

# Luke 19:11-19. the First Part of the Parable of the Ten Pounds.

by Favell Lee Mortimer

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*The parable of the Ten Pounds teaches us the importance of faithfulness in serving the Lord, despite our imperfections and sinfulness, and the reward that awaits us for our efforts.*

**Scripture:** 1 Peter 3:1

**Topics:** "Faithful Service", "Power Of Prayer"

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## Description

Favell Lee Mortimer preaches on the importance of faithfully serving the Lord and utilizing the gifts and opportunities He has given us until His return. Using the parable of the nobleman who entrusted his servants with a pound before leaving to receive a kingdom, Mortimer emphasizes the need for believers to engage in acts of service, whether through gifts, instruction, example, or prayer, to promote the glory of God. She highlights the power of prayer, even in the most secret ways, and how it can bring about blessings and conversions beyond our knowledge. Mortimer reminds us that despite our imperfections, the Lord will reward our service and that even the angels consider it a privilege to serve God.

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## Transcript

This parable was related to correct a mistake into which many of the Lord's disciples had fallen. They thought that the kingdom of God should immediately appear. They were not wrong in supposing that the kingdom of God would one day be established upon the earth; for it will be set up with power and great glory; but they were wrong in supposing that the time had already come. There will be great voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." But before those acclamations will be heard, many events must take place. The Lord had already prepared James and John for enduring sufferings, before they could be exalted to honor; and now he prepared all his disciples for performing services before they could partake of rewards. Zaccheus had just shown his willingness to serve the Lord, by making promises of restitution to the injured, and of liberality to the poor. His spirit ought to be the spirit of all the followers of Christ. Though we can only be saved by free grace, yet we must show our gratitude for this free salvation by our works.

The Lord Jesus compared himself in this parable to a nobleman who went into a far country, to receive a kingdom from his monarch, and who returned to that kingdom to take possession of it. It was in this

manner that Judea and Galilee were bestowed by the Emperor of Rome upon those noblemen who ruled over them. The rulers were invested with their power at Rome, and when invested they returned to the countries they were appointed to govern.

Before the nobleman in the parable departed, he entrusted each of his ten servants with a pound. Thus, before the Lord ascended to his Father, he charged all his disciples to serve him faithfully until the day of his return. It was not the apostles alone who received this charge. All who believe in Christ are bound to devote themselves to his service.

The pound represents those various ways of doing good which God has placed within our reach. Though in this parable each servant had the same sum committed to his keeping, yet another parable shows us that all Christians do not enjoy equal opportunities of usefulness--but all enjoy some, and all are required to improve those they possess.

In the days of the apostles believers were endowed with miraculous powers, which they were bound to use in the service of their Lord--as Paul declares, "The manifestation of the Spirit is given to every man to profit withal." (1 Cor. 12:7.) In these days, though miraculous powers are no longer possessed, there are many ways in which good may be done.

By gifts, by instruction, by example, and by prayer, Christians may promote the glory of God.

Those who possess property can bestow bread on the hungry, and scatter food for the soul by distributing Bibles and tracts, and by promoting the preaching of the gospel all over the world.

But some who are not able to give much are able to instruct. A word dropped in season, even by a child, has sometimes saved a soul.

Example is still more powerful than instruction. Those who would be offended by advice, are often convinced by a holy life, a meek demeanor, and a forgiving spirit. Therefore the apostle Peter charges those women who have unbelieving husbands, to endeavor to win them by their Christian behavior. (1 Peter 3:1.)

There is another mode of doing good, which, though the most secret of all, is the most effectual--it is prayer. The good that prayer has done will never be known until the last day. Then it will be seen that those who could be useful in scarcely any other way, brought down blessings by their prayers. It is recorded of a poor man, who was for a long season confined to his bed by sickness, that he made it his daily employment to pray that light might enter the various dark villages in his neighborhood. Every one of those villages for which he thus separately prayed, enjoyed, in the course of a few years, the light of the Gospel. It will often be found that conversions are answers to the prayers of some pious relation. Delightful discoveries will hereafter be made concerning our obligations to those who prayed for us.

It may well astonish us to think the Lord will reward the imperfect services of his sinful creatures. Even our prayers are mixed with sin. Every good action has some alloy of evil in the motive, some defect in the performance, and is too often followed by self-complacency in the recollection. The same precious blood which blotted out our sinful deeds, is needed to cleanse our righteous deeds from all their pollutions. Never will the faithful servants of Christ feel more abased in their own eyes than when they hear their Master say, "Well done." Even the angels, who have done the will of God without fault since the creation, count it a privilege to be permitted to serve him. What, then, will those who have served him so

imperfectly, feel when they are exalted to posts of honor, and entrusted with authority and power!

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