

THE LAST WEEK OF THE LORD JESUS ON EARTH
IVξ. Jesus' Final Day of Public Teaching (cont.)

Jesus Proclaims Truth (Part 24) First Watch c. 8:10 P.M. Wednesday, 12th Nisán (April 1), A.D. 33. Lesson: **The Parable of the Talents** ((Mt. 25:14-30).

Introduction: Having examined the Lessons that The Lord Jesus taught in The Temple to the multitude and His disciples during the day on Wednesday, we then considered:

I. His exit from The Temple (c. 6:30 P.M.) and

II. His prophetic teaching on the journey up to and upon The Mount of Olives (c. 6:30 P.M.).

A-H. The Lord Jesus answered the disciples three questions concerning when and what signs His disciples were to look for to indicate the Time of His Return To Earth to set up His Kingdom. He then told The Parable of The Fig Tree followed by a description of the Conditions on Earth which shall prevail before The Son of the (Hu)Man Returns to Earth. The fourth Prevailing Behavior Reveals Laxity of Stewardship (c. 6:40-7:30P.M.). All that we have and are was purchased by The Lord Jesus Christ by His paying the debt of Sin for us on the cross of Calvary, which every human owed. Therefore our bodies, souls, and spirits and every possession of ours was purchased by Him to use as He intends. But He will not force anyone to surrender it. It must be voluntarily surrendered to Him.

Then The Lord Jesus taught The Parable of the Faithful, Prudent, and the Evil Bondslaves (c. 7:50 P.M.). In this parable The Lord Jesus presented the options of the two alternatives which every human must choose whose bondsman he or she shall be for the remainder of time and for eternity, either to Satan and Sin or to The Lord Jesus Christ and Righteousness. All who claim The Lord Jesus Christ to be their Master fit into one of these two alternatives. Ultimately they shall prove in their lives to be either faithful and prudent bondslaves or alternatively evil bondslaves in reality to be judged as evil and sentenced to the Lake of Fire with all other hypocrites. It must be one or the other!

He followed this parable with **The Parable of The Ten Virgins in The Kingdom of Heaven** at c. 7:50 P.M. After considering twelve pertinent facts found in this parable, we noted The Lord and Bridegroom's Answer to the Five Morons' Plea which The Lord Jesus stated bluntly that He was not aware of the moron virgins. Then we noted that the Particular Reference of the parable is to the faithful remnant of chaste Jewish disciples as a result of the proclamation of the Gospel of The Kingdom of Heaven, during the Tribulation so that they will properly prepare for The Bridegroom's Return to Earth and will persistently watch. The Prevailing Principle is that regardless of how things look to human eyes, we must keep our eyes looking up and persist in following and serving Him to the end. For at an hour when you least expect it, He will surely come. In this parable the virgins are waiting for their lord and teaches us to be expectantly waiting for The Lord Jesus Christ to come to celebrate His marriage feast while in the next parable of The Talents his bondslaves are to be enthusiastically working when The Lord Jesus Christ Comes Again.

