

Chapter Twenty Five

Stewardship and Responsibility

I. Introduction

- A. This is the last chapter before the last supper and the crucifixion, so, Jesus is going to focus only on explaining the Millennium kingdom (which follows the discussion about the time of the Tribulation), and why the Jews are not going to be really big in the Millennium – they are going to be condemned for not being good stewards of what God has given them
- B. Two last parables are presented
 1. The Parable of the Ten Virgins (25:1-13)
 2. Stewardship and Rewards for Serving Jesus (25:14-30)
- C. Then the final Judgment of the Nations (Mt 25:31-46)

II. Lesson

A. The Parable of the Ten Virgins (25:1-13)

1. It is about the Second Coming – not the **Rapture**
2. Jewish context, not the Church age
 - a. **Jesus** is the bridegroom (John 3:29)
 - b. Kingdom of Heaven – the wedding and honeymoon – not a spiritual kingdom, but physical
 - c. Virgins (women) – bridesmaids – related to the Bride (Christians), but are not the Bride
 - d. No mention of the **Bride** (2Cor 11:2; Eph 5:25-27)
3. Five foolish and Five wise virgins
 - a. **All have lamps.**
 - b. **All have oil.**
 - c. **All invited to the wedding.**
 - d. **All slumber and sleep while waiting.**
 - e. **Everyone left their lamps burning through the night.**
 - f. **All** hear the cry to meet the Bridegroom - Jesus
4. The Five Foolish Virgins
 - a. They were caught off guard – unready for the **delay**
 - b. They ran out of oil – their lamps ran out of oil
 - c. Had no extra oil
5. Five Wise Virgins
 - a. Were **prepared** for any delay by the Groom
 - b. Were able to fill back up their lamps with fresh oil
6. Reckoning – this is a big theme of this chapter
 - a. When the Bridegroom was approaching...
 - 1) All the virgins arose
 - 2) Trimmed their lamps
 - 3) Half were ready
 - 4) Half were out of oil
 - b. The Five Foolish Virgins asked the Wise to share of their oil
 - 1) Only enough for one person
 - 2) They were told to go and buy more oil
 - 3) Evidently there were sellers of oil to go to
 - 4) So, these five Foolish Virgins went to buy oil, thinking they still had time
 - c. The Groom came for the Marriage

- 1) The Five Wise Virgins went into the Marriage Ceremony
- 2) And the **door was shut** (Lk 13:24-30)
- 3) Just as when God shut the door of the ark (Gen 7:15,16)
- d. The Foolish Virgins are Rejected
 - 1) It was too late
 - 2) They were not known to the Groom (Mt 7:23)
7. Principles
 - a. Be ready for the second coming – even if He delays
 - b. The oil represents the Holy Spirit
 - 1) In the Old Testament oil was for:
 - a) **Anointing leadership** (Ex 29:7; 30:31; 1Sam 10:1; 16:13; 1Kg 1:39)
 - b) Burning lamps and especially the candlestick in the Tabernacle and Temple (Ex 35:14)
 - 2) In the Old Testament, the Holy Spirit **could run out** (1Sam 16:14; Ps 51:11)
 - 3) The Jews were running out of the **Old Testament** supply of the Holy Spirit
 - 4) They needed now to get the **New Testament** supply
 - c. We are responsible for getting what we need to be ready (Cf John 3:36) – if you don't get born again, then YOU are at fault, not Christ!
 - d. Not referring to New Testament salvation because...
 - 1) It would teach **losing** your salvation – running out of the Holy Spirit as a believer (Cf Eph 4:30)
 - 2) It would mean Christians in this dispensation should not be looking for the Rapture, but for the Second Coming
 - 3) It would mean believers would go through the Tribulation to get to the Second Coming

B. **Rewards for Serving Jesus** (25:14-30)

1. Concept of **Stewardship** and **Responsibility** (Cf Luke 19:12-27). Being responsible for what God gives you – whether a job to do, or an item to preserve until He comes
2. Again, the time is the Millennium, not the church age – Jesus is focusing on the far future
3. The Background to the Parable
 - a. A man – a nobleman – probably Jesus
 - b. Travels – Jesus leaving this world
 - c. Far country – heaven
 - d. Leaves His goods in the hands of three servants
 - e. Talents
 - 1) Worth loads of money
 - 2) The money was not their own, but was committed to their trust
 - 3) Not for safe keeping, but for increasing – developing – profit
 - f. Three servants were given talents
 - 1) To one was given **five** talents
 - 2) To another, was given **two**
 - 3) And to one was given one talent
 - 4) All based on their **known abilities** to handle money
 - g. The man took His journey
4. The Servant's Actions (25:16-18)
 - a. The first servant wisely traded (invested) his lord's money and **doubled** it
 - b. The second went and did the same
 - c. The third went and **hid** his lord's money
 - 1) He could have done SOMETHING with what he was given

