

Be Working!

Matthew 25:14-30

4 September 2022 | Grace Bible Church Corinda | Ben Shannon

Big Idea: Faithfully work for the kingdom until his return.

Big Question: What is the point in doing anything if Jesus is coming back soon?

Prayer

God Almighty, You are the God who gives us endurance and encouragement. We ask in the name of Jesus that you would give us a spirit of unity among ourselves as we follow Christ Jesus, so that with one heart and mouth we may glorify you, the God and Father of our Lord Jesus Christ. For from him and through him and to him are all things. To him be glory forever. Amen.

Introduction

The year is 1980 and a company called IBM have just approved a program to make Personal Computers.

They go and talk to another company called Microsoft, who were the largest producers of computer programming languages at the time.

Microsoft were happy to work with IBM, but they didn't do operating systems.

Bill Gates set IBM up with a meeting with another company who could help.

IBM went to that meeting, but the owner of the company didn't show.

He wasn't really interested, so IBM went back to Microsoft.

Microsoft found someone who'd quickly slapped together something they could make work called a Quick and Dirty Operating System (QDOS).

IBM weren't interested in buying QDOS because they were really only concerned with hardware.

So, Microsoft took it on when no one else would.

Microsoft got to work on making this new software.

And as we know, they went on to be one of the biggest companies in the world.

Perhaps not so much a household name any longer, but certainly dominant in the business world.

Their operating system is still used on the vast majority of the world's computers.

Three companies and only one of them was interested in making an operating system for a computer that would take the world by storm.

Microsoft didn't even make that kind of software, but only they grabbed hold of the opportunity and made the most of it.

Of the other two companies, one drifted into obscurity and the other isn't anywhere near as successful as it could've been.

In our passage this morning, we'll see three men.

Two of them made the most of the opportunity that they were given and received blessing from their master.

One didn't take the opportunity and experienced his master's wrath.

Two men got to work, and one was lazy.

Outline

Our current teaching series has been looking at the final section of speech in Matthew's gospel, called the Olivet Discourse.

The reason for Jesus speaking so long (and therefore me speaking so long too) is that after he left the temple, he told his disciples that it would be destroyed.

They asked three questions in response – when the temple would be destroyed and the signs of his return and the end of the world.

He's still answering their questions, especially the one about when he'll return.

He's repeated made clear that no one knows the day or the hour when he'll come back a second time.

The Olivet Discourse as a whole doesn't follow a chronological order.

We're in the looking at the last of three parables about living during the delay until Jesus comes back.

Remember that a parable is a simple story from real life that's used to illustrate a spiritual lesson.

Jesus often used these short stories when he taught.

Jesus already explained some of the signs of that time at the beginning of chapter 24: wars, persecution, natural disasters.

During that time we need to be three things: be ready, be prepared and be working.

It feels a bit like a Warren Wiersbe commentary series.

Be ready, be prepared and be working.

Last week we looked at the parable of the wise and foolish young women.

A bunch of young women were prepared to enter the wedding celebrations, but some of them weren't prepared because they didn't bring enough oil with them.

The groom's delay showed that they were unprepared and meant that they missed his return.

They weren't prepared.

This week, we're looking at what's often called the parable of the talents.

It's really similar to a parable in Luke 19, but there's some big differences too.

This parable teaches us the importance of keeping on working until that time Jesus returns.

Specifically, making the best use of what God has entrusted to us because we'll be accountable for the way we use our resources and abilities.

In today's passage, Jesus calls his people to **faithfully work for the kingdom until his return**.

My outline is as simple as 3, 2,1:

- Three Trusted Servants (vv14-18)
- Two Faithful Servants (vv19-23)
- One Disgraced Servant (vv24-30)

Three Trusted Servants (vv14-18)

Again, Jesus tells this parable to explain what the kingdom of heaven will be like during the time before he comes.

'It' is the kingdom of heaven from verse one.

Here's his summary: the kingdom will be like a man who goes on a journey.

While he's away, the master trusts his wealth to three servants.

The master calls them together and gives each one some of his riches to manage and invest.

It feels a little bit like the three little pigs – am I allowed to make that comparison? – one built a house of bricks, one a house of sticks and one a house of straw.

In Jesus' parable, the first servant was given five talents, the second two talents and the third one talent.

