

establishment. *Ten pounds.* The Greek mina, or pound, was worth about \$15 or \$20; a Hebrew pound nearly double. He gives them a pound each; no great sum, just enough to test their fidelity. *Occupy; Rev. Ver., "trade ye herewith. Till I come; while I am going and returning.* Jesus means that He is going to heaven to receive from His Father the full reward of His work of redemption, and that He is to be away for some time; so they need not expect that the kingdom of God will be suddenly manifested in Jerusalem. But He will certainly come back, *i.e.,* at His second coming, when, as He afterward says (Luke 21: 27), the Son of man will appear in power. During this period of waiting, the disciples are to be engaged in earnest work for Him. It will be a time of testing to discover whether they shall be worthy to receive positions of honor and trust in His kingdom above.

V. 14. *His citizens... sent an embassy.* (Rev. Ver.) The "citizens" were those over whom he was to rule. The "servants" were of his personal household. The Jews of Judea actually sent a deputation to the Emperor of Rome complaining of the wrongdoing of Herod Archelaus, and thus prevented him from receiving the full honor of the kingdom. Jesus, of course, refers to His own fellow-citizens, the Jews, whose whole attitude had been of increasing hatred towards Him, whom they refused to have as their Messiah.

II. The Faithful and Their Reward, 15-19.

V. 15. *When he was returned, having received the kingdom.* When Jesus returns in glory there will be a judgment (Matt. 25: 31, etc.).

V. 16. *Thy pound.* All talents are lent us by God and we have no right to selfish pride in them. They are for use. *Hath gained ten pounds;* a large increase, and yet the servant quite modestly says nothing about his own work,—"Thy pound."

V. 17. *Because thou wast found faithful.* (Rev. Ver.) The very purpose for which the money was entrusted to the servants. *A very little;* only one pound. *Have thou authority over ten cities.* This displays the large

scale on which Christ bestows rewards.

Vs. 18, 19. *The second... gained five pounds.* It is not implied that he was less faithful. He may have had less fitness or ability than the first, and so have come short.

Be thou also over five cities; the reward corresponding to his capability of bearing responsibility.

III. The Unfaithful and Their Fate, 20-27.

V. 20. *Another.* The parable does not mention all the servants, but indicates three classes; those who are both faithful and capable, those who are faithful, but with only ordinary ability; and the useless idle. *Laid up in a napkin; i.e.,* out of use, although carefully kept in direct violation of command of v. 13.

V. 21. *An austere man;* severe in modes of judging or acting. *Thou takest up what thou layedst not down;* etc. "You expected me to do the work whilst you should have all the gain." It is a very different spirit from that shown by the other two servants.

V. 22. *Out of thine own mouth;* on the ground of what thou hast just said. *Wicked.* He had not robbed his master. He had only been slothful; but idle misuse of gifts or powers is wickedness. *Thou knewest;* etc. This is not an acknowledgment of the charge of harshness. It is merely saying to the slothful servant: "I take you on your own word. If I am austere, as you say, all the more reason to be diligent."

V. 23. *Into the bank;* where it would have been as safe as in a napkin and would have drawn interest. *Mine own.* All that we have belongs to God and we shall have to give strict account of it.

Vs. 24, 25. *Take from him the pound;* since he will not use it. It must go to one who has shown himself able and willing to use what is intrusted to him. *They say.* Perhaps those who stood about the king are meant; possibly some interrupters in the crowd who heard the parable.

V. 26. See also Matt. 25: 29. Only he who uses his possessions or other gifts from God aright can keep them. Nothing is here