

A Story About Judgment

Matthew 25:14-30

I. The Biblical Context of the Story

- a. The broad context of the story – The back half of the book of _____. (Matt 23:37-39)
- b. The immediate context of the story – The Olivet Discourse. The King is providing _____ to His people related to the time He will again _____ to establish His _____.

II. The Historical (Future) Context of the Story – This story parallels the other Olivet Discourse parables which speak of the future tribulation. (Matt 24:36-44, 45-51; 25:1-13, 14-30)

- a. Each of these parables refers specifically to _____ during the tribulation.
- b. Each of these parables climaxes with the _____ at the end of the tribulation.
- c. Each parable involves a _____ for positive activity and a _____ for negative activity.
- d. The judgment for negative activity is exclusion from the _____ and _____.

III. The Content of the Story (Matt 25:14-30)

- a. The consignment – A man traveling to a far country delivers goods to his servants.
 - i. The man in this parable represents _____, the Jewish Messiah and King, who is going away, but will _____. (Matt 25:14, 24:3)
 - ii. The servants in this parable represent tribulation Jews who have been _____ something of value as a _____. (Matt 41:8-9)
- b. The commission – The man divides his talents among three servants. (Matt 25:14-15)
 - i. The talents are varying amounts of monetary value _____ by the man but _____ to the servants. (Matt 18:24, Rev 16:21, Matt 25:18, Acts 3:6)

1. Contextually the talent represents minimally the _____ of the _____ and the _____ of the _____ of Christ. (Matt 24:33, 42, 44; 25:13)

2. The talent cannot represent _____. (John 3:36, 6:47, 10:28-30)

3. The talent cannot represent a _____.

ii. The talents are distributed to each according to his _____. (Matt 25:15)

c. The compliance – Each servant manages the assets entrusted to his care. (Matt 25:16-18)

i. The first two servants _____ their talents and _____ their value.

ii. The third servant _____ in the _____ and _____ his talent. (Matt 25:18)

d. The culmination – The master of the servants returns and settles accounts with them. (Matt 25:19, Eze 20:34-38, Mal 3:2-5)

i. The commendation of the first two servants.

1. The report – the first two servants _____ their _____ and return the talents with _____.

2. The evaluation (Matt 25:21)

a. The first two servants are declared to be “_____” and “_____” servants.

b. The first two servants are “_____” with additional responsibilities. (2 Tim 2:19, Na 1:7, John 10:27)

ii. The condemnation

1. The rationalization – the third servant _____ to acknowledge his stewardship, provides an _____ for his actions, and returns his talent _____ any gain. (Matt 25:24)

2. The denunciation

a. The third servant is judged to be a “_____” and “_____” servant. (Matt 13:19, 49; 25:26, 1 John 2:13-14, 5:18)

b. The master _____ the servant’s excuse. (Matt 25:26-27)

c. The third servant’s talent is _____ away and _____ to the first servant. (Matt 13:10-13, 25:28-29)

d. The third servant is cast into _____ where there will be _____ and _____ of teeth. (Matt 25:30)

IV. The Interpretation of the Story

a. What this story does not teach.

i. This story does not teach anything about the _____ of Christ or the _____.

ii. This story does not teach that _____ have anything to do with the first tense of salvation or justification. (Rom 4:5)

b. What this story does teach – This story does teach that the tribulation Jew’s _____ to the revelation of the Messiah’s return and the Gospel of the Kingdom will be the basis of their _____ and _____ or _____.

V. The Application of the Story – How can you apply what we have learned today?