Now the proportion of gifts differs clearly, but the same fidelity will be required and rewarded. The Lord alone is the judge of the ability of each servant. We have here as in the case of the Virgins those who are real and those who are only professing. In the distribution individual capacity and fitness were taken into account. It was each according to his particular or special ability. Notice also that each one is given something. There are no servants who receive no talents. All professing Christians are entrusted by God with something.

A Christian once said to John Wesley, "My talent is to speak my mind" said the great preacher, "Well brother, the Lord would not mind if you buried that talent." Some may be an error about what the talent is but that doesn't alter the fact that to all professing believers now as it will be in the last days of Israel with professing one's then God has given to them all. Certain specific talents.

It's indicated in the parable in the second place that there was the conduct. First the commitment then the conduct verses 16 to 18. In each case, determine the rest of the account. The servant with the Five Talents lost no time. He immediately put his money to work for his lord. His diligence is noted as well as that of a servant with the two talents. They were equally faithful. They used the money wisely, carefully just as their master. Their employer had intended. The second one, though with less talents, nevertheless used diligence and forethought. The third servant didn't squander the money nor throw it away, he hid it in the earth. He reminds us of the class who do not oppose the truth of God who professed to be its friends but who would ever realize any spiritual gain in their lives.

It's the servant with a one talent who's most tempted to do nothing because he can only do a little. He was doubly to blame for hiding what was his lords with which he was interested in order to increase it. It is true of this servant as it was with Belshazzar and Daniel 5:23, that he did not glorify God to Belshazzar it was said that God whose breath is in my nostrils has now, not glorified. There was no fruitage from the life of this particular servant here in Matthew 25. He did not increase but remained exactly as he was at the beginning. It was said that a certain earl, at one time the office of Kings Jester, was converted to god through his own question. Driving one day in his carriage on a country road, he pulled up his horses and said, "Lad which is the way to hell?” Possibly the boy mistook the question at any rate he answered, "Go straight on sir you'll soon be there." And we see that this was the tragic result of that servant with the one talent. The account goes on tell in the third place of the commendation. Versus 19 to 23, they all had
sufficient time to time. They all had sufficient time to do what they were expected to. So, after the passing of a long period of time the master returned. He returned as he had originally planned and indicated. At once the lord of those servants made a reckoning with his servants in the matter of the talents committed to their care. None can escape the reckoning. There is an accounting for all the one with five talents who use them faithfully and carefully had holy boldness in the day of the coming of his Lord. He is called a good and faithful, not a good and successful servant. He was good in the sense of earnest, devoted, wholehearted, his faithfulness was the activity which flowed from his whole heartedness. His joy was the Lord's own joy. Remember our Lord indicated that my joy might be in them and the joy might be for them. John 15:11, Hebrews 12:2, "Who for the joy that was set before him." His joy here is the Lord's own joy. He is warmly commanded. His work is adjudged as well-done friend after the B.A born again at the University of Calvary. The W.D. well done at the University of Glory is the greatest joy of all.

The second servant was commanded with the same words as the first and rewarded the same also. It's not how many talents, we repeat, not how many you have but the use made of them. That is all important and all decisive. It's not the amount or nature of the work done but the faithfulness in doing it. Notice that the faithful servants become rulers in the earth such as the promise to the faithful in Israel. They were entrusted with few things, but they are to have dominion over many things. The same principle works for faithfulness and service today. It will be abundantly rewarded by the Lord. The story is told that when Sir John Herschel the English astronomer scan the heavens with a 40-foot telescope and first saw the star Sirius, he almost fainted. It was so glorious. What glory there will be friends in the joy of the Lord in a coming day? But the judgment of the master is not all praise, it's not all commendation for we read finally of the condemnation versus 24 to 30. Just as the first two servants had to give an accounting of their stewardship the third had to also all must come for reckoning. No one is exempt.

