

The Parable of the Talents Matthew 25:14-30

by R.A. Torrey

R.A. Torrey's sermon on the Parable of the Talents emphasizes the importance of faithfully using the gifts entrusted to us by God.

Scripture: Matthew 25:14

Topics: "Accountability", "Stewardship"

Description

R.A. Torrey expounds on the Parable of the Talents, emphasizing the responsibility of believers to utilize the gifts entrusted to them by God during His absence. He contrasts the faithful servants who invested their talents and were rewarded with joy and authority, with the unprofitable servant who, out of fear and laziness, buried his talent and faced condemnation. The sermon highlights the importance of recognizing our gifts, the accountability we have to God, and the consequences of neglecting our responsibilities. Torrey encourages believers to actively engage in using their God-given abilities for His glory, as all will ultimately give an account of their stewardship. The message serves as a reminder that faithfulness in small things leads to greater opportunities in the Kingdom of God.

Transcript

1. What the Servants Did During Their Lord's Absence, vv. 14-18 To whom was this parable spoken? Where? When? What is the chief point of likeness between this and the preceding parable? Chief point of difference? What other parable of Christ bears a striking resemblance to this? (Luke 19:12-27.) What is the principal difference between the two? To what is the kingdom compared in this parable? Who is represented by the man taking a journey into a far country? What did Jesus mean to teach by that?

What did Jesus say this man did before going? Who are represented by the bond servants? What is meant by delivering his goods unto his servants? (1 Peter 4:10.) What do the talents represent? (Ro. 12:6-8; 1 Cor. 12:4, 8, 11, 28; Eph. 4:8, 11.) Did he give to each the same gift? Upon what principle did he vary the gifts? Who is it decides just what gifts each Christian shall have? (1 Cor. 12:11.) Did he leave any servant without any gift? How much is the least sum mentioned? How much is that?

Was that enough to do something with? What is involved in receiving a larger gift? (Luke 12:48.) For what purpose were the talents given? (1 Cor. 14:12; 2 Cor. 1:4.) Suppose we use the gifts for our own private advantage, of what are we guilty? After distributing the gifts what did the man do? What does that represent? (Eph. 4:8.) What did the man who received the five talents do? What is meant by saying that he traded with the same? What was the result? How can we trade with our talents? (1 Cor. 15:10; 1 Tim.

6:17, 18; 2 Peter 1:5-10; 1 Cor. 14:12.)

What did the man with the two talents do? Did he succeed as well as the one with the five talents? Can you give any Bible illustration of faithful two-talent people? (2 Sam. 19:32; 1 Kings 18:3, 4; 2 Kings 4:8-10; Mark 14:3-8; Acts 9:36-39; 11:29, 30.) What did the man who had received the one talent do? What does that represent? Is that common? Is it only one-talent men who do this? What warning does Paul give Timothy against this very error? (1 Tim. 4:14; 2 Tim. 1:6.) Is that warning needed today? 2.

What Their Lord Did Upon His Return, vv. 19-30 What is the next scene in the parable? What does that represent? (1 Cor. 4:5; 2 Cor. 5:10.) How many of us shall have a part in that reckoning? (Ro. 14:12.) Of whom shall we have to give account? If we are true believers shall we be judged as regards the question whether we shall be saved or not? (John 5:24, R. V.) For what, then, is the judgment of the believer? (1 Cor. 3:14, 15.) When is the Lord represented as coming? What was Christ's purpose in saying that? (Luke 19:11.)

Who first presented himself to his master? Was he afraid to come? Why not? How may we be saved from fear in the day of judgment? (1 John 4:16, 17.) What is the true Christian's hope "in the presence of Christ at His coming"? (1 Thess. 2:19.) Who did the servant say had gained the five talents? In the parable of the pounds what did the servant say had gained the five pounds? (Luke 19:16, 17.) Which is the true representation? (1 Cor. 15:10; John 15:5; 1 Cor. 3:9; Gal. 2:20.) What was the Lord's answer?

Is it worth anything to have Jesus Christ say to you, "Well done"? (2 Cor. 10:18.) What was it the Lord praised? What was to be his reward? Is the first part of this promise found elsewhere? (Luke 12:44; 22:29; Rev. 2:26; 3:21; 2 Tim. 2:12.) What does "joy of the Lord" mean? What are some of its elements? (John 12:26; 14:3; Ps. 16:10, 11; John 17:24.) Does the Christian have any joy before Christ comes? (1 Peter 1:8.) Is it as full as he is to have? (Phil. 1:23, R. V.) By what expressive figure is the abundance of this joy mentioned in Ps. 36:8?

