**Matthew 25:14-30: The parable of the talents**

**MAIN IDEA: You do you**

**Parable: A simple story used to illustrate a moral or spiritual lesson.**

**1. Immediate context = The Foolish Virgins; Unprepared, outside the celebration**

**2. The Celebration Theme**

* **OT Feasts (Seven of them)**
* **Luke 15:7, 10 – Repentance brings joy in heaven**
* **Matthew 22:1-14 – The Wedding Celebration**
	+ **This is about a celebration, not about getting into heaven.**
	+ **People are invited to the wedding of the King’s Son.**
	+ **Eating together is a huge theme throughout the Bible.**
	+ **22:8 None of us are “worthy” of eternal life, this involves rewards.**
	+ **22:10 Those who come are “bad and good.”**
	+ **22:12 The man is in there (the Kingdom), but the problem is the garments (Rev. 19:8; 3:4-5; 16:15).**
	+ **22:13 “The darkness outside” = sadness, frustration, anger. Never used in connection to hell; Used 3xs, all in Mt.**
	+ **Charles Stanley, “To be in the ‘outer darkness’ is to be in the kingdom of God but outside the circle of men and women whose faithfulness on this earth earned them a special rank or position of authority.”**
	+ **In Matthew 22 (the darkness outside) is associated with the relative darkness outside of a banquet hall…By using the phrase “the darkness outside” rather than “outer darkness” we are freed from traditional usage that might color our thinking; enabling us to more easily discern what the phrase means in context…the darkness outside the relative light of the banquet hall.” (Dillow)**
	+ **TDNT “In two of the references a house of feasting is in view. In those passages the King comes into the banquet hall, and then some guests are sent out of it. The banquet hall is brilliantly lit up but, by contrast, the gardens around them are in the black darkness. All that is meant is “darkness which is without, outside the house.”**
	+ **When we realize we have wasted a chance to shape our future by not properly preparing, it brings sadness and disappointment.**
	+ **However, while being in our glorified state brings enhanced realization of our failure, it also brings the ability to recover and enjoy our new home.**
	+ **“Weeping, gnashing” Used 6xs in Mt., at least four are believers – (Mt. 8:11-12; 13:41-42, 49-50; 22:12-13; 24:50-51; 25:29-30)**
* **Matthew 8:5-13 – Table Fellowship**
	+ **The issue is not salvation, but healing - 8:5-7**
	+ **The faith was in Christ’s ability to heal over distance**
	+ **Reward = table-fellowship with the greats of the Jewish faith - 8:11**
	+ **The “sons of the Kingdom” are believers (Mt. 13:38 – only other use in Matthew). The Kingdom is their home.**
	+ **Other believers will be put to shame by the faith like this and will not enjoy the celebration in the Kingdom, but instead be in the darkness outside the celebration; sad and frustrated they didn’t believe.**

**3. Matthew 25:14-30 – The Parable of the Talents**

**Matthew 25:14-23 – The first two servants**

* **Departing man gave servants differing talents based on ability**
* **The first two double what was given them**
* **The faithfulness of the first two brought similar responses:**
	+ **Each receives the same commendation despite having differing abilities. They maximized what was given to them.**
	+ **The key was what they did with what they were given, not the return itself.**
	+ **Their faithfulness in a little led to them being “ruler over many things.”**
	+ **Both enter “the joy of their lord.”**
	+ **The third does not enter into his lord’s joy.**

**Matthew 24:24-30 – The third servant**

* **Operates out of a skewed perception of his lord.**
* **He didn’t look at the generosity and opportunity given.**
* **When we only see God as demanding, it hurts our lives – Tit. 2:14f.**
* **In any case, he didn’t operate in the Lord’s best interests**
* **The lord’s view of him is that he is “wicked and lazy.”**
* **This is a “servant” of his “lord;” not a non-Christian.**
* **The loss is the loss of ruling with Christ.**
* **Notice that the other two are made rulers over many things, as has been previously taught (Mt. 24:47; Also, Rom. 8:17-18; 2 Tim. 2:12; Rev. 2:25-27).**

**Epilogue: A word about God’s judgment**