His excuse was insulting. It was self-condemning. It was self-contradictory these words concerning his master show he wasn't a true servant. He accused his master of being hard. That is harsh, stern, severe, cruel. He actually knew his master was a gentle man or he wouldn't have dared to use such language to him. He indicated further that the master's greeting, he's covetous, he's dishonestly entering into the fruits of other labors, he's exacting, he's difficult to please, he's dissatisfied, he's using his own actions by expressing his fear of losing the town being punished. The foolish virgins were overconfident in the earlier parable, this wicked servant was under confident. He expects the master to be satisfied with his own original commitment. He failed to realize that he had defrauded the master of the just fruit of his money. He was a do-nothing servant, and this was his downfall. Baxter, the great English writer once said, "To do no harm is
the praise of a stone not of a man." The master took the wicked servant on his own ground, his words are ironically spoken for the servant had already condemned himself as a liar. The master said if you knew I was so cruel, if you knew I was so grasping why did you bester yourself to see that I got more than what I had originally entrusted to you.

So, his words are ironically spoken because that hypocritical sermon had already condemned himself as a liar. He argues that if the servant knew him to be so greedy he should have taken that money to deposit it an interest own or to others at a high rate of interest. If he were afraid to trade with the talent on his own responsibility. He could have given it to the bankers, they would have kept it in safety for him and then added interests to it while in their position. The talent was literally buried with him.

The neglect of the talent resulted in the loss of it. The one who used his to good advantage will receive more. The use of is taken from the servant who would not and did not use it to be given to the man who will. This law operates even in the use of the physical members of our body. We don't have the use of them if we fail to use them the atrophies through disuse. His real nature, the real nature of the wicked servant is pointed out when is called verse 26, "Wicked and lawful." It shows he's unsaved, an unbeliever, hence unprofitable. He's useless. The outer darkness is outside the heavenly glory. Light and heavenly joy. Weeping is over the anguish of the last condition. Gnashing of teeth speaks of defiance and despair at the condition which cannot be remedied. A servant of the Lord was struck with the unusual sweetness of the voice of a young lady who sat near him. The servant of the Lord was a very dear personal friend of mine. He was struck with the unusual sweetness of the voice of the young lady who was sitting sitting nearby him and the servant, he asked whether she loved the Savior and belonged to him. And she carefully said, "I'm not a Christian, so I suppose that I don't love the Savior." He said, "Then my dear young friend what will you do with that voice in eternity? Shall it be spent in uttering the wailings of the last forever? He said no more." He turned and left her to her thoughts. It was the means of her salvation.

Oh friends, the way to be certain of glory, only one way is though faith in Christ and his death for you and for me. I come now to the seventh section or the last section in the great discourse of our Lord, the ultimate discourse in Matthew 24 and 25. Sections 7 is on the judgment of the nation's. Matthew 25 verses 31 to 46. The Bible has no more solemn, has no more majestic, no more impressive sobering scene than the one found in the climax of the all of it discourse, no other gospel presents this judgment. It's not a parable like the two previously given in this chapter. It is fundamental to realize that this judgment is not that of the Great White Throne of revelation twenty verses 11 to 15 that takes place just before eternity and a significant portion of Matthew 25:31 to 46 reads in this way. "When the son of man shall come in his glory,
and all the holy angels with, then shall he sit upon the throne of his glory and before him shall be
gathered all the nations and he shall separate them one from another as a shepherd divided his
sheep from the goats and he shall set the sheep on his right hand, but the goats on the left. Then
shall the king say unto them on his right hand come ye blessed of my father. Inherit the Kingdom
prepared for you from the foundation of the world." When I was hungry, and you gave me food.
I was thirsty you gave me drink. I was a stranger and you took me in. Naked and you clothed me.
I was sick, and you visited me. I was in prison, you came under me. Then shall the righteous
answer him saying, "Lord once saw we the hungry and fed to the thirsty and gave the drink.
Once saw we the stranger took the in are naked and cloth or whence all we the sick are in prison
and came under the and the king shall answer" and say unto them verily I say unto you, "In as
much as you have done to one of the least of these. My brother you've done it unto me." Then
shall we say also unto them on the left hand. "Depart for me you cursed into everlasting fire
prepared for the devil and his angels. For I was hungry, and you gave me no food, I was thirsty,
and you gave me no drink, I was a stranger and you took me not in, naked and you clothed me
not, sick and in prison and you visited me not. Then shall they also answer him saying Lord
when saw we the hungry or thirst or a stranger or naked or sick or in prison and did not minister
under the. Then, shall he answer them saying verily I say unto you. It is much as you did it not to
one of the least of these you did it not to me and the shall go away into everlasting punishment,
but the righteous into life eternal.

