

THE PARABLE OF THE TALENTS

Matthew 25:14-30

Matthew 25:14 For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods.

For the kingdom of heaven is as a man travelling into a far country ... The Church

... called his own servants ... God never makes the children of men proprietors of his goods. We are formed by His power, and upheld by His bounty; and we hold our lives and their goods as a trust, at the will of our Lord.

Mark 13:34-36 [*For the Son of man is*] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping.

Jesus taught many subjects over and over again with some variations ... one is:

Luke 19:11-27 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. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this [*man*] to reign over us. 15 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. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, [*here is*] thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he 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: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give [*it*] to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26

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. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay [*them*] before me.

Matthew 25:14 For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods.

(A) GOD in JESUS risked it all!

Christ's departure from the earth to heaven is referred to.

... called his own servants ... The church members or disciples.

(B) ... delivered unto them his goods ... This applies to the trust of the entire interests of the kingdom of our Savior to his servants on the earth.

Matthew 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

... unto one he gave five talents, to another two, and to another one: ... The talent was not a coin, but a weight, and was especially applied to the weighing of the precious metals.

... to every man according to his own several ability; ... The sums entrusted to the servants were graded by their capacity. The trust of the Lord to each servant is measured according to his mental ability, wealth, position, or influence. The duties men are called to perform are suited to their situations, and the talents they receive.

The man who improves the grace he has received, however small, will as surely get to the kingdom of God, as he who has received most from his master, and improved all.

(A) A talent of gold: authorities say that the talent typically weighed about 33 kg or 75 pounds. Troy ounce is a traditional unit of gold weight. Troy weight is a system of units of mass customarily used for precious metals and gemstones. There are 12 troy ounces per troy pound, (373.24 g) rather than the 16 ounces per pound (453.59 g) found in the more common avoirdupois system. Therefore a talent of Gold would be worth \$1,080,000 in today's money at \$1,200 per troy ounce. Jesus has made an enormous investment in each and every one of us us.

I Peter 1: 18-20 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

(B) Quite a trust when compared with 15 cents a day, which was the pay of day laborers.

Matthew 25:16 Then he that had received the five talents went and traded with the same, and made [them] other five talents.

Then he that had received the five... traded... and made them other five ... Whoever diligently uses the powers and means the Lord has given is such a servant. The result is gain to others and to himself.

The master's kindness. The servants had nothing - deserved nothing - had no claim on their master, yet he, in his Kindness, delivers unto them his goods.

The master distributes these goods diversely; - giving to one five, to another, two, and to another one. No person can complain that he has been forgotten; the master gives to each.

The master distributes his talents with Wisdom. He gave to each according to his several ability, i.e. to the power the servant had to improve upon what was given.

The powers which men have, God has given; and as he best knows the extent of those powers or abilities which we all possess.

Though He may make one vessel for honor, (i.e. a more honorable place or office), and another for dishonor, (a less honorable office), yet both are for the master's use - both are appointed to show forth God's glory.

Matthew 25:17 And likewise he that [had received] two, he also gained other two.

These persons are termed δουλοι, slaves, such as were the property of the master, who might dispose of them as he pleased.

The work was speedily begun - as soon as the master gave the talents and departed, immediately they began to labor. There is not a moment to be lost.

Their work was crowned with success. They doubled the sum which they had received. Every grace that God give is capable of great improvement.

They were ready to give a joyful account when their master came and called for them. They come without delay for they “watched and prayed “ and expected His coming.

They come without fear; the master before whom they appear has always loved them. He that loveth me, says Jesus, will keep my words.

They render up their accounts without confusion: he who received five brought five others; and he who had received two brought two more: nothing was to be done when their master called; all their business was fully prepared.

They receive gracious promises. Ye have been faithful over a little, I will set you over much. These promises refer not only to a future glory, but to an increase of God's grace and mercy here.