'Talents' is the word the CSB, ESV, NASB, NET and KJV translations all use.

What exactly is a 'talent' though?

We usually use the word 'talent' to describe a natural aptitude or skill.

Usually it's something that some people have and others don't.

In Jesus' story, the master didn't give the first servant perfect pitch, the ability to do cross-stitch, dead-lift 200 kilos, gargle the national anthem and do an interpretive dance.

In the Greco-Roman world, a talent was a unit of weight, usually of money.

It's hard to know exactly how much it was because it seems to have changed over time.

At one point it was the equivalent of 6,000 days wages for an ordinary labourer.

I did the maths and in today's money that's close to a million dollars at the minimum wage.¹

At other times it was amount of weight a soldier could carry on his back – between 34 and 45 kilos.

That's why the NIV says "five bags of gold".

If you had a talent in gold bars, the Perth Mint would give you between \$2.6M and \$3.5M for it on Monday.²

Some of you asked a bit more about the role of slaves after I mentioned it the other week.

If you want evidence from inside the Bible that slaves in Roman times were trusted and responsible, this is it.

The parable only really works if it was normal and unexceptional for a slave to be entrusted with this kind of responsibility.

Often small business owners take care of the banking themselves because they think that they can trust themselves more than an employee.

It doesn't always work that way, but that's another story.

But that means that they either can't take holidays, have to close the business for a time or they have to give someone responsibility.

Like the employees of a shop being given the job of doing the banking while the owners are away, that's what this master does.

Can you imagine your boss putting you in charge of over seventeen million dollars?

The first servant was entrusted with five talents, the second servant was given two talents and even the third little piggy – I mean, the third bloke – was given about a million dollars.

I've only come across a few people who are used to dealing with those kind of number.

For one of them, that kind of money is chicken feed, but for most of us that's an astronomically large number.

We're not talking about small amounts here.

Now, in this parable, the master is the same as the master at the end of chapter 24 and the groom last week.

The master is Jesus himself.

And just like Jesus' return will be both unexpected and also delayed, so the master in this story is gone for a long time too.

The master goes off on his journey and what does the servant who was entrusted with five talents do?

Well, he goes and puts it to work... and it's significant that he does it straight away.

We don't know exactly what he did.

Perhaps he started a business, bought some land, invested in some EFTs or made an app.

Who knows?

Whatever it was, it was enough to yield a 100% return.

He put the money to work and gained five more talents.

There was the original five talents and he's made five more, making ten in total.

The bloke with the two talents did the same thing.

He put his two talents to work as well and managed to double up the money.

The third man had a different strategy.

He went and dug a hole.

I don't know if it filled with water, but he did fill it with the gold.

He wasn't starting the patio, but he was putting the money in a place that was considered a safe and effective for storing it.

However, hidden in the ground, the talent he was entrusted with didn't make any return whatsoever.

His profit was zero.

The master had three servants, all trusted with different amounts of his fortune.

One five talents, one two talents and one just one talent.

Two put the money to work and one put it in a hole in the ground.

Two Faithful Servants (vv19-23)

Secondly, we see that two of the servants were faithful in managing the responsibility they'd been given.

One of the things that connects this parable with the ones before is the long delay.

We're told in verse nineteen that it was after a long time that the master returned.

That's because this is telling us not about something that'll happen in the future, but how to live in the kingdom now.

This is telling us how the people of God should be living as they wait for Jesus to come back a second time.

When the master comes back, he wants to know what his servants have been up to while he was gone.

How did they put his money to work and how much did they make?

He calls them together to settle the accounts.

It's reckoning day.

The man who had five talents and turned it into ten went first.

Doubling up the money is a good effort.

The master rewards him in three different ways.

Have a look at verse 21:

Matthew 25:21 NIV11 ²¹ His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

Firstly, with praise for a job well done.

Sometimes we can feel like faithfulness isn't something that should be praised because the other person might get a big head.

The master gives praise where it's due rather than just trying to keep him humble.

The second reward is to have even more responsibility than he did before.

Having been trusted with a few things he'll be given even more to look after as a reward for his faithfulness.

The third thing is that that he's welcomed in to share in his master's happiness.

There's a shared experience here, much like the wise young women going into the wedding celebration with the groom.

They're in this together and sharing in the joy of a job well done.