The vivid scene here Solomon sobering presented. The scene presented here deals, first
of all, with the king and the judge in verse 31. It's the son of a man who sits in judgment, the
same man who was born in Bethlehem, despised and rejected of men, condemned and crucified.
He will be the judge. John 5:22 tells us all judgment is committed into his hands. Philippians 2
verse 10 and 11 tells us that every knee is known about things in heaven on earth and under the
earth they will bow to him. He is not now in the character or role of a lamb, but the lion of the
tribe of Judah. Revelation 5:5. When he returns to Earth again it will be in his glory that is his
personal, his innate glory. It's that glory we read of in Daniel 7:9 and 10 and Jude verse 14.
Arrayed in his glory. He will be accompanied by his holy angels as he sits on the throne of his
glory. You remember in Matthew 19 and in verse 28 he had indicated to his disciples when Peter
had asked what they would have. Behold we have forsaken all and followed the what? Shall we
have therefore? Jesus said it to them Matthew 19:28, Jesus said, "Unto them very I say to you
that ye who have followed me in the regeneration with the son man sitting on the throne of his
glory," noticed that, "sit on the throne of his glory." He also shall sit upon twelve thrones judging
the twelve tribes of Israel.
Ever since our Lord's ascension long ago he has been seated on the father's throne. Psalm 110:1, "The Lord God the Father said unto my lord, God the Son, sit down at my right hand till I make thine enemies thy footstool." Hebrews 1:3 "Sat down at the right hand to the majesty on high" 8:1 similarly. Hebrews 10:12 the same truth, Hebrews 12:2, "Who for the joy that was set before them to do the cross despising the shame and he's now sat down with the right hand to the majesty on high." And Revelation 3 verse 21 tells us that to the overcomer our Lord Jesus will give to sit with him in his throne even as he is overcome and has now sat down on his father's throne. He is on his father's throne now. In Matthew 25:31 he assumes his rightful Davidic throne. The place of the judgment will be Palestine. We see that when Joel 3 verses 1 to 4 where we read that when God returns the captivity of Israel, not in our day it's in those days, and in that time in Joel three, verses one to four we have one of the most important of the prophetic utterances in all of the Bible. For the whole in those days Joel 3:1. And in that time, the time is when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations that will bring them down into the valley of Jehoshaphat and will judge them there for my people and for my heritage Israel whom they have scattered among the nations and part of my land. They have cast lots for my people, have given a boy for a harlot and sold a girl for wine that they might drink.

Yea and what have yea to do with me [inaudible] and all the coast of Philistia. Will you render me a recompense that your recompense me swiftly and speedily will I return your recompense upon your own head. Yes, there we have the place of the judgment Palestine, Zechariah 14:1 to 5, "His feet stand upon the mount of olive," which is before Jerusalem on the east. It will be up to the rapture after the regathered remnant of Israel is settled in the land. The Savior will then be king and be judge, the royal judge and the judicial or judging King.

A lady who once needed legal advice very badly asked one after another whom she should consult. She was told to consult this prominent lawyer in the city. One after another told her that that was the man she wanted. She kept putting it off, putting it off. When she finally went to him and began to state her case he said Madam I'm sorry you're too late. I can't be your attorney, I cannot be your advocate for I have been appointed your judge, thus it is with Christ. He's the advocate of his own now, but he will be judge of individuals among the nations at that time. In the second place in this important passage, there is the separating judgment verses 32 and 33. Who will be judged at this time? The objects of the judgment of the nations of the earth. No resurrection as indicated here, and the dead are not mentioned so living nations are in view. This is not in heaven as we've said because earthly distinctions don't exist there. The term nations is never used of the dead or the risen. The church couldn't be here, John 5:24. He's not going to
come to judgment for sin. There is therefore now no condemnation to those that are in Christ Jesus, Romans 8:1.

