kingdom and reign with Christ. May I suggest the reader start to read carefully and practice the

Sermon on the Mount in Matthew 5-7 for this is the Kingdom Manifesto, and its lifestyle and mentality will renew your mind, and you will be converted, and become one of those little children that see and enter the Kingdom when it comes very soon to this earth.

Footnotes

Footnote 1

I have written a whole chapter in Volume 3 of this series showing that suffering is one of the requirements for entering the kingdom.

The meek inherit the earth Matthew 5:5.

The poor in spirit inherit the kingdom Matthew 5:3.

Footnote 2

See 1 Corinthians 10 and 11. The same cup can either be the cup of blessing or the cup of devils. That is why Paul says you can eat and drink damnation to yourselves at the communion meal – Christians should take note of the seriousness of this practice. It is life or death, but never neutral.

chapter 9

Teaching and Not Doing

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Matthew 5:17-19

I am convinced that the discourse Jesus gave in what we call his Sermon on the Mount is the manifesto for the Kingdom within a person, in this life, and the Kingdom that Jesus will bring with him on his return to earth for his 1,000 years reign.

Jesus left the multitudes and went into a mountain and when his disciples came to him he taught them. The Beatitudes are the character we need for the kingdom now, that which is within us, and qualifications for the physical kingdom in the future.

Jesus said the humble have the kingdom and the meek will inherit the earth. He doesn't say the meek will be saved and go to heaven, for the Sermon on the Mount is not about obtaining eternal life; which is solely by faith and is not determined by our character. His sermon is all about the kingdom that is coming to earth very soon and how to qualify as the bride of Christ.

Blessed are the poor in spirit: **for theirs is the kingdom of heaven.** Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for **they shall inherit the earth.**

Matthew 5:3-5

Teaching and Not Doing

The Lord's prayer, which is part of his discourse, is all about the coming kingdom. It is the prayer of the church for the kingdom to come. It is the intercessory prayer of the bride if only Believers could see it. ^{Footnote 1}

After this manner therefore pray: Our Father which is in heaven, Hallowed be your name. Your kingdom come. Your will be done in earth, as it is in heaven.

Matthew 5:9-10

No Doubt about the Kingdom

But this wonderful, and in my estimation least understood of all Jesus' teachings, not only instructs us how to obtain the kingdom but also leaves us in no doubt as to who will be considered the greatest and least in this kingdom. Below is the passage I want to look at in this chapter. Surely a misunderstood passage and hard saying of Jesus.

Do not think that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break

Teaching and Not Doing

one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Matthew 5:17-19

Don't Think

The first thing I want to state is that if Jesus is saying 'don't think' it is because he knows we will naturally think it. He is right of course, for many Believers say we are not under law but under grace which of course is true. However, unless we compare it with other scriptures we will be in error. I think a fundamental mistake of bible students is that they do not differentiate between the moral law of God (contained in the ten commandments) and the ordinances contained in dietary laws, feast days, Sabbaths, laws of cleanliness, leprosy and so on. When Jesus said nothing would pass from the law till all is fulfilled he was obviously talking about the moral law of God. His morals do not change because he made a new covenant. Paul puts it quite plainly in his letter to the Ephesians that **it is the ordinances that are nailed to the tree' not the moral law,** that vanish away with the new covenant.

Teaching and Not Doing

Paul is addressing Gentiles who are now grafted on to spiritual Israel and saved by faith without the deeds of the law.

Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 3:28

Having abolished in his flesh the enmity, even the law of commandments **contained in ordinances**; for to make in himself of twain one new man, so making peace;

Ephesians 2:15

In his discourse, Jesus is talking about the moral law of God and says that those who break even the least of the moral laws of God and teach men to break them shall be called the least in the Kingdom of Heaven. But those who keep them, and teach men to keep them, will be called great in the Kingdom of Heaven.

Believers who say, 'Don't judge me, I am under grace', have erred and totally missed the point. Grace grants us eternal life but grace will not attain for us the coming kingdom. We have to meet the requirements just as you would need to meet the qualifications to join a club or be accepted into a

university. To think you could reign with Christ in his Kingdom when you are proud, selfish, worldly, and covetous is to insult God and grossly naïve.

Then Jesus adds another statement which I want to comment on.

