

Matthew 25

ASVh with Comments

Summary. The Lord wants us to understand some aspects of heaven and the final judgment day. The Lord portrays heaven for us to let us know how He sees humans fitting in the holy place He has prepared. We must keep life on earth in a certain way to feel and understand the heaven that we will enter. Each individual has their own imagination about heaven, but the Lord wants to tell us what He wants humans to be like to fit His heaven, not what humans wish heaven to be like. It is for humans to think and compare what the Lord tells us and what the mind thinks, compare them, and see that the Lord is above all. It is not the same way of thinking; the Lord looks down to see, but humans need to look up to see. The Lord gives us the Bible; read and meditate on the Word to see what the Bible is telling us. The chapter presents the parable of the ten virgins, the parable of the talents, and the teaching about the final judgment day. 1) The parable of the ten virgins teaches us that we do not know the time or the hour of the Lord's return, but we must always be ready. No one knows the time and the hour, only the Father knows. No one can impersonate the Father and know the time, even the Lord Jesus Himself does not know. The Lord Jesus never portrayed Himself to know all, and in the Bible, the Lord Jesus tells us that only the Father knows. Trinity, but the Lord Jesus humbles Himself and accepts His role to be under the Father's authority. 2) The parable of the talents teaches us that each one of us has knowledge about the Creator in our souls from the beginning, and each one of us is responsible to search and build up our faith and use the gifts the Lord has given us. When we have someone come and tell us about the Bible, we need to listen and link what we hear and always compare it to what the Bible tells. 3) The final judgment day is the Lord's time, not twenty-four-hour earthly time. The Lord Jesus will sit on His glorious throne, and He will separate all souls that call Him Lord into two groups. One group that calls Him Lord by name and heart will go for eternal life, and another group that calls Him Lord only by mouth will go for eternal punishment.

25 ¹ Then the kingdom of the heavens will be likened to ten virgins, who having taken their lamps, went out to meet the bridegroom.

Comments 25:1. This parable wants to let us know that we must be ready and prepare ourselves according to the Bible. This parable will actually happen during a short period of time, just before the marriage feast. Specifically, the parable applies strictly to the waiting period of time from the Lord's return in the air until the wedding feast. During the marriage feast is the time when the Lord Jesus comes down; for the rest of the time, He is above and watching. Before the marriage feast starts, many things will happen at the same time (imagine overlapping of the times); there will be many, many things happening, including the coming down of the temple. "Ten" as a value here does not have a special meaning; wise and foolish is what the number represents, as the Bible uses the terms the world is represented as wise and foolish. The term "virgins" represents those who have accepted the Lord and are baptized in water to be clean as virgins. When you come out from the water baptism, you are clean inside, not the body itself that is clean, but the soul goes in the water, and when you come out of the water, you are clean; the inner part of you is clean; all of your sins the Lord has washed them and left them in the water. Accept the Lord's cleansing, baptize in the water, and be ready for the wedding of the life to come. "Their lamps"; the lamp is the knowledge within the heart of who the Lord Jesus is; that knowledge in the heart will be as the light of a lamp leading the way to the kingdom of the heavens. "And went"; this represents the journey of walking as believers on earth. "The bridegroom" is the Lord Jesus.

² Now five of them were foolish, and five wise.

Comments 25:2. The foolish ones are the ones who did not give value to the water baptism; they did not put it as important. The wise ones are the ones that, when they look at the water, before being baptized, put their hearts ahead and accept the cleansing of the Lord by normal water, not special water. They believe that the Lord makes the water fit to clean from the inside out. The wise ones know the meaning of the water baptism and relate the baptism with the mercy of the Lord. Five-five means that some are foolish, and some are wise; this is not giving us a ratio.

³ For the foolish, having taken their lamps, did not take oil with them;

⁴ but the wise took oil in the vessels, with their lamps.

Comments 25:3-4. The oil represents faith, just simple faith to the One who gives light to walk. The foolish ones are Christians by name, not by heart, just by name. So many people in the world call themselves Christians but do not know the meaning of being Christians.

“The wise took oil in the vessels with their lamps.” These persons take the teaching of the Lord (faith) in their hearts with them.

⁵ Then the bridegroom tarrying, they all became drowsy and were sleeping.

