

"THE 41 PARABLES OF JESUS CHRIST"

28 general parables and 13 kingdom of heaven parables

Parable #41 – "THE NOBLEMAN WITH TEN POUNDS & TEN SERVANTS"

[Luke 19:11-14,15-18,19-21](#)

The 28th of the 28 general parables

BACKGROUND:

In 445BC, with **one Bible week** equating to **seven years** (a prophetic year being 360 days), God commanded that **seventy weeks** each of **7 years**, would be determined upon Israel, that is ... **70 weeks x 7 years = 490 years** ([Daniel 9:24-27](#)).

This time frame is broken into **four** time periods of (a) **7 weeks** + (b) **62 weeks** + (c) the mystery church age of about 2,000 years + (d) **1 week = 70 weeks** and is explained as follows:

#1. **Seven** weeks of years is **7 x 7 = 49** years ... the time it takes to restore and build Jerusalem from 445BC to 396BC.

#2. **Sixty two** weeks of years is **62 x 7 = 434** years ... the time from the building of Jerusalem in 396BC to Christ being cut off at the cross in 32AD.

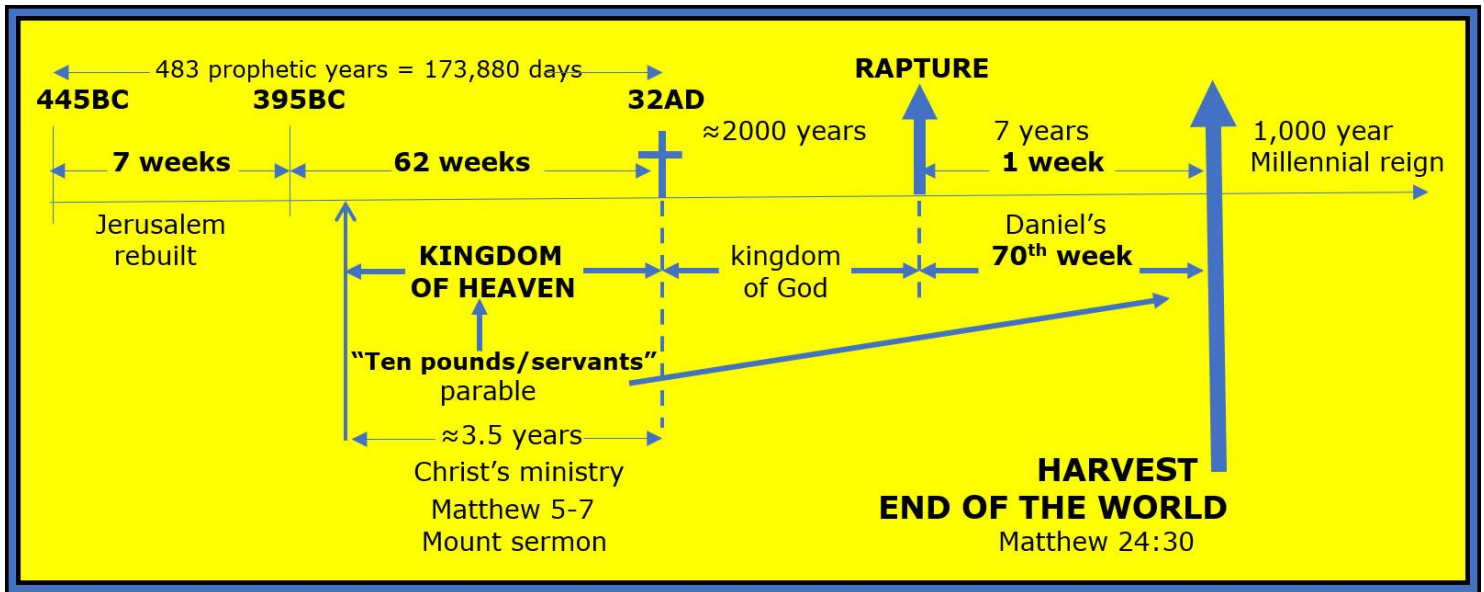
#3. The church age of approximately 2,000 years

#4. **One week** of years is **1 x 7 = 7** years ... this is the seven years of tribulation of God's wrath upon the earth, that takes place after the rapture ... called **Daniel's 70th week**.

