

## Applications for our lives from the Parable of the Talents:

1. The time delay between now and Christ's return has a God-designed P\_\_\_\_\_ for me.

*Matt. 25:14, 19 For it will be like a man going on a journey, who called his servants and entrusted to them his property. <sup>19</sup> Now after a long time the master of those servants came and settled accounts with them.*

2. I'm a S\_\_\_\_\_. God has entrusted some of His property to His servants and it was assigned with an intended outcome in mind.

*Matt. 24:45-46 Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master will find so doing when he comes.*

3. When I stand before the King...

- Diligence will be C\_\_\_\_\_ and  
- Negligence will be P\_\_\_\_\_.

*Matt. 25:29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.*

4. The R\_\_\_\_\_ for faithfulness are Amazing.

*Matt. 25:21b You have been faithful over a little; I will set you over much. Enter into the joy of your master.*

### Suggested Questions for Small Groups

1. If the master going on a long journey represents Jesus, who are the servants to whom he entrusts his property? And what does a "Talent" represent?
2. What are the master's intentions and purposes in giving the "talents" to his servants? What are his expectations?
3. Has God entrusted "talents" to you? Does He have an intention for their use? What would be your motivations for investing them and working for God?
4. Why do you think the servant with one talent did nothing with it other than to hide it? He said he was afraid of his ruthless master. Why might followers of Christ today do little with the "talents" given to them.
5. What kinds of reward do the faithful servants receive from the master?

Next Sunday, Palm Sunday, March 28, 2010: **Great Parables of Jesus**  
Part 6 - "The Parable of the Tenants" Mark 12:1-12

On Palm Sunday we celebrate Jesus' triumphal entry into Jerusalem. When Jesus entered the Temple area he stirred up a controversy by his radical action of throwing the money changers out of the Temple courts. The furious religious authorities asked him what authority he had to do this and Jesus told them this parable.

# GREAT PARABLES OF JESUS CHRIST

**parable** 1'parəbəl | noun

a simple story used to illustrate a moral or spiritual lesson, as told by Jesus in the Gospels.

ORIGIN Middle English : from Old French *parabole*, from an ecclesiastical Latin sense 'discourse, allegory' of Latin *parabola* 'comparison,' from Greek *parabolē*.

FEB. 21 - THE PARABLE OF THE TALENTS

*Matt. 25:14-33* *For it will be like a man going on a journey, who called his servants and entrusted to them his property. <sup>15</sup> To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. <sup>16</sup> He who had received the five talents went at once and traded with them, and he made five talents more. <sup>17</sup> So also he who had the two talents made two talents more. <sup>18</sup> But he who had received the one talent went and dug in the ground and hid his master's money.*

*it will be like:* Matthew 25 contains two parables on the same theme - the delay prior to Christ's return. The first parable is a story about a wedding procession. Ten girls are torch-bearers in the celebration. Five come prepared for a delay in the processional by bringing extra fuel for their torches. The other five are unprepared for the delay are labeled foolish and are excluded from the party.

*talents... to each according to his ability:* A talent was the largest measurement of weight of that time. These are large sums of money, possibly as much as a life-time of wages for a common laborer. The five, two and one talents of money were "entrusted" based on the master's evaluation of each servant's ability.

*he went away:* Again and again Jesus informs his followers that he will die, be resurrected on the third day, appear to them, then ascend to heaven. He promises that he will come again. He expects His followers to be diligently watching for that return. In 24:36 He says no one except the Father knows the exact time of His second coming. But in these two parables Jesus teaches His followers what is expected of us while we await his return.

*he made five talents more:* The first two servants trade and double the master's money. However the servant with one talent hid his masters money.

<sup>19</sup> Now after a long time the master of those servants came and settled accounts with them. <sup>20</sup> And he who had received the five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' <sup>21</sup> His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' <sup>22</sup> And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' <sup>23</sup> His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' <sup>24</sup> He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, <sup>25</sup> so I was afraid,

*after a long time... came and settled accounts:* In the previous parable the groom's arrival is delayed and in this parable the Master is gone for a long time. Jesus is clearly informing His disciples that He will be gone a long time and that they need to understand this and watch for the signs of His return (Matt. 24). When the Master in this parable returns there was a reckoning time with his servants. Jesus teaches (see 31-33) that when he returns there will be a similar reckoning. *well done, good and faithful servant:* Jesus has the Master in the parable commend the servants who doubled the money entrusted to them. He commends their character (they have been proven "good") and their diligence (they have been proven "faithful"). Could it be that the master is less concerned about profits and most focused on the clear proof that his servants have proven to be trustworthy and faithful to him? The reward the Master gives them hints at an answer to this question. The Master does not give them privileges or an all-expenses-paid vacation, instead he rewards them with even greater levels of responsibility in his household. *Enter into the joy of your master:* The Master also rewards his faithful servants with an invitation to join him in a most intimate and significant place - his joy. He is inviting these good and faithful servants into the most personal parts of his family, his table, his celebration and his heart. *I knew you to be a hard man reaping where you did not sow:* The third servant has an excuse for doing nothing with the money entrusted to him other than hiding it safely in the ground. He says he did not do what the Master intended him to do (invest) because he perceived his Master as a hard man. He believes his Master ruthlessly demands too much of his servants, is too ambitious, too harsh and too exacting over how his household operates - no one could ever please him. *so I was afraid:* This is a lie. If he was truly afraid of punishment for wrongly investing the money, he could have invested safely and easily with bankers (27). It's more than fear of punishment that motivates him to hide the money; could it be that he did not want to serve his Master as the Master intended.

*and I went and hid your talent in the ground. Here you have what is yours.'* <sup>26</sup> But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? <sup>27</sup> Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. <sup>28</sup> So take the talent from him and give it to him who has the ten talents. <sup>29</sup> For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. <sup>30</sup> And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

<sup>31</sup> "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. <sup>33</sup> And he will place the sheep on his right, but the goats on the left. <sup>34</sup> Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

*You wicked and slothful servant:* The master, on that day of reckoning, saw the heart motivations of his servant by looking at his unfaithful behavior and excuses. The master labeled it "wicked". It's wicked to not do what your master trusts and intends for you to do. This servant had not even tried. He is condemned as slothful because he refused to do the work of the Master while the master was away. *take the talent from him and give it:* There is one servant who has proven to be "good and faithful" and to him more responsibility is entrusted. *cast the worthless servant into the outer darkness:* Judgement follows reckoning. The master sees that no fruit has been produced by the entrusted 'talent' and the servant is judged as worthless to him. Just as the foolish, unprepared girls of the first parable are excluded from the wedding party, so also this servant is cast out into darkness. *When the Son of Man comes in his glory:* This is the subject of Matthew 24-25. Jesus has given the disciples certain signs that will point toward his future return to earth. His arrival will be delayed for a long period of time, but he will return and then there will be a reckoning. Jesus instructs his followers to be watching, anticipating his imminent return and he wants us prepared to report on how we have used the 'talents' he has entrusted to us.

*Whatever Jesus has given us, has been given for a purpose and one day Jesus is coming back to check on what we have done with it.*