

Matthew Series

Lesson #161

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

Be Faithful: The Parable of the Talents

Matthew 25:14–30

Interpreting Parables

- 1. Parables are not used to interpret other parables unless the context links them together.**
- 2. The Kingdom parables are all about Israel and instructions about the Messianic Kingdom.**
- 3. Not every element within a parable has significant meaning for the interpretation.**
- 4. Jesus usually gives the specific general principle which the story is designed to illustrate.**

Matt. 25:14–30

- 1. Review: What is going on here? What have we learned so far?**
- 2. What is the connection to the previous two parables?**
- 3. Who do the “slaves, servants” represent?**
- 4. What is the distinction between first two and the third?**
- 5. Is the third servant saved, but disobedient, or unsaved?**
- 6. What are the implications for us?**

Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?’ ”

Matt. 24:23–31

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 - a. Jesus is addressing Jews about a Jewish issue: His announced temporal judgment on the religious leaders of Israel in Matt. 23:37–39; 24:2**
 - b. Jesus is answering a question related to judgment and this foreshadows the final judgment related to the eternal disposition of those servants in Israel who either follow the scribes and Pharisees, or who serve the Lord in relation to His Kingdom.**

Matt. 24:23–31

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c. The context is on Israel, not the Church. There are four distinct entities that must be distinguished: Jews, Gentiles, Church Age believers, Tribulation saints.

Matt. 24:23–31

- 1. Review: What is going on here? What have we learned so far?**
 - c. The context is on Israel, not the Church. There are four distinct entities that must be distinguished: Jews, Gentiles, Church Age believers, Tribulation saints.**
 - d. The passage is talking about Jesus' coming, His *Parousia* to establish the Kingdom.**
 - e. The Rapture and the Second Coming are distinct events, separated by 7 years. The Rapture ends the Church Age and involves only Church Age believers. The Second Coming is when Jesus comes to the earth to establish His presence and His Kingdom on the earth.**

Matt. 24:23–31

- 1. Review: What is going on here? What have we learned so far?**
 - f. The parable of the fig tree was to teach the Jewish Tribulation saints to be watching and prepared for the coming of the Messiah.**

Matt. 25:14–30

- 1. Review: What is going on here? What have we learned so far?**
- 2. What is the connection to the previous two parables?**

Matt. 24:45, “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?”

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**πιστός *pistos*
nom masc sing
(verbal) faithful,
reliable, trustworthy**

Matt. 25:21, “His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ ” Also Matt. 25:23

**φρόνιμος *phronimos*
nom masc sing
wise**

Matt. 25:2, “Now five of them were wise, and five were foolish.” Also Matt. 25:4, 8, 9

Matt. 24:45, “Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?”

- **The Master = Jesus the Messiah who was leaving on a journey to Heaven**
- **The slaves = Israel, God’s people**
- **The faithful and wise = the good leaders, the good shepherds**
- **The evil servants = the Pharisees and evil shepherds**

Matt. 24:51, “and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.”

“Invariably throughout Matthew this phrase refers to the retribution of those who are judged before the millennial kingdom is established” (Matthew 8:12; 13:42, 50; 22:13; 25:30).

~Toussaint, *BK*, 282

Matt. 25:14–30

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Matt. 25:14, “For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.”

Matt. 25:14, “For *the kingdom of heaven* is like a man traveling to a far country, who called his own servants and delivered his goods to them.”

Literally, “for just as ...” indicating a strong comparison and connection with Matt. 25:13.

Literally, “*for just as a man departing calls his own slaves and entrusts his possessions to them.*”

δοῦλος *doulos* slave, servant,

In Isaiah, God refers to prophets as His

- **servants (Isa. 20:3),**
- **Isaiah (Isa. 22:20),**
- **David (Isa. 37:35),**
- **Israel “you are My servant, Jacob whom I have chosen” (Isa. 41:8, 9; Isa. 44:2; 45:4),**
- **the Messiah in Isa. 53 and throughout the last section.**

The servants are given tremendous privileges and responsibilities:

- To the Jews are committed the oracles of God, Rom. 3:1**
- To the Jews are given the responsibility to be a blessing to all mankind, Gen. 12:2**
- To the Jews are given the Messianic King, and the Messianic message that He is coming to establish His Kingdom.**

Matt. 25:14–30

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Matt. 25:15, “And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.

Matt. 25:16, “Then he who had received the five talents went and traded with them, and made another five talents.

Matt. 25:17, “And likewise he who had received two gained two more also.

Matt. 25:18, “But he who had received one went and dug in the ground, and hid his lord’s money.”

**1 lb of silver is 14.5 troy oz.
A talent was 58–75 lbs.**

Using 60 lbs as an approximation for one talent then

1 talent = 870 oz.

**At \$18 an ounce, that is \$15,660 per talent,
or \$156,660 for ten talents.**

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Matt. 25:18, “But he who had received one went and dug in the ground, and hid his lord’s money.”

Matt. 25:19, “After a long time the lord of those servants came and settled accounts with them.”

Matt. 25:20, “So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’

Matt. 25:21, “His lord said to him, ‘Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

ἀγαθός *agathos* voc masc sing good

πιστός *pistos* voc masc sing (verbal) faithful, reliable, dependable; used 4× in the parable

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Matt. 25:24, “Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.

Matt. 25:25, “And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.’ ”

Matt. 25:26, “But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.’ ”

ὀκνηρός *oknēros*

voc masc sing

hesitating, unready, timid; troublesome

Matt. 25:27, “So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

Matt. 25:28, “So take the talent from him, and give it to him who has ten talents.”

Matt. 25:29, “For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.

(cf. Matt. 13:12 speaking of the unbelievers who rejected Him in Matt. 12.)

Matt. 25:30, “And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.”

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