The following **Timeline** will help (not drawn to scale):

[DANIEL 9:24-26,27](#)

"Seventy weeks are determined upon thy people and upon thy holy city ... from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks**, and **threescore and two weeks** ... after **threescore and two weeks** shall Messiah be cut off ... he shall confirm the covenant with many for **one week** ..."



[Luke 19:11-14,15-18,19-21](#)

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

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 (one pound each)**, 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, **thy pound** hath gained **ten pounds**. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over **ten cities**.

And the **second** came, saying, Lord, **thy pound** hath gained **five pounds**. And he said likewise to him, Be thou also over **five cities**.

And **another** came, saying, Lord, behold, here is **thy pound**, which I have kept laid up in a **napkin** (no work): For **I feared thee**, because thou art **an austere man**: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not **thou my money into the bank**, that at my coming I might have required mine own with **usury**?

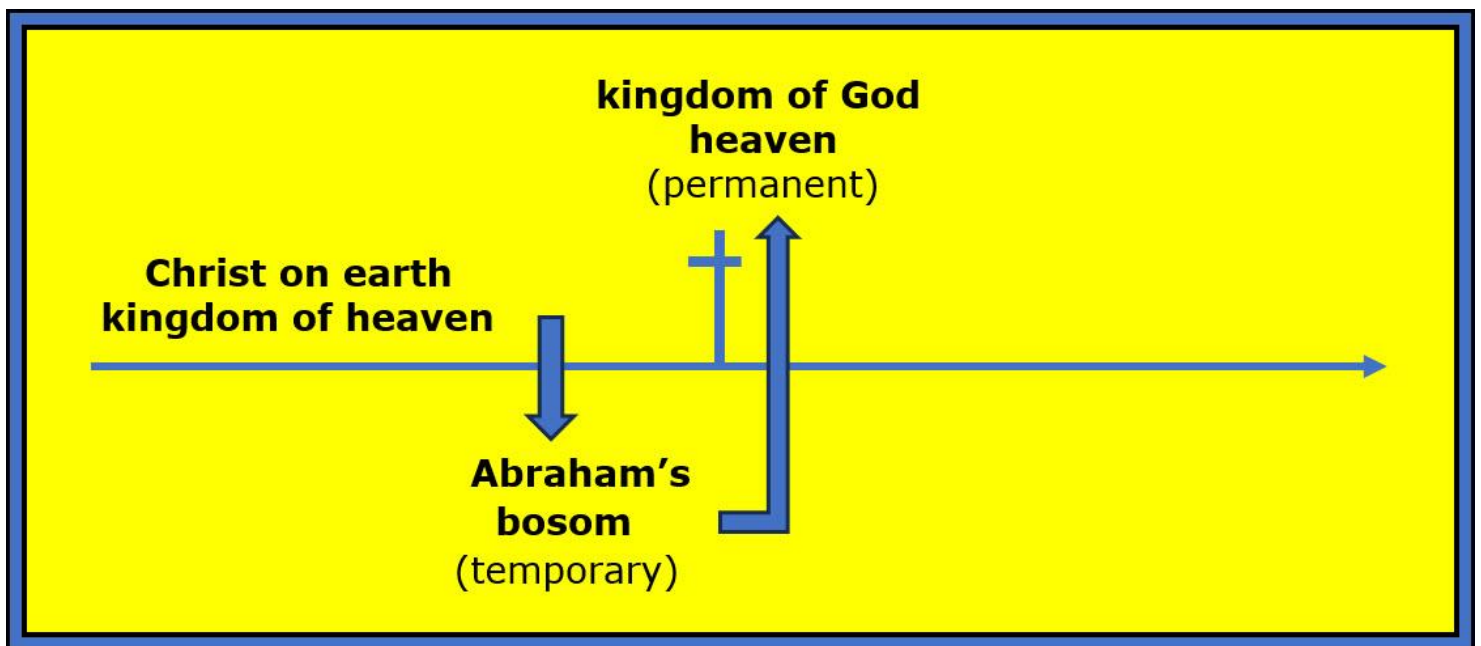
And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Notes:

1. This parable is very clear that Christ will come again a second time to judge the works of Israel ... similar, but different, to the scripture for the dispensation for a Christian under Paul's gospel ... with the **trial of faith** being rewarded ([1Corinthians 3:5](#); [1 Peter 1:7](#);))

1. For the Jew, he would enter the kingdom of God **after** he had satisfied the requirements of the kingdom of heaven and Abraham's bosom as follows ...