Who presented himself to his Lord next? What was his report? Was that as good report as that of the former? What reply did his Lord make to him? How did this differ from the reply made to the five-talent man? What is the lesson taught in that? (2 Cor. 8:12.) What two persons won Christ's very especial commendation when He was here for what they did? (Mark 12:41-44; 14:8, 9.) How much must one do for Christ to get a reward? (Matt. 10:42.) Who came last? Why did he hold back so long?

Why did he come at last? How did he look as he came? By what title did he address his Master? What would have been a better way of showing Him that he regarded Him as Lord? (Luke 6:46.) Will the merely calling of Christ "Lord" satisfy? (c. 7:21.) What did he report having done with his Lord's money? Do any do that today? Do any do worse than that? (Luke 16:1.) Why did he say that he did that? Is the Christian spirit a spirit of fear? (Ro. 8:15; 2 Tim. 1:7.) Why was he afraid?

Did he really know his Master? Have any this conception of Christ as a Master today? On whom did he try to shift the blame of his poor success? Onto whom do men generally endeavor to shift the guilt of their unfaithfulness? Did it lessen his guilt any to slander his Master? Does it ours? What is an all-sufficient answer to all complaints against God? (Ro. 9:20.) How much did he say he brought back? Was that true? What was his Master's answer? What then, was the real trouble?

What is the real trouble always when men neglect their duty? What is a lazy man's excuse? (Prov. 26:13.) How did his Lord show him his excuse was no excuse? By whose words was he then condemned? What

did his Master say that he should have done? Is there any lesson in that? What is the next step in the parable? Have we any Bible illustration of gifts and opportunities being taken from those who neglect them and being given to others? (Gen. 25:34; Ex. 4:14; Acts 1:25, 26; Ro. 11:11.)

What reason did Jesus give for this? What is the meaning of this principle? In connection with what other parable is it also found? (c. 13:12.) Was this loss all that happened to the slothful servant? What, then, is all that is necessary in order to go to the outer darkness? (v. 30; compare c. 3:10.) What four classes of persons does Christ represent in His teachings as going to the outer darkness? (c. 24:48-51; Luke 13:27, 28; c. 22:12, 13.) What is the fourth class (v. 30)?

By what one word did Christ express the whole difficulty with this man (v. 30)? Are you "profitable," of any use, to God? Whose fault was it that he was "useless"? Whose fault is it if any man is useless? What is the penalty of uselessness (vv. 28, 30)? Why did Christ choose the one-talent man as the unfaithful servant? CLASSIFICATION OF TEACHINGS

1. Jesus Christ

He has gone into a far country, 14; He has entrusted His goods to His servants to use, 14; gives to each servant "according to his several ability," 15; He is coming back again, 19; He will make a reckoning with each of His servants, 19; all His servants, must appear before Him and give account of the use made of the gifts bestowed upon them, 20-24; He will commend the fidelity of those who have used well the gifts bestowed whether the gifts were many or few, 21, 23; will set over many things those who have been faithful over a few things, 21, 23; will welcome the good and faithful into participation in His own joy, 21, 23; will penetrate and expose the shallow excuses of those who try to shift the responsibility of their lazy infidelity off upon His imagined severity, 26; will condemn the unfaithful out of their own mouths, 26, 27; will cause the neglected gift to be taken from the wicked servant, 28; will give more to the one who has used well what he had, but will take from the one who has not used what he had, even that which he had, 29; will reward the faithful use of opportunities and gifts here with greater gifts and larger opportunities hereafter, 21, 23, 29; will command the useless servant to be cast into the outer darkness, 30.

2. The Two Faithful Servants

Their talents were a trust from their Master, 15; doubled the talents given by faithful use, 16-20; promptly, fearlessly, and gladly presented themselves to their Master upon His return, 20, 22; brought the increased talents to their Master, 20, 22; praised by their Lord as good and faithful servants, 20, 21; made rulers over many things because they had been faithful over a few things, 21, 23; ushered into participation in their Lord's own joy, 21, 23; one had five talents and the other but two but they were equally faithful and similarly rewarded, 20-23.

3. The Unprofitable Useless Servant

He had one talent entrusted to him, 15; that talent was as sacred a trust as that of the others, 15, 27; it was just the right amount for him, 15; a faithful use of that one talent would have brought the same reward that the five talent man received for the faithful use of his five talents, 23; compare 21; he had a false conception of his master, 24; that false conception was the outgrowth of his own wicked and lazy heart, 26; he was afraid, 25; compare Prov. 26:13; he hid his talent instead of using it, 18, 25; endeavored to shift the responsibility of his own laziness off upon his Master, 24, 25; his wickedness and laziness penetrated and exposed, 26; condemned out of his own mouth, 26, 27; his talent taken away, 28; cast into

the outer darkness because he was useless, 30; compare c. 3:10.

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