Comments 25:5. “Then the bridegroom tarrying.” Because we do not know the time, we are waiting, and we feel it takes too long to walk along on this earth while waiting for the Lord to return. But, because of the promise the Lord has given, He will return. He has promised His return, but remember, the time of the Lord is not the same as human’s time for life; many generations pass away, and we are still waiting for the Lord’s return; nobody knows. “They all became drowsy and were sleeping,” which is a human way of saying they were relaxed and lazy; they had lost the excitement of waiting to receive the King.

⁶ Then, at middle of the night, there is a cry, Behold, the bridegroom! Come out to meet him.

Comments 25:6a. Q: When will the events in this verse happen as it is written? **A:** They will happen on earth before the Lord’s return (touching earth); it will be a very, very short time when these happen (twinkling of an eye in the spiritual time).

Comments 25:6b. “Then, at middle of the night, there is a cry.” Remember, at midnight, the time turns out to be the next day. It is a time when no one knows what will happen the next day; it’s a change from the day you know already what happened to the day you don’t know what will happen. As the Bible tells us in this portion, the Lord will send His angels to collect from all four winds His elect (for the marriage feast); the rest of the people do not know, still sleep in their way, but the elect the Lord comes to take. “Behold”; when it says behold, it means always to be alert; the Lord can come any moment. Here, it doesn’t mean that some will identify the exact hour and minute when the Lord returns. From the rapture in the air until the marriage feast, that is the time that the Lord has prepared to save most of the people who still walk in circles searching for the Lord.

Additional Notes on Timeline Events Related to the Second Coming of the Lord and End Time (See also Matthew 13:30 Comments – Brief Notes on the Second Coming of the Lord). Combining understanding from the parable of the weeds (Matthew 13:24-33) and the parable of the ten virgins (Matthew 25:1-12) we can give an enhanced timeline of the events related to the second coming of the Lord Jesus to earth.

There are two eras before the end time judgment. First is the church era, which started with the Lord Jesus’ first coming to earth (the Lord Jesus’ birth on earth) and will end with the second coming of the Lord Jesus to earth; then, the second era is the harvest time era or the millennium time era, which will start with the second coming of the Lord Jesus to earth and will end with the final destruction of this earth. At that time, the Lord will gather the wheat into His barn, and the end time judgment will start. Before the second coming of the Lord Jesus to earth, there will be the tribulation period. The tribulation period itself starts with the seven earthly years of tribulation time (as described in the book of Daniel chapter 9), which we call here the primary tribulation period. Then, the tribulation time will still continue until the marriage feast takes place. This following tribulation period we call the waiting period. The entire tribulation period is a time of judgment coming from the Lord upon this earth before the Lord Jesus returns.

The coming of the Lord Jesus to earth will happen in three stages. The first stage is when the Lord is still in heaven, and this stage is marked by the beginning of the primary tribulation period on earth. The second stage is when the Lord comes in the air, and this stage is marked by the rapture of the church. The rapture of the true believers occurs during this second stage of the Lord coming in the air and will take place sometimes in the middle of the primary tribulation period itself. This rapture is the first rapture when the first group of the elect is taken directly from the earth into the air to meet the Lord. The third stage will be when the Lord Jesus Himself will touch the earth. The Lord will touch the earth sometime shortly after the waiting period. This waiting period starts after the primary tribulation period, and the Bible does not give us a time duration, but it will end when the Lord touches the earth (the Second coming of the Lord to earth).

Before the marriage feast starts, there will be the second rapture of the church when the second group of the elect will meet the Lord in the air before He touches the earth. After the marriage feast, the millennium time era on earth will start. The Lord will select from the first group of elects taken in the first rapture and the second group of the elects taken in the second rapture a group of chosen ones for service on earth. This group will join other saints from before to do work on earth. These chosen groups will do the service for the Lord on earth. The rest of the raptured souls will go to a specific waiting place that the Lord has prepared until the final Judgment Day comes. During this time, the group of elects who are in the waiting place, plus those souls that pass through the millennium, will be selected, and this selection will be part of the stage called “gathering of the wheat” during the final Judgment Day.

Complementary Comments about the Marriage Feast, Rapture, and Tribulation

The marriage feast: When the Lord returns to earth, then the marriage feast will happen. After the marriage feast, nobody can be saved anymore because the door is shut (See verse 10). The Lord returns to collect what is His first; the Father's time starts out from this point, the thousand-year reign. The time will return to the time of the Old Testament when the Holy Spirit uses the prophets to talk to the people; it will be a kingdom of heaven on earth, which is the earth upon the earth (the heavenly earth overlapping the physical earth) (See Matthew 24:29 Comments). Those who go to the parallel earth will be saved from whatever is happening during that time.

