

The Parable of the Pounds Luke 19:11-28

by R.A. Torrey

R.A. Torrey's sermon on 'The Parable of the Pounds' emphasizes the importance of faithful stewardship and accountability in light of Christ's return.

Scripture: Luke 19:11

Topics: "Accountability to God", "Faithfulness in Service"

Description

R.A. Torrey expounds on 'The Parable of the Pounds' in Luke 19:11-28, illustrating the importance of faithful service and accountability in the Kingdom of God. The nobleman, representing Christ, departs to receive a kingdom, leaving his servants with pounds to trade, symbolizing the gifts and responsibilities given to believers. Upon his return, he rewards the faithful servants while condemning the unfaithful one, emphasizing that neglect of service leads to severe consequences. Torrey highlights the necessity of preparing for Christ's return and the eternal implications of our actions in this life. The sermon serves as a call to action for believers to actively engage in their faith and utilize their God-given resources wisely.

Transcript

DISCOVERY OF THE FACTS

1. The Nobleman Journeying into a Far Country, vv. 11-14 What is the object of today's lesson? What other parable is like this? In what points are they alike? In what points do they differ? What was Christ's purpose in speaking this parable? Are men today ever so taken up with thinking about the coming of the kingdom that they forget the necessity of preparing for it? Why did they suppose the kingdom was immediately to appear? What is meant by the kingdom appearing? Were they right in thinking the kingdom was to appear?

In what were they wrong? Who is represented by the certain nobleman of the parable? What is represented by the departure into a far country? (Mark 16:19, 20; Acts 1:9-11.) What was the purpose of Christ's departure into heaven? Has He yet received the kingdom? (Matt. 28:18, R. V.; Eph. 1:19-23; 1 Peter 3:22.) What yet remains to be done? Why then does He not return? (Rev. 19:7; Ro. 11:25; Acts 3:21.) Was there any allusion to current historic events in this parable of the pounds?

What did the nobleman do before his departure? What is represented by these pounds? (Eph. 4:7, 8, 11, 12; 1 Peter 4:10, 11; Ro. 12:6-8; 1 Cor. 12:7-11.) Who are represented by the servants? Do they all represent regenerated men? Why is each servant represented as receiving the same amount to trade

with? What is the modern money value of the pound of this parable? Why is the amount given represented as so little? What were the servants to do with the amount received? What is meant by that?

How long were they to trade with it? What then is the proper business of the believer while our Lord delays His coming? And when He comes--what then? Who are represented by His citizens? (14; compare John 1:11; Acts 3:13-15.) What was the attitude of the Jews toward Jesus? Are they the only ones who have hated Him? (Acts 4:27, 28; John 15:18.) Why is it the world hates Jesus? (Ro. 8:7; John 15:23, 24; 7:7.) How, according to this parable, did His citizens show their hatred of Him?

How do men show their hatred of Christ today? 2. The Nobleman's Return and Reckoning with His Servants, vv. 15-28 What did the king do upon his return (v. 15)? What is represented by this summoning of His servants? (Ro. 14:10, 12; 2 Cor. 5:10.) What was the account the first gave of his stewardship? Did He say, "I have made ten pounds" (v. 16)? Will a true disciple ever talk of what he has done? What will he talk of? What was his king's reply? Why did he get this commendation?

How is it that one pound gains ten? What was the reward he got? Why ten cities? What is our dominion in the coming age proportioned to? What was the account the second gave (v. 18)? What did the Lord say to him (v. 19)? Did He say, "Well done," etc.? Why not? What servant is represented by this? (Compare Matt. 25:22, 23.) How much did he get? Why five cities? Was it by a merely arbitrary decree of the Lord that the number of cities was proportionate to the amount gained? (In the next world we have just so much dominion as our faithfulness of service in this makes us capable of exercising. 1 Cor. 3:8; 12:5, 8; 2 Cor. 9:6; 2 John 8.)

What was the report the third brought of his stewardship? Who is represented by this (v. 20)? What was his excuse for his neglect and laziness? What is represented by this as laying at the bottom of neglect of service toward Christ? If then we want men to serve Christ faithfully, what must we strive to do? Upon whom did this slothful servant try to cast the blame of his neglect? Where do the sinner's excuses always put the blame of this neglect? Did his excuse in any wise diminish his guilt?

Does the sinner's excuse ever in any wise diminish his guilt? What was the charge he lay at Christ's door? Do men today ever lay such charges at His door? What was the Lord's reply (vv. 22, 23)? Who is it a sinner's excuses really condemn? How did this sinner's excuse condemn himself? What did the Lord call this servant? In what did his wickedness consist? What is represented by the bank in this parable? What was the Lord's decision in regard to the wicked servant (v. 24)? What is taught by this?

How does this decision differ from that in Matthew 25:30? What is represented by the protest of those who stood by (v. 25)? How does the Lord justify His decision? What is the meaning of this? What became of the other servants? Why are these three given? What judgment was visited upon his enemies? Does this refer to the destruction of Jerusalem under Titus? What is the lesson taught? (2 Thess. 1:7-9.)

CLASSIFICATION OF TEACHINGS

1. Jesus

(1). His nature:

Human, 12; divine, 12, 15, 24-27.

(2). His character:

Cannot be deceived, 22; kindness toward faithful, 17, 24; severity toward unfaithful, 22, 27; strict justice toward all, 17, 18, 24.

(3). His treatment:

Hated by men, 14; honored by God, 15.

(4). His office:

A King, 12; His kingdom now hidden, 11-14; to be revealed, 15-29; His death, resurrection and ascension steps to the throne, 12; is now an absent King, 12; will be a coming King, 15; God's chosen King, 12-27.

(5). His return:

Event certain, 12; time mistaken, 11; in power, 15-27.

The purpose:

To reckon with His servants, 15; reward His faithful servants, 16-19; judge His unfaithful servants, 24; confound and destroy His enemies, 27.

2. Service

(1). Its relation to Christ:

Power for service must be received from Christ, 13; account of service must be rendered to Christ, 15; faithful service will be rewarded by Christ, 17, 18; should engage the disciple until Christ comes, 13.

(2). Its reward:

At Christ's coming, 15; according to faithfulness, 17, 18; abundant, 17; commendation, 17; power, 17, 18.

(3). Its character:

Humble, 16; faithful, 17.

(4). Its neglect:

Occasioned by wrong thoughts of Christ, 21; guilt is great, 22; punishment by eternal loss, 24; excuse, none, 22, 23.

3. Man

His proneness to error, 11; hatred of Christ, 14; distaste for service, 20-25; desire to justify himself, 21; inability to justify himself, 22; willingness to condemn Christ, 21; confusion in the presence of Christ, 22.

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