Then comes along Mister Two-money-bags, only now he's been changed into Mister Four-Money-Bags.

There's a sense in which he didn't perform as well as the first man.

He still made a 100% ROI, just like the one entrusted with the five talents.

You could say that he ONLY made two talents, but he was only given two to begin with.

The man who returned two talents was entrusted with less resources to begin with.

He was only given two talents rather than five.

The point of the parable isn't how much you have, but what you do with it.

We're told that the master entrusted his servants with these amounts according to each one's ability, verse 15.

More literally, according to his or her power.

They didn't get to choose how much to sign up for – that was at the master's discretion.

The fact that different amounts were given means that he wasn't expecting the same amount returned from everyone.

He wasn't unfair by expecting them all to be able to return exactly the same amount when he doesn't give the same amount to begin with.

This shows us that Jesus isn't unfair in what he expects from people.

We all have different God-given capacities.

Some can sing a beautiful melody while others are tone-deaf.

Some people are given brilliant intellects and others are more modest in their ability.

And then there are the outliers at both ends – the person who seems to be given everything and the person who has a much more limited capability and opportunity.

When I was in Bible College, our principal told us that we weren't allowed to compare grades with other students.

Apart from his scathing critique of saying "Let's do the Christian thing and beat everyone else to morning tea," he was also fond of saying "If he does well, that's not his fault."

It was his way of saying it's not your fault if God's given you brains or sporting or musical ability.

If you're brilliant, it doesn't mean that you're better than others but that God has entrusted you with more.

Use it wisely because it's what you do with it that matters.

Like the widow who didn't give more in absolute terms, but she was still much more generous than others because she had far less to give from.

The second man gets exactly the same rewards as what the first man did.

In fact, verse 23 is almost word-for-word identical with verse 21.

They'll be both put in charge of many things because both used all that they were given to the best of their abilities.

Those who work hard for the master will find blessing.

You can do that whether you're entrusted with five talents, two talents or just one.

The important thing, as we're about to see, is that you work for the Lord.

One Disgraced Servant (vv24-30)

Finally – and this's the where the bulk of the passage is in many ways – we see the disgraced servant.

Along comes Mister-one-talent.

I wonder what he was expecting?

The others got a glowing report and praise.

He was only given one talent, so the bar isn't too high for him, is it?

Yet instead of bringing gold, he brings an excuse or perhaps even an accusation.

Verse 24:

Matthew 25:24 NIV11 ²⁴“Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed.’”

He seems to have a very different take on the master's character to what we've seen up until this point.

Instead of someone full of kindness and deserving of trust, he accuses his master of being a hard man.

The word means “hard, strict, harsh, cruel, merciless.”³

He's basically calling his master a nasty piece of work who doesn't care about other people.

He accuses his master of gaining by taking from others, making all of his dough off the sweat of other people.

Instead of doing any of the hard work himself, he just comes along and plunders the result of what others have done.

He's the kind of master who goes and harvests other people's crops, taking everything for himself and leaving nothing for them.

He takes what he wants without caring about who gets hurt in the process.

The servant claims that because he knew this, he was afraid of his master.

We don't know if he was claiming to be afraid of working hard for nothing or afraid of what would happen if he lost the money.

He's making his master out to be a bit of a mafia boss, setting unrealistic expectations and then holding him to it.

So, he took what seemed like the safest route and buried his talent.

That way, at least he couldn't give back less than he was given.

Hidden in the ground, he had no danger of losing it.

Therefore, what he's got to offer back is the original talent.

Instead of giving praise, the master calls the slave wicked and lazy, verse 26.

Then he calls the slave out for his behaviour.

"If I harvest where I have not sown and gather where I have not scattered seed, that still doesn't explain your behaviour."

This doesn't mean that the master is admitting to being hard and harsh.

There are many people who see him as being sarcastic here, but I think that goes a bit far.

The master doesn't dispute that the slave's character assessment.

Instead – for the sake of argument – he runs with it.

IF you were really afraid of me because I was that bad, in the very least, the talent should've been put on deposit with the bankers.

There's always some risk in every investment, otherwise there's no return, but basically this was a secure way of making at least a small return.

Under the Romans, there were bankers much like today who would take money in and then lend it out at a maximum rate of 12%.