I. The Parable of The Talents c. 8:10 P.M. (Mt. 25:14-30).

“¹³Therefore persistently-watch&! because &you-are- not -aware-

of the day nor the hour in-which The Son of-The (Hu)Man is-coming. ¹⁴For [it-is] even-as a-human, when-travelling-abroad[away-from-the-community], summoned his own /bondslaves and delivered to-them the possessions of-his. ¹⁵And to-one^[whom] on-the-one-hand he-gave five talents^[1t = 3000 shekels = 60 biblical-years pay, so 5 t = 300 biblical yrs. pay], but to-one^[whom] on-another-hand two [talents] [= 120 biblical. yrs. pay], yet-on-still-another-hand to one^[talent 40 biblical. yrs. pay]; to-each-one-separately⁺ according-to his^[article-as-pronoun] own ability. And immediately he-travelled-abroad[away-from-the-community]. ¹⁶Then the-one⁺ receiving the~ five talents^[200 bib. yrs. pay] journeyed and-worked-in trading ^[instrumental εἰς]by-means-of them. And he-made another five talents^[1t=3000 shekels = 200 bib. yrs. pay, so 5 t = 1000 bib. yrs. pay]. ¹⁷Likewise also the-one⁺ receiving the~ two ^[400 yrs. bib. pay], he also gained himself another^[same kind] two. ¹⁸But the-one⁺ receiving the-one⁺ departed and digged in-the earth. And he-hid away /silver-money of-the lord of-his. ¹⁹Now after a long period-of-time the lord of-those /bondslaves comes and he settles-up-together account with-them. ²⁰And the-one⁺ receiving the five talents approached and brought^[to the-face-of] another^[same kind] five talents, saying, O-lord, you-delivered-over to-me five talents. Behold! I-gained another five talents in-addition to-them. ²¹Then lord of-his expressed to-him, Well done! O-beneficially-good and faithful-bondslave! You-were-persistently-faithful over-a-few-things~!, I-shall-appoint you[§] over many-things. Enter[§] into the joy of-the lord of-yours[§]! ²²Then the-one receiving the two talents also approached and said, O lord, you[§] delivered-over to-me two talents. Behold! I-gained another two talents ^[adjunct εἰς] in-addition-to them. ²³His /lord expressed to him, Well done! O-beneficially- good and faithful-bondslave! You-were-persistently faithful over few-things~, I-shall-appoint you[§] over many-things~. Enter[§] into the joy of-the lord of-yours[§]! ²⁴Then the-one⁺ having received the one~ talent also approached and said, O-lord, I-knew^[from experience] you[§], that you-are a hard human, reaping where you-sowed not and gathering-together from-what-place you-did- not -scatter-abroad. ²⁵And because-of-being-afraid, I-departed-and hid the talent of-yours[§] in-the earth. Behold! have what belongs-to-you[§]. ²⁶Then the lord of-his answered-and said to-him, O- wicked and slothful-bondslave, you-had-been-aware that I-reap where I-did- not -sow and I-gather-together from-what- place I-did-not -scatter-abroad. ²⁷Therefore it-was-being-absolutely-necessary for-you[§] to put^[cast] the silver-money of-mine to-the bankers. And when-I-come myself, I-would-retrieve^[receive-back-again] what ever belongs-to-me-together-with interest. ²⁸Therefore carry-off the talent away-from him and give [it] to-the-one⁺ having the ten^[400 years pay] talents. ²⁹For to-everyone having, it-shall-be-given and it-shall-be-in-abundance. But away-from the-one not-having, even what he-is-having shall-be-carried-off away-from him. ³⁰Also cast-out the useless bondslave into the outer /dark! There shall-be the weeping and the gnashing of-the teeth” (Mt. 25:14-30 APT).

1. Consider The Nine Pertinent Facts (Mt. 25:14-30).
 - a. The Bondslaves (25:14).

The Greek noun translated ‘servants’ in most of the popular trans- lations is *δοῦλος* (doûlos) meaning bondslaves. It is defined by the masculine possessive pronoun ‘his’ and the adjective ‘own’

indicating that these bondslaves were his own property either by purchase or the offspring of purchase bondslaves. In any case The Lord Jesus used them to represent his own purchased by redemption bondslaves. Therefore all those who claim to belong to The Lord Jesus Christ are referred to in this parable, both regenerated disciples, proselytes to Christianity, and hypocrites claiming to be His own.

- b. The distribution of 'his possessions' (25:14). The term 'goods' or 'property' in some translations (examples AV, NIV, and AB) is a translation of **ὑπάρχοντα**(hupárxohntah) meaning 'possessions.'
- c. The phrase 'to every man according to his several ability' (AV) is a translation of the Greek phrase **ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν** (hekástō; katàh táyn idéeahn dúnameen) meaning 'to each one separately according to his own 'ability.' The lord of those bondslaves knew well his bondslaves and the ability of each one. By this The Lord Jesus indicated that He understands each dedicated redeemed voluntary bondslave of His and the ability that each has and gives to him or her according to that ability.
- d. The talents (25:15). The Greek noun translated 'talent' is **τάλαντον**(tálahntohn) meaning 'a weight among the Jews equal to 3000 shekels of silver.' Since the silver shekel was used in addition to weight as a value of money. Therefore in this parable The Lord Jesus spoke of the shekel in terms of money (cf. v. 27). Thus He has endowed each bondslave of His with the proportion of money entrusted to each one of His voluntary bondslaves according to the ability that we have to handle what He entrusts to us to use properly for His benefit and as a result we also benefit.

However we must remember that although many have interpreted 'talents to mean also various capabilities, skills, or aptitude for performance of special abilities in music, art, or sports.' These inborn gifts are to be carefully used and each of us will give account to The God for the use we made of them. But the proper interpretation and application of this parable is related to money and especially the financial handling of all the money that passes through our hands. Thus the adage: 'It's all about the money' is most appropriate to our response by our action after learning The Truth expressed by The Lord Jesus in this parable.

The value of a talent today is far different than in the day that The lord Jesus told this parable. To understand the value of the amount He gave to each one, it is necessary to estimate according to a day's pay for an ordinary laborer. One day's pay is one denarius or one penny. A shekel is equal to two denarii. So a talent was equivalent to 6000 denarii or 20years' pay (300 days per biblical year) or 100 biblical years' pay with five talents and 40 biblical years' pay with two talents.