The parallel earth: Imagine how humans will react when seeing the parallel earth. It will be a time of confusion; everybody will want to go to the parallel earth, but not everybody will be chosen. When humans see the parallel earth, then the wedding will soon happen.

Understanding: The Lord returns in the air with His army of angels to gather the elect from the four winds of the earth. Everybody will see His return in the air through a vision; then He will touch the earth, and the marriage feast will take place shortly after when His elect ones will see Him face to face (represented by the five wise virgins).

The rapture: The Lord will receive first the elect ones when He comes in the air. His angels will go first to bring the chosen ones who have been waiting patiently without doubting. Those with no doubt in their mind will be taken, and the lukewarm ones, the majority of them, will be left behind at this point. If you are lukewarm, "He will spit you out from His mouth," that is why they are left behind.

This parable applies strictly to the waiting period of time from the Lord's return in the air until the wedding feast; there is a further waiting time after the seven-year tribulation period and the beginning of the wedding feast. When the Lord returns in the air, He will leave some of His elect ones on earth to continue His work until the marriage feast begins. You see the big group of people; when people notice some have been taken up (at the rapture of the believers), then they will realize and start to look to themselves, what did they do wrong not to be taken up, then repentance will come.

The tribulation time, as described in the Bible, is not the same as human time. You can think back from when they crucified the Lord until His return; for the Lord, this length of time is not as humans think; this in the Lord's time is as a dot in time, it is not long, but for humans, the length is so long. When the Lord was crucified, the Father stopped the time of heaven for a moment, and it was a time of grief in heaven. No human words can describe the feeling in heaven at that time; that is why the Lord was sad in His prayer; for the Lord, it was almost as if He had been forgotten. Remember, when the Lord Jesus says, "Father, why have you forsaken Me," that is when heaven time stopped for a moment.

Q: Why were the wise virgins not taken up at the first catch up (the rapture)? **A:** This event, "Behold, the bridegroom! Come out to meet him," will physically happen for those Christians who will be on earth when the Lord returns on earth. The elect ones are already taken up because the rapture has taken place; the Lord came in the air for His elect. There are two groups of the elect; the faithful ones are the first group of the elect, and the second group of the elect are the ones that have accepted the Lord but are still wobbly in their walk in faith; their faith is not firm; they are still wobbly and not strong in faith. The Lord has His elect who are taking care of people; He left some of His elect after His return in the air to have duty among people to lead them until the marriage feast.

⁷ Then all those virgins arose, and trimmed their lamps.

Comments 25:7. "All those virgins arose;" notice, they arose up with what? Are they just alert that something happened or arose and know what is happening? There are two types of arose: the first ones know what is happening, and the second ones just follow what the first ones do. All arise; part of them know what is happening, and part of them just do what the ones that know what is happening are doing but have no idea why they have done that (why they trimmed the lamps).

"Trimmed": for trimming, remember that humans mean cutting, but for the Lord, trimming means when the persons cleanse their hearts; the heart that is holding negative feelings in it must trim all negative, not the thought only but the heart as well.

Relating to the time period, our understanding uses human time to interpret the Lord's time; the confusion arises between these two times: human time and the Lord's time.

⁸ And the foolish said to the wise, Give us of your oil; for our lamps are going out.

Comments 25:8. "Give us of your oil;" now is a time when they are asking them to explain to them what is happening right now; if they are never ready, at that moment, you can explain, but it will not help anymore. You don't live life as the Word has told you; when it comes to the point of explaining things to us, they will be

explained to us, but the help is too late. There will be a time when people will see the Lord is coming, but it will be too late to repent. You must always expect the Lord's return and be ready, for no one knows the time of His return.

⁹ Then the wise answered, saying, Lest there may not be sufficient for us and you, go rather to those that sell, and buy for yourselves.

Comments 25:9. "Lest there may not be sufficient for us and you." In this place, the wise talk about the knowledge. When the foolish ask them to share, in the mind of the wise thinking, if they spend their time doing that, they themselves will not have enough time to glorify the Lord. To share the oil, they must turn off their lamps, but it will be dark in that area, and the wise are afraid there will not be enough time to share. In their mind, time is limited, so they tell the foolish to look elsewhere and buy for themselves. Really, the wise are afraid that time will not be enough if they try to help the foolish ones to gain all the knowledge. Because if you come and are not ready, the wise think that it is not smart to come and help them, which is why they advise them to go to buy oil for themselves.