If he gave his talent to the bankers, he'd at least get it back with some interest.⁴

Nothing like the 100% return of the others, but at least there'd be a return, even if it was a small one.

This's a master who demands a profit – that's not optional.

Notice that Jesus isn't anti-profit here.

There's nothing here to suggest that there's anything wrong with what the master did.

There's no sense in which the master's condemned here for expecting his servants to put his money to work and make a return.

Even if the slave was right about his master, then inaction isn't the thing to do.

Inaction was inconsistent with his master's wishes.

Inaction is the very thing he should've been afraid of.

Yet inaction what was he chose.

The servant's actions show that's not really what was going on for him.

He wasn't really afraid so much as he wasn't interested in working hard.

He made the claim it was the safest route, but the master calling him lazy suggests that he actually did it because it was the easiest route.

He couldn't be bothered.

The master's expectation wasn't that he just keep it safe, but that he'd put the talent to work.

This servant's got no right to a reward.

Instead of being praised, he's condemned.

The money he was lent is to be given to the one who's got ten bags instead.

Why that man and not the one who had two talents?

I'm not exactly sure, but the point that we're meant to see clearly is that avoiding a loss isn't enough.

The point of the parable is that God trusts his people with resources and expects us to be good stewards of them.

Being faithful to the kingdom means enhancing and growing it.

That's what is commended and rewarded while not using our gifts for the kingdom condemned and separated.

Use it or lose it.

Verse 29 is key:

Matthew 25:29 NIV11 ²⁹“For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them.”

Now, we need to be really careful here that we don't misunderstand what's going on.

As soon as I start talking about doing stuff, what some people hear is that you've got to be good enough for God to enter his kingdom.

If you just do enough stuff and are good enough, then God will let you in.

Which leads you up one of two paths: either you work your pants off to be good enough and think that's enough OR you just throw up your hands in frustration because you know you never will.

That isn't the case, which Jesus made clear in chapter 20.

There, all the workers are given exactly the same reward.

Salvation is a level playing field, but this seems to have a different ring to it.

This is talking about how we put to work what Jesus has entrusted us with IN the kingdom, not how we enter the kingdom.

This is about how Christians live, not how they're saved.

Other people will hear talking about working here and say, "That's not the gospel!"

"We're saved by grace alone and what you do doesn't matter.

"Don't tell me that we need to ever do anything."

It's a form of easy belief that's not the gospel.

As James says, we need a faith that's at work because a faith that isn't at work is dead.

We mustn't overplay God's sovereignty so much that we erase any human responsibility.

In the New Testament letter to the church in Corinth, the apostle Paul writes that he planted and watered, but God was the one who gave the growth.

God is the one who saves, but the means he uses for that is the planting and watering we do.

This's why we're not hyper-Calvinist.

Won't God save people if he wants? Yes.

HOWEVER, he's also called us to work.

For his own reasons, that's how he's decided to do it.

Jesus isn't talking about salvation – how you enter the kingdom – but about how citizens of the kingdom act.

Jesus is describing what being part of his kingdom is like and that means faithfully working for him.

Not saying that God's standards are too high and so sitting back never being able to reach them.

If we don't, what we've been given will be taken away.

Just like the kingdom of Israel was stripped from Saul and given to David, the same will happen with the kingdom of heaven if we don't work for the kingdom.

The master throws the worthless servant out. Ouch!

Into the place where there will be weeping and gnashing of teeth, verse 30.

We've seen that a number of times before and seen that it's not at all a happy place.

The unfaithful, unworking servant is ultimately and finally disgraced.

Not because he was given little, but because he did nothing with it.

He didn't put what he'd been entrusted with to work.

Application

What do we do with this?

In the face of disaster, people often respond if it's the end of the world.

When there's the war and hunger and other signs of the current times we're in, people tend to pull up the drawbridge of life.

They bunker down and stop doing things.

I think we see this a few places in the Bible.

There were people in the Corinthian church who weren't following God because of the distress they were facing.

The people in the Thessalonian church stopped working because they thought the end of the world was near.

Paul says to them that's not the Christian way.

Instead, follow the example of the apostles who weren't idle.

Because they saw the signs of the times, Paul and his friends worked hard at sharing the gospel.

The point clearly seems to be that while the master's away, the servants aren't meant to play.