For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case **enter into the kingdom of heaven.**

Matthew 5:20

You Must Fulfil the Conditions

This is a stage further. Never mind being the least or greatest in the kingdom, you will not even enter it if your righteousness does not exceed that of the Scribes and Pharisees. This statement shows that if you do not fulfil the conditions you will not be in the first resurrection and will have to face God at the Great White Throne judgement. You may be saved and have your name in the book of life which qualifies you for eternal life on the new earth, but if you do not meet the qualifications you will certainly not be part of the coming kingdom. Paul understood this and showed that he wanted to obtain this Kingdom in his letter to those at

Teaching and Not Doing

Philippi. He had attained eternal life for sure, but he was pursuing the Kingdom. This is what he said:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; **if by any means I might attain unto the resurrection of the dead**. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Philippians 3:10-12

Those in the first resurrection will not face the Great White Throne judgement and will reign with Christ in his Kingdom.

Blessed and holy is he that has a part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.

Revelation 20:6

The Pharisees taught the law but did not keep it making them hypocrites, and hypocrisy will keep you out of the kingdom. Many Believers are proud,

covetous, and certainly not poor in spirit or meek, neither do they hunger and thirst to live a right life. They are saved, by faith alone, from eternal damnation and will live forever on the new earth, but to obtain the kingdom is another matter for there are conditions and qualifications for entering this 1,000-year Kingdom of Christ.

All therefore whatsoever they bid you observe, that observe and do; but do not do after their works: for they say, and do not.

Matthew 23:3

Truth is essential for those who overcome and reign with Christ. The Pharisees were living a lie but that is not acceptable to God, this will exclude a person from the kingdom. They may be saved by faith but we are not talking about eternal life here we are talking about reigning with Christ for 1,000 years in his Kingdom.

If you only learn from this chapter that the Kingdom of God is the Reign of Christ for 1,000 years and not the present church or eternity it will change the way you read the Teachings of Jesus and the apostles. May God grant you revelation on this important distinction.

Footnotes

I have over 60 teachings on the discourse of Jesus which have been filmed and are on the 'Barratt Ministries' YouTube and Vimeo channels. I have written six volumes to complement the teaching and they are available from the Barratt Ministries website www.barrattministries.org.uk or paperbacks and Kindle downloads are available from Amazon

chapter 10

The Rich Man and Lazarus

And I say unto you, That many shall come
from the east and west and shall sit down with
Abraham, and Isaac, and Jacob, in the kingdom of

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heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 8:11-12

There is one last parable in this section about how the kingdom will operate showing who will be reigning in it, and who will be considered the greatest or least.

Before the parable of the Rich man and Lazarus, Jesus had just told the parable of the unjust steward and he continues talking about the dangers of covetousness stating a similar phrase to that in Matthew 5, 'You cannot serve God and mammon'. The Pharisee heard him and derided him. He then gave the parable of the Rich Man and Lazarus, so in context, Jesus is obviously continuing to discuss stewardship and covetousness. Here are the preceding verses to the parable we are looking at.

If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own? No servant can

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serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, You are they which justify yourselves before men; but God knows your hearts: for that which is highly esteemed among men is abomination in the sight of God.

Luke 16:11-16

From the above verses, it is obvious that Jesus told this parable to expose the covetous Pharisees.

Jesus is not reciting something that happened, he is telling a story just as he was with the Good Samaritan and many other of the parables, and so we cannot suppose it actually happened or is going to happen. We cannot take it literally but we can learn the principles he has hidden in this parable.

We have to find out where we can place this story in time. Many who have interpreted this parable have placed it in eternity after the Great White Throne judgement because the rich man was tormented in hell, but they cannot be correct for in the story there are still people living on this earth and he asks Abraham to tell his brothers

about the torment he is suffering. The story could not happen in this present age because the man appealed to Abraham, so I have to place this story in the Old Covenant dispensation. Jesus was telling the Pharisees, who were covetous, that they would suffer the same fate as the rich man for they were no different in their behaviour. the verses below from Matthew 23 are a tirade against the Scribes and Pharisees.

Verse 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. **Verse 13-14.** But woe unto you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretence make long prayer: therefore you shall receive the greater damnation.

Let me go through this parable.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously

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every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Luke 16:19-20

There could not be more of a contrast between these two men. One was a wealthy, finely dressed, prosperous man who was living for this life and having his kingdom lifestyle now! He was unaware he would have to face judgement when the kingdom was restored to Israel, and now he was in hell. This is not the lake of fire for the Greek word is 'Hades', which is the grave or place of the dead. It said he was tormented in the flame but no one is in the lake of fire until heaven and earth pass away so this is a figure of speech showing torment. We do the same with love, we say we are on fire for the person we love. Fire is a wonderful way to describe passion or strong emotions. Here are a couple of scriptures to show fire used figuratively.

How long, LORD? will you hide yourself for ever?
Shall your wrath burn like fire?

