

situation, and there are many points in both of these parables which I think are of very considerable importance to us. Now you notice the difference between these two parables, the emphasis in the <sup>Parable</sup> ~~parable~~ of the <sup>pounds</sup> ~~talents~~ seems to be, at least a fair share of the <sup>emphasis</sup> evidence, on the citizens who would not have him to rule over them. We read early in the parable of the ~~talents~~ <sup>pounds</sup>, he said to 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. Then in the end he took his enemies who would not that I should reign <sup>over them</sup>, bring them higher and slay them before me. Now that is not mentioned in the parable of the talents. The parable of the ~~talents~~ <sup>pounds</sup> is thus a broader picture. It deals with the citizens and it deals with the servants, the parable of the talents deals ~~w~~ particularly with the ~~v~~ servants. Thus you have a bit more detail about the ~~v~~ servants than you have in the other, and the citizens are left sort of by the side. But you notice how the parable of the talents ends: <sup>cast</sup> ~~case~~ ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. The parable of the pounds, we are told, was given because he was coming nigh to Jerusalem and they thought that the kingdom of God should immediately appear. The parable of the talents was given, in the course of the Olivet discourse which began when he pointed to the temple and said look at that great temple, the time will come when not one stone will be left upon another. In other words, people ~~d~~ at that day, many of Jesus' disciples, many of His followers were expecting, He was now going to build a great kingdom, He was going to drive out the Romans, <sup>he was</sup> going to establish righteousness and peace and joy unto the whole world, and ~~He~~ was going to establish a kingdom which He would rule in justice, and He didn't say no, that's not my conception of the kingdom at all. Like the modernist would say, the kingdom of God is within you, it's not an earthly kingdom--that's not what ~~He~~ said. They thought the kingdom of God should immediately appear. He said, no, the situation is like a man who went into a far country to receive a kingdom, and he comes back after he has received this kingdom and ~~while~~ he is gone, he says occupy till I come. The situation is that there is to be a kingdom but that the kingdom is not ~~v~~ here yet. In both of these parables the emphasis is