Rather, when the master is away it's time for work.

As we wait for Jesus to come back, it's a time to be working hard on kingdom business.

Therefore, don't be afraid to work or take risks.

We think that avoiding a loss is enough.

We set our vision on just trying to sustain the course ourselves and passing on the gospel to our kids.

Those are both important things to do, but on their own that's an emaciated view of what it means to work for the kingdom.

What are the talents that have been entrusted to us?

Now, it's important to think about what the talents are.

In the Jesus' parable, they're obviously money, but what do they stand for?

People have understood them as a range of different things from spiritual gifts, the law, natural endowments, the gospel, or whatever else.

I tend to agree with the people who think that Jesus is being intentionally vague and generic here.

He never gives a specific explanation or a reason to limit how this applies.

There are a whole heap of things that God's entrusted us with and so I think this principle is meant to apply to all of them: health, strength, intellect, advantage, opportunity, spiritual gifts.

Anything and everything else.

So, to close up, I'm going to offer you a number of different avenues for applying this passage.

There's going to be lots more, but here's just a start to get the discussion going.

Money

The original talents were money and someone has helpfully said that although this should apply to more than money, it should never apply to less.

I think it's right to say that money can't be the one thing this doesn't apply to.

How are you using your money to work for the kingdom?

How's your money working for the kingdom?

There are lots of places you can invest your money.

Don't just hand your money over will-nilly... be strategic in who and what you support.

I'm a strong advocate for supporting missionaries directly.

We do as a family.

Our family is also supporting QTC because we think it's an important and strategic gospel training centre.

We're theologically aligned and more than 50% of the students aren't Presbyterian so the college is broad without being too broad.

There's only a few more weeks for them to secure their building which is important because you can't just set up a Bible College anywhere.

One of the things that caused the Grace Bible Institute to close was the government regulation and facility requirements.

We're putting our money where our mouth is and saying that supporting the kingdom means more than our church.

But not less than supporting our church either.

We don't want money to be too much of a focus in our church.

We don't take up a collection for a few reasons.

Firstly, we didn't want visitors to feel like they had to pay to be here.

Giving electronically has also been part of our church culture since the beginning because when we were meeting in a church hall, dealing with cash was a challenge.

There's also the reality that an increasing number of people don't carry cash.

However, we don't want to stop you having the joy of given which is why there is a box in the foyer where you can give cash.

I know that there are an increasing number of you who would prefer to give in cash, so we need to make that process better.

We do regularly stop to give thanks for the giving to our church and pray for its use.

At the same time, we probably don't mention giving enough.

We would like to increase our giving to support three Ps.

Plant

I don't mean the living things that grow from seeds, but the kind of tools and machinery you use.

You volunteer your time and energy, and we value that.

I hate asking volunteers to use tools that don't work.

Grace Bible Church Corinda has been built by God, but the means has often been eBay and Facebook Marketplace as we've tried to be wise stewards of God's resources.

We don't need Rolls Royce, gold-plated stuff, but there are some key things key things that do just need to be new so that they work.

And things also wear out.

At the moment, we need a photocopier which is expensive but also something we need so we can start printing bulletins and promotional materials again.

It's just not a good use of time to waste precious hours sorting out paper jams.

Property

We've been trying to get more clarity about our future in this building.

We've asked for more detail for well over a year now without really getting an answer.

We've bugged them from all sorts of different angles and so we're having to take the lack of a clear answer as a willingness for us to stay here.

Our building fund is growing and we want to keep squirrelling money away so that we would be in a position to buy if the opportunity arises.

We've made a lot of improvements: we're getting the benefit of the kitchen, now it's completed, creche, the new fence.

There's more to be done to lift the appeal of the building and make it look less like an Energex substation.

Do some work on the gardens and some new paint on the windows.

Paint the fence, do some other maintenance like gutters, deal with some trees.

Hopefully even rendering the building so it looks like it's modern and looked after.

People

People are expensive.

Most of you know that Jono has almost completed his first year at Bible college.

We'd like to be able to support his training by freeing him up to do some on-the-job learning.

Our church has got to the size and complexity that having someone with more time to think and act into some ministry areas would be really beneficial.

It would be great to put Jono on at least one day a week, but that'll cost us an \$12k per year which we need to grow into.