- e. The use of the money (25:16). The Greek phrase translated "traded with them" (AV) is **εἰργάσατο ἐν αὐτοῖς** (eh-eegáhsah-toh) which means "worked-in-trading ^[instrumental ἐν]by-means-of-them" according to this context. The Greek verb **εἰργάσατο** means "worked and/or traded according to the context." This context infers both aspects. Consequently the bondslave without delay journeyed to begin trading and in time his investment gained and doubled his silver-money. The second likewise gained and doubled his silver-money. This took a long period of time (25:19). But the third did not make use of The allotment that his lord put

in his hand to get gain. However He went out and worked, but only to bury and hide away the silver-money put in his hands. “He departed and digged in the earth. And he hid away /silver-money of-the lord of-his” (25:17,18 APT). The second bonds slave did as the first one. He began investing the money entrusted to him but it took him longer because he began with less money.

- f. The lord’s return as noted above came ‘after a long period of time.’ He sent for his bonds slaves to reckon with or to ‘settle up account’ with them one by one’ (25:19). The first one to come is he was entrusted with the most money The second to come was the one with twice as much as the third one, who came with the same money he received which he buried in the earth which illustrated the world. He knew what his lord expected and it was more than he was willing to do. He rather dig in order to preserve it because he knew that his lord would expect at least that much when he returned. He was afraid to venture out and earn more by use of the money entrusted to him so that his lord would benefit by the interest earned.
- g. The Greek noun translated ‘exchangers’ is the translation of *τραπεζῖταις* (trahpehdzétaiis) meaning ‘bankers,’ one who exchanges money for a premium or deposited for interest so that his lord would receive what belongs to him with interest (vs. 27).
- h. Therefore the talent was to be ‘taken away’ or ‘Carried off away from’ him and given to the one who gained the most (v. 29).
- i. The final end of that useless bonds slave was to be cast into ‘the outer /dark’ (v. 30), where there is “the blackness of darkness for ever (Jude 13).”

2. Consider that The Primary Application of this parable.

This parable at this time just before His Crucifixion applies to the proper management of the monies That He places in our hands to use for Him to benefit thereby and to receive glory therefrom. He told this parable so that all His disciples, since it was addressed only to those bonds slave-disciples that accompanied Him through the last three years of His public ministry up to his betrayal and arrest would be instructed in proper service and stewardship and pass this instruction on to future bonds slave-disciples for the benefit of each bonds slave-disciple and so as to instruct all on the ultimate outcome of the reward or loss thereof.

3. Consider that The Particular Reference is to The Lord Jesus Christ’s bonds slaves and their actual use of the money with which The Lord has endowed us whether much, or average, or little. He expects us to use all monies that come in to our possession wisely, discreetly, and beneficially for Him and His glory and not to hide it or store it away nor waste it on worldly distractions but see to it that it is properly used for Him, for His glory, and for the building of His Church.
4. Consider The Prevailing Principle is that whether we have abundance, much, mediocre, or little money coming into and passing through and from our hands, we must disperse it wisely, unselfishly, discreetly and beneficially for our Lord and Master The Lord Jesus Christ and His Work of building His Church.

Conclusion: Today we studied **The Parable of The Talents**. After considering the nine pertinent facts found in the parable, we noted The Primary Application of this parable applies to the proper management of the monies that He places in our hands to use for Him to benefit thereby

and to receive glory therefrom. He told this parable so that all His disciples, since it was addressed only to those bondslave-disciples that accompanied Him through the last three years be instructed in proper service and stewardship and pass this instruction on to future bondslave-disciples for the benefit of each bondslave-disciple and so as to instruct all on the ultimate outcome of the reward or loss thereof.

The Particular Reference is to The Lord Jesus Christ's bondslaves and their actual use of the money with which The Lord has endowed us whether much, or average, or little. He expects us to use all monies that come in to our possession wisely, discreetly, and beneficially for Him and His glory and not to hide it or store it away nor waste it on worldly distractions but see to it that it is properly used for Him, for His glory, and for the building of His Church only.

The Prevailing Principle is that whether we have abundance, much, mediocre, or little money coming into and passing through and from our hands, we must disperse it wisely, unselfishly, discreetly, and beneficially for our Lord and Master The Lord Jesus Christ and His Work of building His Church and not for our selfish pleasure and gain.

Application: Beginning today what adjustments will you make as to how you handle your finances so that when The Lord Jesus Christ calls upon you to settle your account of how you used the money He put into your hands to be used for Him, so that you will be ready and not ashamed or cast out of His presence forever?

Dr. Fred Wittman

For next week: **Read and meditate upon: Jesus' Final Day of Public Teaching** (First Watch of Night c. 8:45 P.M.): **The Judgment of The Nations (Look up and read: Mt. 25:31-46).**