2. Although given under the kingdom of heaven dispensation, with the Sermon on the Mount and its set of works commandments ... that would require effort on the part of the Jews, there are applications to the kingdom of God dispensation as well, with **effort that brings reward**. However this is not the main meaning of the parable.

3. The Jews were getting ahead of themselves ... being unaware that there would be a gap of 2,000 years between the cross and the rapture.

4. The **kingdom of God**, stretching for about 2,000 years, was a **mystery** to be unfolded after the cross ([Colossians 1:26-27](#))

Explanation:

A **certain nobleman** = Jesus Christ

went into **a far country to receive for himself a kingdom** = ascended back into heaven and his former glory ([Philippians 2:6-9,10-11](#))

and to **return** = Christ's 2nd coming (Revelation 19)

And he called his **ten servants** = Israel

The **number #10** represents Israel with a few examples as follows ...

Israel is a **woman** ([Revelation 12:6](#)) with her worth being **ten** shekels ([Leviticus 27:5](#))

Ten brothers go down to Egypt to buy corn ([Genesis 42:3](#))

Ten curtains of fine linen in the temple ([Exodus 26:1](#))

Ten temptations ([Numbers 14:22](#))

Ten commandments ([Deuteronomy 10:4](#))

Ten wise and foolish virgins ([Matthew 25:1](#))

*and delivered them **ten pounds** (one pound each) = ten represents the collective Israel*

*and said unto them, **Occupy till I come** = Christ says "I'm coming back" (Revelation 19)*

*But **his citizens hated him** and sent a message after him, saying, **We will not have this man to reign over us** = Israel put Christ on the cross ([Matthew 27:25](#))*

*And it came to pass, that when **he was returned** = Christ's 2nd coming*

*having **received the kingdom** = in heaven ([Philippians 2:9](#))*

*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** = had they been profitable servants*

*Then came the **first**, saying, Lord, **thy pound** hath gained **ten pounds**. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over **ten cities**. And the **second** came, saying, Lord, **thy pound** hath gained **five pounds**. And he said likewise to him, Be thou also over **five cities**. And **another** came, saying, Lord, behold, here is **thy pound**, which I have kept laid up in a **napkin** (no work): For **I feared thee**, because thou art **an austere man**: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not **thou my money into the bank**, that at my coming I might have required mine own with **usury**? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him*

= although Christ calls him a wicked servant and takes from him any form of blessing or reward, there is no mention of this one pound servant being cast into outer darkness, being killed or sent to hell. Why?

The nation of Israel, as a whole, shall be saved as Christ will never leave nor forsake them ([1Kings 8:57](#); [Psalm 27:9](#); [Hebrews 13:5](#)). That is the ten, five and one pound men will all have their eyes opened ([Zechariah 12:10](#))

But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me = the five, ten and one pound men were not Christ's enemies as they all feared him ... especially the one pound man.

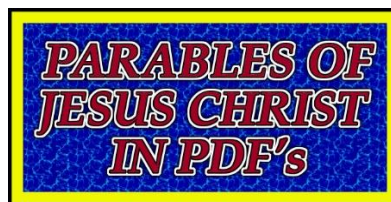
Lessons:

1. The seven years of tribulation will be a time of works and perseverance for the Jew ... and with appropriate rewards.

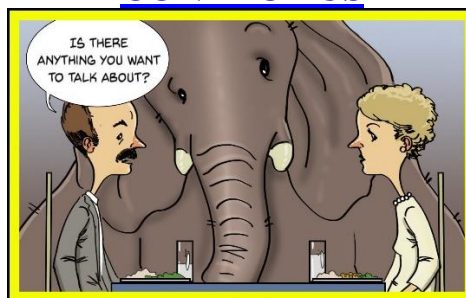
2. This parable has spiritual application to the kingdom of God dispensation ... with effort being rewarded ... **not** necessarily results ([2 Corinthians 5:9](#); [1 Corinthians 3:8](#); [15:58](#))

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December 2023**

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