They receive Glory. Enter into the joy of your Lord. As ye were partakers of my nature on earth, be ye sharers of my glory in heaven.

Matthew 25:18 But he that had received one went and digged in the earth, and hid his lord's money.

Before the days of banks of deposit, and still in countries where they are not established, it is a common thing to hide treasure in the earth. The servant's only care was to hold on to what he had.

See the ingratitude of this servant. His master gave him a talent, capable of being improved to his own present and eternal advantage; but he slights the mercy of his lord.

See his idleness. Rather than exerting and working himself to improve what he has received, he goes and hides it.

See his gross error. He Digs to hide it - puts himself to great trouble and effort to render the mercy and grace of God to him of none effect

See his injustice. He takes his master's money, and neither improves nor designs to improve it, even while he is living on and consuming that bounty which would have been sufficient for a faithful servant.

How much of useless lumber is to be found in the Church of Christ!

But suppose the man be a preacher - what a terrible account will he have to give to God - consuming the provision made for a faithful preacher, and so burying, or misusing his talent, as to do no good, to immortal souls!

Hear the absurdity of his reasoning. Lord, I knew thee that thou art an hard (or avaricious - The sense of desiring to possess more of something than one might be entitled to ... such as his words ... reaping where thou hast not sown,

It is the way of self-righteous sinners to seek to justify themselves; and the conclusion turns always against them.

“... I knew thee to be a hard man.” How awfully deceived and deeply depraved must that person be, who not only attempts to excuse his follies, but to blame his crimes on God himself!

“... I was afraid” - Why? Because thou wert an enemy to thy soul, and to thy God. –

“... I was afraid” - of what? that he would require more than he did give.

Matthew 25:19 After a long time the lord of those servants cometh, and reckoneth with them.

“After a long time the lord of those servants cometh, ...” There is certainly a hint here that a long period would pass before the Lord's return.

“... and reckoneth with them.” When our race meets the Lord, every mortal, saint, and sinner, good and bad, will be called on for a reckoning. Every one's opportunities, as well as the character of his life and works, will be considered.

Matthew 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou delivered unto me five talents: behold, I have gained beside them five talents more.

... he that had received five talents ... He had doubled what he had received, and in acknowledgment that all was due to his lord who had given him everything, so he brought all to lay at Jesus' feet.

Matthew 25:21 His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

... I will make thee ruler over many things. (1) Observe here that it is God's talents that have made the ten talents. The fruitfulness of our work depends on what God has given us. (2) In God's government, all depends on our fidelity, trustworthiness, and loyalty ... fulfillment of duty in a lower and lesser station is rewarded by the providence which bids us to go up higher. (3) Present duties are

trials of character; God gives the talents that He may test, try and prove what their metal is made of and to see in the furnace of affliction who is worthy of a trust.

Matthew 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Matthew 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents ... His trustworthiness and reward are indicated, acknowledged and rewarded in exactly the same terms as in the case of the first servant. The final reward depends on faithfulness, not greatness.

(A) Every seed produces after its own kind. Apples produce apples, grapes produce grapes (not apples) and Christians are to produce Christians.

(B) Isaiah pictured the MESSIAH, who was to come, as GOD'S *servant*.

Isaiah 42:1-7, Isaiah 49:1-6, Isaiah 50:4-9, and, Isaiah 52:13 through 53:12.

(C) We are Christ's servants our pleasure is the excitement of service!

John 13:12-17 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for [*so*] I am. 14 If I then, [*your*] Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.

II Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

This is the greatest service you can render to a lost or erring sheep.

Matthew 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

(A) He blamed the MASTER for his own unproductivity. He didn't know Jesus.

(B) JESUS had sown generously with his investment and trust in all three.

Matthew 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Matthew 25:25 And I was afraid, and went and hid thy talent in the earth: lo, [there] thou hast [that is] thine.

Is it possible it was buried in a beautiful box of religious activity, ritualism and ceremonialism? ... or social works ... likes passing out combs and toothbrushes in place of the Gospel to the lost.