- 2) But he **chose** NOT to – he clearly disobeyed his commission
5. The Lord's Reckoning (25:19-30)
 - a. After a long time – Jesus implies to His disciples a long delay before He returns
 - b. He returns
 - c. It is then that we must all give an account – be examined (Cf 2Cor 5:10)
 - 1) Individuals (Rom 14:12)
 - 2) Pastors (Heb 13:17)
 - 3) Everyone, even the unsaved
 - 4) But, especially **the Jews**.
 - d. First is called up the man given five talents
 - 1) He presents the fruit/results of his labour
 - 2) He has doubled his lord's investment – **100%** profit – not bad
 - 3) The lord commends him
 - a) "**Well done**"
 - b) "Good and **FAITHFUL** servant"
 - (i) You have been faithful over a few things – just 10 talents
 - (ii) You can be trusted with some great things
 - c) Principle is to be faithful with whatever **man** or **God** gives you to do!
 - 4) He rewards the servant with **RULERSHIP** (Rev 20:4-6; 1Cor 6)
 - a) Over ten cities (Lk 19:17)
 - b) No spiritual application in this dispensation
 - c) **ONLY** applies to the millennial kingdom – a literal, physical kingdom in the future
 - 5) The kingdom is referred to as "the joy of thy lord" – you are in good favour with him!
 - e. Next is called up the man with two talents
 - 1) Doubled his investment – 100% profit – the lord is not disappointed with only four talents!
 - 2) Like the one with ten, this servant is equally commended
 - 3) And proportionally rewarded – according to his accomplishment
 - f. The third servant is called up
 - 1) He is the first to speak
 - a) **Complains** that the pressure was too great
 - b) **Blames** the lord for being so hard
 - c) Justifies his own actions – he was afraid of messing up
 - d) He **never admits failure!**
 - e) To do nothing with what God has given us is **total failure!!!**
 - 2) He gives back the one talent thanking he is off the hook
 - 3) The lord rebukes him
 - a) "Wicked"
 - b) "Slothful" – laziness is a grave sin
 - c) The servant was well aware of what was expected of him
 - 4) The lord admits that he doesn't do the work; he manages those that sow and reap
 - 5) The lord then clearly explains what the servant should have done
 - a) At least have given the money to a banker and gotten some interest
 - b) Usury is interest
 - 6) The lord takes the talent from him and gives it to the servant with ten – evidently the lord lets the servants **KEEP** the talents that they were responsible for!
 - 7) He is rewarding the hardest worker, and punishing the laziest – **capitalism**

- 8) He then punishes the unprofitable servant
 - a) Outer darkness (Cf Mt 8:12; 22:13)
 - b) Weeping and gnashing of teeth (Mt 13:42; 13:50; 24:51; Lk 13:28)
 - c) Referring to **hell**
6. This parable only applies to the Jewish Nation
 - a. Given the oracles of God, and did nothing with them
 - b. Given the promises of God, and never believed them
 - c. Given the future, and blew it
 - d. Jews, not believers, can lose their place in God's kingdom
 - e. The Pharisees are the main servants Jesus is referring to
7. But the principle applies to everyone that they are responsible for what they have been given
- C. **The Judgment of the Nations** (Mt 25:31-46)
 1. This is not a parable, but a clear description of what will happen when Jesus comes back
 2. Second Coming of the Son of man
 - a. A glorious coming
 - b. With His angels
 - c. He will be **King** then (25:40)
 3. He gathers all nations
 - a. Includes a resurrection as we will see
 - b. Some have survived the tribulation and even the battle of Armageddon
 4. Jesus separates the crowd into two groups like a Shepherd does
 - a. **Sheep** on His right side
 - 1) Invites them into the new kingdom – prepared for them since the founding of the world
 - 2) Praises them
 - 3) They had earned their place in the kingdom – they didn't know why
 - a) Fed me
 - b) Gave me drink
 - c) Took me in as a stranger
 - d) Clothed me
 - e) Visited me in prison
 - 4) Referring to the **GENTILE** nations here, and how they treated "MY brethren" the Jews
 - 5) Time wise, it would be in the Tribulation
 - b. **Goats** on His left side (25:41-46)
 - 1) He condemns them straight to the devil's hell – everlasting fire – during the Millennium (Rev 20:1-5). They are now going to be with the devil and his angels instead of with Christ and HIS angels
 - 2) Their crime... **rejecting the Jews** (Gen 12:3)
 - 3) They claim they would have treated Jesus well, but Jesus proves them wrong!
 - 4) Principle: Treat people as if they were Jesus, especially the Jews
 - a) Wives are to submit **as unto the Lord** (Eph 5:22; Col 3:18)
 - b) Servants are to serve as if to the Lord (Eph 6:6; Col 3:24)
 - c) Everyone is to do everything as unto the lord (Col 3:23)
 - d) Sacrifice self and wants as to the Lord (Rom 14:15-18)
 - c. Note the everlasting punishment, not **annihilation**
 5. This shows **two resurrections** right after the battle of Armageddon (Dan 12:3)
 6. The principle is: we Gentiles are responsible for how we take care of the Jews – see Moab, etc and the judgment on them because they didn't take care of the Jews in the wilderness (Dt 23:3-6)