



**Kingdom Preparation**

*Matthew 25:14-30*

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How to Prepare

Begin preparing by reading the full passage a few times. Then answer the questions for yourself. Then think about how your Small Group might answer them. Try re-wording the questions to fit you and your Small Group. Don't feel tied down to the discussion guide, just be sure to discuss the main point of the text in your conversations.

Resources-

<https://learn.ligonier.org/sermons/parable-talents>

<https://www.gotquestions.org/parable-talents.html>

<https://www.gotquestions.org/reaping-where-you-have-not-sown.html>

Discussion Guide Outline:

Matthew 25:14-30

1. God Entrusts; We Steward.
2. Know the Master; Faithfully Act.
3. The Master Returns; Faithfulness is Revealed.

**Matthew 25:14-30**

**Parable of the Talents**

14 "For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them.

15 To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey.

16 Immediately the one who had received the five talents went and traded with them, and gained five more talents.

17 In the same manner the one who had received the two talents gained two more.

18 But he who received the one talent went away, and dug a hole in the ground and hid his master's money.

19 "Now after a long time the master of those slaves came and settled accounts with them.

20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have

gained five more talents.'

21 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

22 "Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'

23 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed.

25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed.

## Scripture (New American Standard Bible 1995)

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- 27 Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest.
- 28 Therefore take away the talent from him, and give it to the one who has the ten talents.'
- 29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.
- 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

# Discussion Questions

**Ask a volunteer to read Matthew 25:14-30.**

## **INTRODUCTION AND MAIN IDEA**

**As we wait for Christ's return, we are called to faithfully steward what He has given us. The Parable of the Talents teaches us that God entrusts each of us with gifts, opportunities, and responsibilities according to His purposes. When we know the Master, we can act according to His commands and live in such a way that we are found faithful when He returns.**

**1. What is the difference between owning something and managing something that belongs to someone else? How does that change the way you treat it?**

## **UNDERSTANDING AND APPLICATION**

These questions should help your Small Group dig deeper into the text and then apply it to your lives today.

### **I. God Entrusts; We Steward.**

**2. In the parable, the "talents" entrusted to the servants were not personal skills, but rather a large unit of ancient currency and weight (one talent was equal to about 20 years of common wages). What are some examples of gifts, opportunities, or resources that God has entrusted to us today?**

**3. In verse 15, we see that the master entrusted each servant "according to his ability." Why is it significant that the master gave each servant a different amount, and what does this reveal about how well he knew his servants? What does this teach us about how God gives us gifts, opportunities, and responsibilities?**

**4. The servants were entrusted with different amounts, yet they were all expected to be faithful with what they received. How can comparison keep us from faithfully stewarding what God has entrusted to us? Where are you most tempted to compare what God has given you with what He has given someone else?**

## **II. Know the Master; Faithfully Act.**

**5. After the servants were entrusted with their talents and the master left, how did each of them respond? What differences do you notice between the servants' responses?**

**6. Why do you think the first two servants immediately put their talents to work while the third buried his? What do you think their motivation was to act the way they did? What does this reveal about how our understanding and view of God, shape the way we respond to Him?**

**7. If knowing the Master shapes the way we respond to Him, how can we grow in our knowledge of Him and our relationship with Him?**

## **III. The Master Returns; Faithfulness is Revealed.**

**8. When the master returned, how did he respond to each of the servants?**

**9. The first two servants were entrusted with different amounts and produced different results (one gained 5 while the other gained 2), yet they received the same praise from the master. What does this reveal about how God values faithfulness vs. outcomes (success/failure)? How should this shape the way we view success and failure as we steward what God has entrusted to us?**

**10. Why was the third servant condemned? Was it simply because he failed to produce a return for the master, or was there a deeper issue revealed by his response? How can we guard our hearts from having a similar response to God's call for our lives?**

**QUESTION AS WE GO**

**11. What has God entrusted to you? Are you using your gifts, opportunities, and resources faithfully?**

**Matt. 25:15** talents. See note on 18:24.

**Matt. 25:16–17** The first and second servants acted industriously and earned a return on their entrusted amounts, probably by setting up some kind of business.

**Matt. 25:18** dug in the ground. Since there were no formal banks in ancient times, it was common practice to bury valuables (see note on 13:44).

**Matt. 25:19** after a long time. Cf. “delayed” in the previous two parables (24:48; 25:5).

**Matt. 25:20–23** Well done, good and faithful servant. The master’s identical statements of praise to both servants show that what was important was not the total amount earned but faithfulness in utilizing their gifts and potential. You have been faithful over a little; I will set you over much. Faithful stewardship in this life will result in being given greater responsibility and stewardship in the life to come.

**Matt. 25:24–25** Master, I knew you to be a hard man. The third servant’s actions result from his apparent misperception of his master, which manifests itself in laziness and bad stewardship.

**Matt. 25:27** you ought to have invested my money with the bankers. In the OT, Israelites were forbidden from charging interest to other Israelites (Ex. 22:25; Lev. 25:35–37; Deut. 23:19), but it was permissible to charge interest on money loaned to Gentiles (Deut. 23:20). In any case, the central point of the parable concerns the importance of being a faithful servant of all that God has entrusted to one’s care.

**Matt. 25:29** to everyone who has will more be given. Using one’s God-given abilities wisely and productively is a vital aspect of discipleship and will be rewarded with additional opportunities to serve God faithfully and fruitfully.

**Matt. 25:30** outer darkness . . . weeping and gnashing of teeth. A typical description of hell and eternal damnation, occurring six times in Matthew and once in Luke. See note on Matt. 8:11–12.