Matthew 25:26 His lord answered and said unto him, [Thou] wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Matthew 25:27 Thou oughtest therefore to have put my money to the exchangers, and [then] at my coming I should have received mine own with usury.

Thou oughtest to have put my money to the exchangers ... To the bankers. If the lord was so exacting as he supposed, he ought at least to have put his money to use with the money brokers that it might have earned something.

... usury ... Interest. The Jews were forbidden to take it from their brethren, but were allowed to take it from aliens.

Matthew 25:28 Take therefore the talent from him, and give [it] unto him which hath ten talents.

Take therefore the talent from him ... He had shown himself unworthy of the trust. He had enjoyed opportunity to serve the lord, but had utterly neglected it; therefore the opportunity was taken away. The application is easy.

... give it to him which hath ten ... Because he has shown himself worthy of great trusts.

Matthew 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

For unto every one that hath shall be given ... Every attainment of honor, wealth, knowledge, or spiritual grace helps to render further attainment more easy and more assured.

Proverbs 10:15 The rich man's wealth [*/s*] his strong city: the destruction of the poor [*/s*] their poverty.

Matthew 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

... cast ye the unprofitable servant into outer darkness ... A state of banishment from the presence of the Lord. Have you a trust from the Lord? Are you useful to him according to your ability?

He is reproached. Thou wicked and slothful servant! Wicked - in thy heart: slothful - in thy work. Thou knewest that I reap where I sowed not. Thou art condemned by thy own mouth -

He is stripped of what he possessed. Take - the talent from him. O terrible word! - Remove the candlestick from that slothful, worldly-minded Church: take away the inspirations of the Holy Spirit from that lukewarm, Christless Christian, who only lives to resist Him and render Him of none effect. Dispossess that base, man-pleasing minister of his ministerial gifts; let his silver become brass, and his fine gold, dross. He loved the present world more than the eternal world, and the praise of men more than the approval of God. Take away the talent from him!

He is punished with an everlasting separation from God and the glory of his power. Cast forth the unprofitable servant, Matthew 25:30. Let him have nothing but darkness, who refused to walk in the light: let him have nothing but misery – “... weeping and gnashing of teeth, who has refused the happiness which God provided for him.

Kingdom of Heaven is the Church.

Matthew 16:13-19 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some [*say that thou art*] John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [*/t*] unto thee, but my Father which

is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

The terms Kingdom of Heaven and the Church are used interchangeably.

II Corinthians 5:18-20 And all things [*are*] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech [*you*] by us: we pray [*you*] in Christ's stead, be ye reconciled to God.

II Corinthians 1:20 For all the promises of God in him [*are*] yea, and in him Amen, unto the glory of God by us

II Corinthians 2:14 Now thanks [*be*] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Ephesians 1:3 Blessed [*be*] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [*places*] in Christ:

Ephesians 3:9-12 And to make all [*men*] see what [*is*] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly [*places*] might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him.

II Peter 1:3-8 According as his divine power hath given unto us all things that [*pertain*] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if

these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge of our Lord Jesus Christ.

II Corinthians 5:17-20 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new. 18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God.

There are many one talent Christians who do not have the ability to be spectacular.

But don't even think about refusing to be significant!

We are called to high adventures as Christians!

We are called to no less than World Conquest

Mark 16:15-16 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.¹

I Thessalonians 1:6-10 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.

If the careless virgin, and the unprofitable servant, against whom no flagrant siniquity is charged, be punished with an outer darkness, with a hell of fire: of what sorer punishment must he be judged worthy, who is a murderer, an adulterer, a fornicator, a blasphemer, a thief, a liar, or in any respect an open violator of the laws of God? The careless virgins, and the unprofitable servants, were saints in comparison of millions, who are, notwithstanding, dreaming of an endless heaven, when fit only for an endless hell!