Psalms 89:6

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For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. **Can a man take fire in his bosom, and his clothes not be burned?**

Proverbs 6:26-27

Even so the tongue is a little member, and boasts great things. Behold, how great a matter a little fire kindles. And **the tongue is a fire**, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on fire of hell.

James 3:5-6

This rich man would have to wait to face God at the Great White Throne.

The other man in this story was a poor beggar in this life, neglected and mistreated by the rich man, but he ended up in 'Abraham's bosom. Where is that? The bosom is the place of safety, security, and closeness to the heart. Little children snuggle up to their parents bosom. The bosom of Abraham is surely the kingdom that is coming. The place of closeness to the father and the place of safety, security, and blessing.

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Jesus is showing us the great reversal that will happen when the Kingdom is restored to Israel. The beggar was in the kingdom enjoying the good food and the blessings with Abraham and those who were in restored Israel. The rich man wanted relief from the anguish he was suffering, Those outside the kingdom, as I have shown in the parable series, are in outer darkness where there is wailing and gnashing of teeth. This was the rich man coming to justice, for in his earthy life he could not have cared less for the poor and needy and now Abraham had no compassion for him.

This is perfectly fair to me. God is not mocked. God is not a soft touch who will feel sorry for our misbehaviour. Modern Christians act as though God is their 'sugar daddy' to bless them and overlook all their faults, and in doing so do despite to the grace of God.

Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap

Galatians 6:7

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell

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he lift up his eyes, being in torments, and sees Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that you in your lifetime received good things, and likewise Lazarus evil things: but now he is comforted, and you are tormented.

Luke 16:21-25

Fixed at Death

Jesus shows that after death there is only judgement, and nothing will alter the outcome. It is fixed at death, and no amount of repentance or remorse will move God or alter the punishment. Now is the time to repent and change, after death it will be too late. Paul tells Israel:

And as it is appointed unto men once to die, but after this the judgment:

Hebrews 9:27

Jesus in this parable confirms that the great impassible gulf is fixed.

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And beside all this, between us and you there is a great gulf fixed: so that they which would pass from here to you cannot; neither can they pass to us, that would come from thence.

Luke 16:26

The rich man accepted that his fate was fixed but he did not want those who were still alive to be in his position, so he requested that Abraham went and preached to his brothers. Abraham told him they had Moses and the prophets to instruct them how to live. This shows that the parable is not about the church but about Israel for he pointed them to the law and prophets, not to Jesus. Again showing this parable is set in the First Covenant not the New Covenant.

Then he said, I pray you therefore father, that you would send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, No, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither

will they be persuaded, though one rose from the dead.

Luke 16:19-31

Jesus knew that even after he had risen from the dead, when the apostles would bear witness to it with strong preaching, confirmed with signs and wonders, Israel as a nation would not repent, and to this very day in 2022, they have still not repented and accepted Jesus as their Messiah. That is why he wept over Jerusalem – he knew their fate that would come upon them in AD70 and the condemnation that generation would face when he returned the second time.

We can learn from this parable that there will be a great reversal when Jesus comes again and restores the kingdom to Israel. Jesus is the King of Israel not the king of the church. The church comprises his bride, he is our saviour, Lord, and brother, and we will rule the nations with him, but the kingdom of Israel will be restored to greatness when Jesus returns. He is showing Israel in this parable that those who laugh now will howl and weep, and the covetous will be tormented and outside the kingdom because it is all about a great reversal when Jesus restores the Kingdom to Israel. It is recorded in Luke's gospel

that Jesus when speaking a paraphrased version of the Sermon on the Mount, gives the reversal that will happen when the kingdom comes.

Blessed are you that hunger now: for you shall be filled. But woe unto you that are rich! For you have received your consolation. Woe unto you that are full! For you shall hunger. Woe unto you that laugh now! For you shall mourn and weep. Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.

From Luke 6:21-26

Conclusion to the parable

I have shown that humbling yourself like a child is to become vulnerable, and Jesus gives a warning because the beggar in this parable was certainly in this category. He was taken advantage of by the rich man who could, and should, have fed and clothed him. Read carefully the indictment Jesus gives to those who offend those vulnerable children who belong to him.

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through

whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Luke 17:1-2

God is a defender of the meek and lowly, and he resists the proud and covetous. This parable should be a sober reminder that we will all have to account for the way we have lived after having received eternal life by faith. God is now looking at our works to see if we qualify for the coming Kingdom.

For we must all appear before the judgment seat of Christ; that everyone may receive **the things done in his body**, according to what he has done, whether it be good or bad.

2 Corinthians 5:10

We should be training for reigning.

There are many more parables and hard sayings of Jesus and I will cover more of them in the next volume.