The Gospel

We're coming out of COVID and it's time for us to reboot.

As we've seen over the last few weeks, Jesus is still coming back.

We've been entrusted with an urgent message of reconciliation to share with the world.

People are dying and going to hell and we know the antidote – trust in Jesus.

We need to be about the business of meeting and getting to know people, not to be manipulative, but because they need to repent and trust in Jesus so that they'll be saved.

Everyone's reordered and reorganised their lives at the moment.

I'm sure that you've heard of quiet quitting, where people pull back in how much energy they give to their job.

It's totally the last guy.

What this passage means is that you're being unfaithful if you're quiet quitting the kingdom.

I think the Dive Deeper campaign that Scott talked about last week is great.

Let's get Grace Bible Church Corinda to be having some of those spiritual conversations.

I've already heard that lots of you already have.

Sensational!

One of the outcomes from the survey is that you're a busy person.

It get it. It's reality for many of us.

The question is, "What are you killing yourself for?"

If having spiritual conversations is the thing that drops off before most other things, are you working for the gospel as the Lord would want?

Step one is acknowledging that this's important.

The harder step is what we're going to do about it, but you've got to do step one first.

Bible Knowledge

In Matthew 13, Jesus talks about the revelation that's been given to people.

We've seen in these later chapters how the Jewish leaders rejected him.

We've got even more revelation of Jesus because we've got the rest of the New Testament and the wisdom of church history.

How much more are we responsible than them?

You mightn't think that you know the Bible very well.

But it's not exaggerating to say that you know more about the Bible than many, many pastors in the world.

The reality is that our youth have had more Bible training than a considerable number of pastors around the world.

In places where the church is exploding and they're planting churches left, right and centre, there just isn't the time and the resources to train people because there's desperate and urgent work to be done.

I think that it's pretty obvious that I'm all for people growing in the knowledge of the Lord through his word.

We also need to be growing in his love.

If we're filled up with lots of knowledge in the Lord, what're we doing with that?

Are we being filled up so that we can pour out even more?

Spending hours in the study and then doing nothing with, no pouring out to others, isn't being faithful.

We need to be sending out pastors and missionaries.

Our network is committed to training up people and sending them out.

Maybe you've never thought about it before, but where are those people going to come from?

From amongst us and not from out there.

We don't want to just train up doctors and nurses and lawyers and OTs and physios so that they can care for people in the world.

We want to send our best people out so that they can take the gospel with them.

Spiritual Gifts

In 1 Corinthians 12, Paul writes that we're all members of one body.

Each member of the body is gifted in different ways and no one person has or can do everything.

God gives the body all the gifts we need.

What are yours and how are you using them?

Become a member of this local body and use your gifts bountifully for the benefit of yourself and others.

Other things

There are a plethora of other things – family, health (or even your lack of it can be an opportunity) – that God's entrusted us with.

But I'd better wind this rant up.

There will be time to press this home more over morning tea, lunch and grace groups.

Conclusion

In this passage, we've got three servants.

Two servants went and put the money to work and doubled what they started with.

One servant – the one who was given the least – put the money in the ground and it didn't grow at all.

The first received the master's praise.

May the Lord save us from his just condemnation for failing to put the talents he's entrusted us with to work.

¹ At today's rates, \$21.38 per hour x 7.6 hours per day x 6,000 days = \$974,928

² \$78,977.15 per kg x 34 kg = \$2,685,223.10; \$78,977.15 per kg x 34 kg = \$3,553,971.75

³ BAGD, 756.

⁴ There were rules about the Israelites charging interest Exodus 22:25; Leviticus 25:35–37; Deuteronomy 23:19, 20.

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Big Idea: Faithfully work for the kingdom until his return.

Big Question: What is the point in doing anything if Jesus is coming back soon?

Discussion Questions

1. What is the difference between the man entrusted with five talents and the man entrusted with two?
2. Why did the third servant bury his talent?
3. Do you think the master justified in calling the third servant lazy?
4. What does a talent represent in this story? Why?
5. What do you think the master would say to a servant who put whatever he was entrusted with to work and then lost it?
6. How should this passage make you feel if you're someone who's been entrusted with much?
7. How is this passage an encouragement to those who have little?
8. What is an application thread from this talk that you've personally been thinking about, convicted by, struggle with or uncertain of?