The judgment will be clearly selected. The element of separation dominates this whole passage. The separation is going to be personal. Please notice that, not into families, not into nations but individually. The division is in the sheep and goats. Now why sheep and goats? Why is there a picture of that? Sheep are usually white and gentle, Goats are usually black as of the Song of Solomon 4:1 and 6:5. They usually black and troublesome. When sheep and goats are put into the fold together at night, they gather in distinct groups. Around wells we're told they naturally take their places apart, goats because of the temper are less amenable, less manageable than sheep, so they've chosen here to picture those who are disobedient to God. Every other earthly distinction is wiped out now. No other rank or attainment or position is even mentioned.

Notice the sheep and goats are seen together at first, such a mixture is found neither in heaven nor in hell. This must be an earthly scene because there are no ungodly in heaven and there are no Godly in hell. This must be an earthly scene where sheep and goats saved an unsaved are mixed together. No goats will ultimately remain among the sheep and no sheep among the goats. The sheep are assigned a place at the right hand of the king, a place of honor and dignity just as Solomon gave Bathsheba in first kings 2:19. Just as we read of the bride at thy right hand, Psalm 45:9 and just as we read in Psalm 110:1, "The Lord said under my lord sit now at my right hand until I make thy enemies thy footstool." Mark you, there's no third place nor middle ground, it's the right hand or the left. What a separation of individuals from the nations. God will take this nation as certain individuals in it will go as sheep to the right or others who are goats to the left, then another nation will be taken, then individuals in it. There is a machine in the bank of England which receives coins for the purpose of determining whether all or full weight. As they pass through the machinery by an unerring method, this machine throws all that are light on one side, all that full weight on the other so it will be in this judgment of the sheep and the goats. Our Lord indicates in the third place the presence of the righteous sheep versus 34 to 40. There's no word about the bride in this passage because she's sitting in judgment with the king. Our lord tells through Paul, First Corinthians 6:2 and 3, we're to judge the angels and we are to judge the world. The king is now the designation for the son of man showing that this Old Testament title re related the Messiah, the rulship over the earth, just as in Matthew 16:28.

His first word to the godly is come. How often this had been uttered by him when he ministered among Israel and his first coming. He now invites the believing ones among the nations to inherit the kingdom prepared for them by the father. God had the Kingdom of the son always in view through God's plan of redemption and saving grace. The kingdom had been prepared with the hour of judgment arrived for these living nations at the end of Israel’s age.
Since the faith of the sheep was a living and fruitful one, this is not salvation by works, but since
the faith of the sheep was a living and fruitful one it manifested itself in many deeds of
righteousness as in James 2:22. The whole portion that follows now is an amazing dialogue
between the king and his godly subjects. Notice how he delights to detail that every act toward
himself that gave him food, drink, shelter in their homes, proper clothing, comfort and help in
sickness, and their sustaining presence in trial and persecution. These godly ones are surprised.
Well they ask, when they've ever seen the king of such circumstances. This couldn't be true of
the church in heaven. She wouldn't ask such questions. She will know as she is known, First
Corinthians 13:12. It must be true of godly Gentiles and their natural bodies, in their natural
bodies on earth, Isaiah 55 verse 8 and verse 9.

Their is the language of modesty and humility. It's not a pretended humility but real
surprise at the privilege and honor conferred on them to perform such acts personally for the
king. There are joy and glory awaiting them, thank God. The identification of the Lord with his
own is complete. He indicates that whatever these had done, the godly among the gentiles,
whatever they had done to his brother these least had been done to him. That’s the highest
measure of infinite love for his brethren. Who are these lowly brethren or the Lord? Well they’re
the remnant in Israel, gone through the tribulation of time and then witnesses to preach the
gospel of the kingdom, but the principle of veils in every age I will bless them the bless the and
curse him the curse of the. There’ll be a multiplied difficult situation as they preach and witness
the gospel of the kingdom. There'll be a need of the very acts of grace and kindness exhibited
toward them but the sheep individuals of this passage. The Lord reckons all of these acts as
performed to him. How Blessed it is to let the Lord in, to take him in as these did.

