

LESSON VII—May 17th, 1896.

Parable of the Pounds. LUKE 19: 11-27.

(Commit to memory verses 15-15.)

GOLDEN TEXT: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much," Luke 16: 10.

PROVE THAT:—We are responsible for our privileges. Luke 12: 48.

SHORTER CATECHISM. Quest. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?* A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

LESSON HYMNS. *Children's Hymnal*—Nos. 112, 175, 224, 174.

DAILY PORTIONS. *Monday.* Parable of the pounds. Luke 19: 11-27. *Tuesday.* The talents. Matt. 25: 14-30. *Wednesday.* Integrity rewarded. Gen. 41: 37-45. *Thursday.* Serving God. Mal. 3: 13-18. *Friday.* Spiritual gifts. 1 Cor. 12: 1-11. *Saturday.* Right use of gifts. Rom. 12: 1-9. *Sabbath.* The day of the Lord. 2 Pet. 3: 1-14. (*The I. B. R. A. Selections.*)

EXPOSITORY NOTES.

INTRODUCTORY. Jesus had crossed the Jordan on his way to Jerusalem. At the entrance of Jericho he had opened the eyes of Bartimaeus, and was now seated in the house of Zacchaeus, the publican, whom he had honored with his presence as his guest. Read the narrative in the first part of the chapter.

LESSON PLAN. I. The Trust Conferred. vs. 11-14. II. The Trust Discharged. vs. 15-19. III. The Trust Neglected. vs. 20-27.

I. THE TRUST CONFERRED. 11. As they heard—It is very important to give good heed to what we hear, and how we hear. **These things**—of which Jesus had spoken in the home of Zacchaeus, especially the great mission of "the Son of man" (v. 10). **Added and spake**—indicates the close connection with the incidents that had just taken place. The additions of the Lord spoken of in the Acts of the apostles are full of interest (Acts 2: 41-47; 5: 14, see R. V.) **Nigh to Jerusalem**—16 to 19 miles, only a few hours' journey; his last solemn visit, when his earthly ministry would close. **Immediately appear**—or "be displayed." There was a feeling of general expectancy that Jesus would establish a temporal kingdom, that his reign would begin at Jerusalem, the capital, in David's city and on David's throne (Acts 1: 6, 7). With a view of correcting their false notions, and guarding them against disappointment, the following parable was spoken. **12. He said**—This parable closely resembles the one recorded in Matt. 25: 14-30. While they have much in common, they are undoubtedly different, spoken at different times. The parable of the talents recognizes the difference of capabilities for service. "To every man according to his several ability" (Matt. 25: 15). The parable of the pounds proceeds on the principle that all possess certain endowments for service. **A certain nobleman**—A certain man wellborn, "of high rank and noble blood." Two nobles, Herod and his son Archelaus, did actually go to Rome "to receive a kingdom" from Caesar. ("Josephus Ant." 14: 14; 17: 9). By the "nobleman" is doubtless to be understood the Lord Jesus Christ. "He was the realization of the highest ideal of nobility, noble in character, in power, in deeds, in ability." (Peloubet). **A far country**—meaning heaven, whither Christ ascended in glory after his resurrection, where he now is as our great Intercessor, and where he shall remain till the time of his second final coming (Luke 21: 27; Acts 1: 11). **13. Ten pounds**—The mina was equal to 100 drachmas, or "pence" and was worth about \$17. A pound was of little value compared with a talent—"£3, or a little over, as compared with £160." A pound to each, the same in each case. **Occupy**—"Trade ye herewith" (R. V.) Personally held responsible during the absence of the "nobleman," for the use made of the trust conferred. The true servant will be equally faithful in the absence, as in the presence of the master. **I come**—The return of the nobleman is certain, the time of his coming uncertain. The one thing respecting which Jesus professed ignorance (Mark 13: 32). "The time of the nobleman's absence stands for our mortal life." (Pulpit Com.) **14. Citizens**—Primarily, the Jews (John 1: 11), secondly, all who hold the truth in unrighteousness (Rom. 1: 18). **Message**—"Ambassage" (R. V.). The Jews had sent a delegation after Archelaus in order to prevent the emperor from making him a king. (Josephus). The Jews expressly refused to acknowledge Jesus as their king, saying, "We have no king but Caesar." (John 19: 15). They hated Jesus without a cause (John 15: 25).

II. THE TRUST DISCHARGED. 15. Received the kingdom—It is not on earth but in heaven that Christ is to receive his kingdom. When that time is fully come, then will Jesus gather home all the subjects of his kingdom of grace, to abide with himself evermore in his kingdom of glory. **He might know**—No