

Liability of Possession's:

*The reason for speaking in parables is to reveal the truth to a hardened heart. It is the process of influencing those having been squelched by years of closed minded hearing, and meager doing, living unproductive lives. Parables teach through simple examples representative of the lesson to be learned. Only those that have given up "the self," can hear Yah's raw message at the cost of their own shame and humiliation. We must willingly drink the milk of the word to purge **self's carnal distortion** before feasting on the meat of maturity. We are all liable for the information given to us, but sad is the person that denies it.*

Lk 19:11~21 ¶ 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, 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: For I feared thee**, because thou art an **austere** (*severe, strict, ascetic, serious*) man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

This parable is symbolic of the events that occurred at the time of Christ. The master is referring to Yahshua who is the king who will return with His Kingdom. Those that refused to have Him reign over them are the Jews; those making up the nation of Israel at the time of Christ's ministry on earth. Those loyal in His service are called and receive money; referring to talents known as spiritual gifts which gain profit by trading. Trading is the exchanging of one thing for another, whether stuff, time or labor, as in the giving of His truth to gain followers to be future citizens in His Kingdom.

*Yet notice those Spiritual talents that were given, in which we are to be faithful are called; **Very Little**. With the **very little**, meaning; a portion of His Spirit, future gain of authority over cities can be achieved. The point is; if we are willing to handle the gifts given that are regarded as **very little** of His Spirit with diligence, so we will do likewise with greater possessions.*

Note that man who had kept the talents given to him, and placed in a napkin, for he feared. Wrapped in a napkin or towel means, he had not wasted it nor disregarded it carelessly, but had been very careful with it. He took so much caution to tie it up in a towel and put it in a safe place, as if he had been very faithful and trustworthy. So what's the problem with his actions?

*So many of us retain, preserve, and hang on to the talents given, their teachings, their property, their influence, which all came from Yah. They have them; they keep them; **but** they never **use them** in the service of the Lord Yahshua. They are seldom seen using, sharing, and gaining profit in regard to their influence on others, the church or in the world. It would be as if Yah had never conferred on them these talents.*

This Master is called an austere man, meaning: hard, severe, strict, prudent, serious, one who is compassionate about His goal. The word is seen as one that is unpleasant or harsh as a boss or owner of a business craving to be successful, demanding the same enthusiasm from his employees. The third servant or employee mentioned had a problem with that, yet the first two employees didn't have issue with their boss, but joined in His enthusiasm for life.

*It is only the **unproductive** servant **which feared His Master**, accusing Him of being too hard to serve. But why is he fearful to serve His master? Why does he call Him a harsh master?*

***Fear is the void of love.** Love, the outgoing concern for another, is lacking when fear overcomes us. When we are unwilling to help, to serve as a servant of Yah according to the way He has directed, we are fearful of His presence. There is no difference if it's our employer, parent, partner, mate or Yah. Fear is present when we are guilty of our actions or lack of. Fear is the opposite of love...where one is the other can't be.*

1Jn 4:17~21 ¶ Herein is **our love made perfect**, that we may have boldness in the day of judgment: because as he is, so are we in this world. **There is no fear in love**; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

*The reason given by the third servant for the lack of profit in the money given to his care was... **fear**. Fear is a character of Satan, the advocate of unrighteousness. When fear is present, the love of Yah to serve others is void. Though a desire may be present, yet **action is absent**, once again one is overcome by fear. When fear takes hold our carnal thought process kicks in to justify why we are not acting. Replies of rationalization are heard such as; "Because, well they would never understand, they're set in their ways, that's not my gift, I wouldn't know what to say, besides they get me so annoyed and twist everything I say, that's why we have welfare and social services, am I the only one here?" No you are not the only one here, fear is right there with you and is giving you a big bear hug. The sad thing is that we have become content when justifying the fear in us, and see it as a comforting spirit as we rationalize our... **lack of love**.*

Lk 19:22~27 And he (*the Master*) 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.