"Go rather to those that sell, and buy for yourselves." Now you see why they are wise; they can't do it, but they tell the foolish that you can go to another who can teach and ask them to help. That is why they are called wise; if they can't do it, they can solve it another way; they lead them to someone else who can.

"Those that sell" or "dealers." In that time, there are people, the ones that have been left behind, who have that duty; this person, the dealer, has a duty to provide, to satisfy those who come to ask for help; that is why the wise send them to the dealers. The dealers here, the duty they have is almost the same as a prophet, but because of the time, the Lord does not give any more prophets; these dealers have been chosen only in that time to do this work to be as helpers (dealers).

¹⁰ Then while they went away to buy, the bridegroom came; and those that were ready went in with him to the marriage feast; and the door was shut.

Comments 25:10. "Then while they went away to buy" means they went and walked in their way of living, and some, when they go away, in the heart, they forget what has been told, because the things of the world sometimes act like a curtain (for our spiritual eyes) and make us see blurry. The Lord is always waiting for all; the Lord's patience is great (accepting and forgiving) to all mankind. When all try to go in, because the time of the Lord's return is not known, some who just wake up and separate out from the world walk slowly, but as long as they are trying to go, they will reach the gate in time.

"Marriage feast"; the wedding feast itself is a time when all the hearts that seek and accept what is being called for are coming together to glorify the Lord in all as one heart, one goal, to lift up and glorify the Lord, and go in to enjoy all that has been prepared for the feast. The feast itself is a celebration for the soul, not for the flesh. It will be a celebration on earth (on earth when we all come to join together to glorify the Lord as one, which is the time being discussed here), then the big celebration will be for the soul world, but also one celebration on earth as well. Imagine it as a city above a city (overlapping each other); those who are ready for the marriage feast are transfigured and enter the city above, which all can see. This is linked to the verse before, that they are looking up and seeing, but they couldn't go up within; it is on earth but also not completely physically on earth. A different dimension will come, the heavenly dimension will come into effect; and in this dimension, some will be almost exactly like the real material. (See more comments on verse 6).

¹¹ Afterward then came also the other virgins, saying, Lord, Lord, open to us!

Comments 25:11. This verse alone refers to those who are lukewarm; when the door is shut, it will never open for those who were left out.

¹² And answering he said, Truly I say to you, I do not know you.

Comments 25:12. When the door is shut, the mercy of the Lord also is not extended; you will be rejected at this point as the grace time is over.

¹³ Watch therefore, for you do not know the day nor the hour.

¹⁴ For, like a man going on a journey, called his own servants, and delivered to them his goods.

Comments 25:14. "Like a man." The man in this verse refers to the Lord Jesus Himself. Before He goes back to heaven, and even when He is not on earth, He gives duties to some servants. He calls some to be servants, and He talks to them in their hearts. As the Bible has told, when the apostles were traveling, the Lord Jesus told them not to go to some places because it was not the right time. The Lord Jesus told them this because the Lord Jesus Himself has His own chosen servants for the purpose of showing His mercy to all humans. That is why the Bible has passages of when the Lord Jesus did not allow them to speak the Word (See Acts 16:6-7).

“Going on a journey” or “going into another country” shows that the Lord Jesus is not on earth, but He still directs the way, as some of His servants get the privilege of having a special connection to the Lord Jesus Himself. “Called his own servants,” refers to His special servants, because it is different between the Lord Himself and the Holy Spirit. Jesus has His own servants for His work, His specific work that He wants to be done.

“Called his own servants” refers to His special servants because it is a difference between the Lord Himself calling and the Holy Spirit calling. The Lord Jesus has His own servants for His work, His specific work that He wants to be done. Yes, the Holy Spirit calls, but the Lord Jesus Himself also communicates with specific servants that He chooses to do His personal work. However, the Lord Jesus connects with His special servants through the Holy Spirit. The Holy Spirit is the Spirit of the Father, which is why the Bible says that blasphemy against the Holy Spirit cannot be forgiven (See Mark 3:28-30). But also remember that the Bible says the Father Himself is in the Lord Jesus. The Lord Jesus and the Father are One. The Lord Jesus said that what belongs to the Father also belongs to Him. However, the Holy Spirit and the Spirit of the Lord Jesus are not the same. The Holy Spirit is one with the Father, and the Lord Jesus (His Spirit) is between them both.

