

Treasure Hunt

- What is “the joy of thy Lord” and what does it mean for us to enter it?
- With whom is the wicked servant comparing the master by calling him “a hard man”?
- What contrast did we note between our Lord’s first recorded parable in Matthew and his last?
- What attitude does a true believer have toward the law of God?
- Who ends up in possession of the money given to each of the servants?
- What two indications do we have that the parable relates to our gospel outreach to the lost?
- What other applications does our Lord make of the principle in v. 29?

Overview of the Olivet Discourse

Period	Mt 24,25	Mk 13	Lk 21	Description
1. Beginning of Sorrows (Mt 24:8)	3-13	5-13	8-19	The NT period, before the fall of Jerusalem. Corresponds to the first four seals of Rev 6.
2. Days of Vengeance (Lk 21:22)	(Lacking)		20-24a	Desolation of Jerusalem under Titus, AD 70.
3. Times of the Gentiles (Lk 21:24)	14	10	24b	Jerusalem is subdued by the Gentiles (Luke) and the gospel goes forth throughout all the world (Matthew).
4. Great Tribulation (Mt 24:21)	15-28	14-23	(Lacking)	“The abomination of desolation” (Dan 9:27), at the middle of Daniel’s seventieth week.
5. Coming of Son of Man (Mt 24:30)	29-31	24-27	25-28	Cosmic signs, return of Christ in glory, gathering of his saints
(6. Interlude)	24:32-25:30	28-37	29-36	Parables about, and exhortations to, watchfulness
7. Separation	25:31-46	(Lacking)		Final Judgment

The Last Three Parables

Parable	Trait	Sphere of Relation
Faithful and Evil Stewards	Responsibility	Other believers (the household)
Wise and Foolish Virgins	Preparation	The Lord (the bridegroom)
Diligent and Slothful Servants	Diligence	The world (trade, the exchangers)

How does the Lord task us?

...according to ... ability

1Co 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

...he gave

Joh 20:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

...reckoneth with them

2 Cor 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

“enter into the joy of thy Lord”

Gen 2:2 And on the seventh day God ended his work which he had made; and **he rested** on the seventh day from all his work which he had made.

Isa 53:11 He shall see of the travail of his soul, **and shall be satisfied:**

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who **for the joy that was set before** him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

2Ti 2:11 It is a faithful saying: For if we be dead with him, we shall also live **with him:** 12 If we suffer, we shall also reign **with him:**

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified **together.**

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when **his glory** shall be revealed, ye may be glad also with exceeding joy.

Heb 4:7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 **For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.** 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

“A hard man”

Hard = σκληρος (4642), LXX for הַשָּׁקֵט
(adjective 7186, verb 7185) “cruel, hard,
stiffnecked”

Only used of Israel’s God by pagans:

1Sa 5:7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his **hand is sore** upon us, and upon Dagon our god.

Israel’s view of their God:

Neh 9:17 [They] refused to obey, neither were mindful of thy wonders that thou didst among them; but **hardened their necks**, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

The “hard man” in the OT:

1Sa 25:3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but **the man was churlish [hard]** and evil in his doings;

“Reaping where thou hast not sown...”

Deu 23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but **thou shalt not move a sickle unto thy neighbour's standing corn.**

Our Attitude to God and his Law

Deu 13:4 Ye shall **walk after** the LORD your God, and **fear him**, and **keep** his commandments, and **obey** his voice, and ye shall **serve** him, and **cleave unto** him.

Psa 1:2 his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

Psa 119:97 O **how love I thy law!** it *is* my meditation all the day.

Rom 7:22 For **I delight in the law of God** after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death?

“Mine own with usury”

Deu 23:19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: 20 **Unto a stranger thou mayest lend upon usury;** but unto thy brother thou shalt not lend upon usury:

The Saying of v. 29

Here: applied to managing our gifts for the Lord.

Application to understanding:

Pro 9:8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. 9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

Mat 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 **For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.**

Application to understanding (cont.)

Mar 4:24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 **For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.** *cf. Lk 8:18*

Application to the Jewish nation:

Mat 21:43 Therefore say I unto you, **The kingdom of God shall be taken from you** [the Jewish leaders who reject him], **and given to a nation bringing forth the fruits thereof.**