*Out of his own mouth he is judged. Yet what did he say that declared this servant as being wicked? The only thing that he said was; that his Master was an austere man, reaping the rewards of his employees. We all have said at one time or another that our boss profits at the expense of others, yet we are not fired for such words. But he also declared that he **feared him**. Fear is the opposite of **love; outgoing concern for others**. That was the reason for giving him the talent in the first place, "**to serve**" in that capacity at the Master's will. That was the job in which he was employed, to turn a profit with the gifts of the talents. As he declared that he feared; showing lack of love, he is declaring that he is **not qualified** for the job.*

Who condemned him? His own lips condemned him. As stated often; Yah does not leave us... we leave Yah.

Job 15:6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

Mt 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Out of his own mouth, by his own statement, he declared his views of the Master's character. We are no different than this servant. If we know that this is Our Master's character, and know that He would be rigid,

firm, and even relentless in His goal, it would be the better part of wisdom in us to make the best use of the money placed in your power, the talents of Spiritual gifts.

*Notice the differences of “**gained by trading**” mentioned earlier in Luke 19:15 and being **put in a bank to receive usury** or interest here in Luke 19:23. Those in the Master's service received money, referred to as talents and known as spiritual gifts to gain profit by **trading**. An example would be if you were given money by your father and told to go and prosper. One could take that money and invest it in a worthy cause as a business which grows and produces great increase. Another could place it in a saving institution where it earns interest. The interest is small in comparison to the business investment, but each is seen as using the money to gain more.*

*The man in question is he that wrapped up the gift and did neither; it never left his presence to gain more. The definition of love is; **Out Going Concern for Others**. Nothing went out, ergo nothing was increased - nothing ventured, nothing gained.*

*But, **IF** we know His character beforehand, and are well acquainted with the fact that He does demand a strict compliance with our obligation, we have no right to complain when we are condemned accordingly. Yah is not unfair, but true to His word and expects us to be also. We know that Yah will be just, and will call all to a strict account in the Day of Judgment. We ought to prepare ourselves to meet him on His terms, and have no cause to complain if we should be condemned. For it's by **your actions** we will be judged.*

*The conclusion to His message is: unto every one which has “**gained by trading**” shall be given rewards in Yah's new Kingdom. And from him that has “**gained not**” even that which he has, **his life**; shall be taken away from him. Yah's enemies, which would not serve in His reign over them, will be executed before Him.*

The saddest truth is that most linger between wrapping up His Spiritual gifts and hiding them and just putting them in a bank to gain little if any interest. The goal was to produce fruit for others to come and be nurtured by. Yet most look like they are in a drought, just hanging on until the latter rains. Yah sends His rain where it will produce fruit. As for that which was unused, wrapped up in a napkin, it was given to him that produced an increase to be used to produce even more.

*This same theme is seen numerous times recorded in the Bible. One gains in this life and the life to come, as he **uses** Yah's words to profit. At the same time, others lose what little they have for **lack of use**, complacency, self-satisfaction, being content, unworried or anxious of being all they are called to be, shown by their **lack of profit**...the action of their belief. They not only lose what they have been given, but forfeit their own essence, the gift of life.*

Lk 8:4~18 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing not they might see, and not hearing they might understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word,

keep it, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take heed therefore how ye hear: **for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.**

Also recorded in: Mt 13: 12, Mt 25: 29, Mk 4:25 and Mk 13:12.

Joh 15:1~8 ¶ I am the true vine, and my Father is the husbandman. **Every branch in me that beareth not fruit he taketh away:** and every branch that beareth fruit, he **purgeth** it, that it may bring forth **more fruit**. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, **he is cast forth as a branch, and is withered;** and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, **that ye bear much fruit; so shall ye be my disciples.**

We are liable for the possession of Yah's truth that has been given to us. We are called to call others, to evangelize the truth given in our care. We are to bring forth fruit for others to feed upon, to grow and reap a profit with what has been given to our care.

*Whatever Yah gives you to do, do it as well as you can.
This is the best possible preparation for what he may want you to do next.*

Action of belief Ministry
ActionofBelief@centurylink.net