The story is told of Dr. G. Campbell Morgan, that at a great meeting in Manchester
England, he said Homer Hunt beautiful picture of Christ knocking at the door was thrown upon a
screen. The twelve-year-old boy asked his father loudly, excitedly, "Why don't you let him in?" I
suppose they don't want to his father said but that didn't satisfy the boy. He said, "Oh no, it can't
be that. Anyone would want to let him in." He said and then he added, "Oh, I suppose it's
because they're living at the back of the house." Thank God there were you those then who will
let the Lord in and the person who these messengers will be remnant in Israel. Lastly, the Lord
points out the sad picture of the unrighteous goats in the last six verses, 41 to 46. "To the goats
on his left hand, the King commands to depart from him," friend to be excluded from his
presence is a very hell of hell. He says the part because they never heeded the invitation to come.
Now he says, "Coming to me all you that labor a heavy laden and I will give you a rest there
consigned to the eternal fire prepared for the devil and his angels." It was never in God's heart for
man, but the ungodly are the same spirit as the devil in refusing allegiance and obedience to
Christ. Note, contrast this with Kingdom prepared for you in verse 34. These go to a place prepared never for them but for Satan. God has never, will never reprobate beforehand. Any human being apart from his own condition of heart.

When the goat individuals despise the messengers, they despise the king who had sent them, for this there is eternal punishment. There's no question at all as an eternal character of the punishment of the wicked. Now we hear the evidences of the impenitent unbelieving hearts of these ungodly as they ask their questions. Their words imply they would have done these things gladly for the king of there had been opportunity to do so. They're still deceived by sin and self-righteousness. Their final condition is changeless and endless. The word eternal is found in both parts of the verse. For the sheep, death is abolished, they go into eternal life. Attitude toward Israel then as always, remember Genesis 12:1 to 3. Attitude toward Israel always reveals heart attitude toward God and the Lord Jesus Christ. Forget it not find that faith in the Lord Jesus alone can assure of eternal life, otherwise the door to heaven must be shut. George Whitfield the great English evangelist and preacher was gifted with a remarkable ability to imagine what people would think on a passage of scripture that he was preaching from. Sometimes that was unusually striking and convicting, almost uncanny.

He was preaching one day on the text from the 25th chapter of Matthew's Gospel, it's the passage here, Matthew 25:10 "And the door was shut." He had announced that subjects, he'd mentioned the text. Two trifling fast smart elegant young men at a considerable distance from the pulpit came to make fun. One said to the other when he heard the scripture, "Well so what if that door is shut, another will open." And they laughed and turned the words away. Whitefield hadn't gone far when he said it's possible there may be some careless trifling person here today who may ward off the force of this impressive subject by lightly thinking, "What matter if the door is shut, another will open." Those two young men sat petrified, paralyzed. They knew they were too far away from the pulpit for Whitfield to have overheard them. They were paralyzed and looked at each other in dismay and Whitefield went on, yes, you're right. Another door will open, and I'll tell you what door it will be. It will be the door of the bottomless pit, the door of hell, the door which hides from the eyes of the angels and of the redeemed, the horrors and terrors the agonies of damnation, eternal condemnation apart from the Lord Jesus Christ.

What a marvelous discourse this is in Matthew 24 and 25 and notice how it winds up with a matter of judgment. Oh, how vital it is, how absolutely essential it is. Listening friend that you and I are sure that we shall not be in this judgment at that time. We who are in Christ will have our works judged for rewards. Second Corinthians 5, at the coming of the Lord Jesus Christ for us in the rapture, and oh do you not want to see him at that time with many sheep’s, bringing in your sheep’s. Oh, that we may not go, shall we go in empty handed thus our dearest savior
meet. Oh God grant that shall not be true of any one of us, may the study in Matthew 24 and 25 quick and zeal and quicken our hearts adoration to our Lord Jesus. May it warm our hearts toward him and strengthen our faith in His Word and may our zeal be seen in the winning of many souls to our Lord Jesus Christ. Then this ministry of this servant of God shall have been considered worthwhile.

Our God and our father how we thank them for this portion, this incomparable portion in many many ways it defies exposition. Make us good, deep, accurate, detailed students of this portion. May we see the many many streams of truth that lead from all over the word of God to this part. What a portion it is, a prophetic truth. Lord as we have studied it make it a blessing to us and make it a blessing through us. We ask with Thanksgiving and Jesus blessed name amen.