“Delivered to them his goods” or “entrusted his goods.” When it says entrusted His goods, it refers to specific orders that the Father tells to the Son. These are specific orders, and that is why the Son has His own specific servants to go out and do the job. The Holy Spirit hovers over the earth and does His work (the Holy Spirit’s work) that He also receives from the Father; that is why the Bible tells us that the Father, the Son Jesus, and the Holy Spirit are Three in One. The Three have duties, but all have received duty from the Father as One.

¹⁵ And to one indeed he gave five talents, then to another two, then to another one; to each according to their own ability; and he went on his journey immediately.

Comments 25:15. “Talent”: the talent in this parable refers to the success of staying firm in the faith, similar to understanding. Another way of thinking about it is that the talent is the gift that a person maintains in the soul. As the Bible says, the disciples can stay in prayer day and night, which is a gift to stay firm. A similar way to think about it is that you start to do a Bible commentary, and not every day you will enjoy doing it, but in you, there is a whispering voice telling you that you need to do it; that is a gift to stay firm. The Holy Spirit stays firm inside of us; maintain this gift of staying firm through the power of the Holy Spirit. He is like a whispering voice inside of us, telling us and pushing us to do what we need to do for the Lord. (Notice that “he went on his journey,” so, in this context, it makes sense for us to understand the talent as the success of staying firm in connection with the Lord by prayer.)

“... to each according to their own ability.” This man gives the talent according to his judgment towards his servants. Pay attention, as each servant did not receive the same amount. This relates to the ability of the servant because if you give more to the one who cannot handle it, regardless of the amount, it makes no meaning. The talent itself, not the amount, is a gift from God to His servants. Look at it another way: each individual who receives talents does differently with what they receive. The first one immediately goes and makes use of it right away until the last one goes and buries it underground. Now, you see the ability and willingness of each individual. Notice that the meaning of the word talent here does not represent the goods mentioned in verse 14. Here, you talk about gifts; you cannot buy gifts from the Lord because money has no value for the Lord, but deeds have value for the Lord, not earthly money. Five, two, and one talent relate only to the ability of each individual.

Questions and Answers Related to Verse 15

Q: Is the talent in this parable given to the soul? **A:** The talent is given only to the soul.

Q: What about the one that receives one talent and doesn't do anything with it? **A:** One word is fit for this person: ignorant. He is ignoring the voice of the Lord in him. Remember one thing, the Lord never forces you to do anything for Him, but gently is telling you what to do; obedience will come into play. Do you have that obedience in you to listen and obey what the Lord tells inside of you? Obedience will keep you going in whatever the Lord has in His plan for you.

Q: Why didn't each servant get the same amount? **A:** This question refers to this world; some can make more, and others cannot. It is based upon the determination and ability of a person; determination plays a big role. When we have more, we think what we have is enough to make even more. But when we have less, we think all should have less as we do, and we do not even think to try to have more. This place is where you can refer to your faith. We do not know each person's heart, but the Lord works in the mind to link the thought to the heart to gain faith. The Lord gives everyone the ability to gain more knowledge of the Word because the Lord is the Living Word, and the Word can grow more.

Q: Is the will of a person a gift from God? **A:** The person must seek God's will, which the person has received from the Lord. Inside of you, when you find that will, peace and joy will overflow your soul. When you find that will, you

will put all your might into doing it, and things will fall on the right path, and you will succeed in doing it. There is a difference between will and desire because the will of God comes from above and sinks down into your soul, but desire comes out from the mind to go out to do things. But at this point, be aware of your own imagination and don't use imagination to cover the voice that is inside of you. Everyone can choose between will and imagination.

¹⁶ Having gone, the one having received the five talents traded with them, and made five more.

Comments 25:16. Practice trading here is a practice way to increase what you have and what you want to have. Trade used in this verse is not about selling or buying; it is about what can make a benefit from what they have. We start to think and use human thoughts to justify the will of the Lord, but we shouldn't mix them up; we should try to separate them out. Seek more understanding, and yes, you can go trade your understanding to get more; the Lord has more than how much one person wants, but He doesn't give it all to one person.

"... traded with them, and made five more." Go and trade for and get more; that's why not everyone gets the same amount. This is another way of acquiring the ability to do things, which leads to more faith and going deeper into faith itself, you stay firm in the faith. Not everybody has the same ability; some find an easy way to make more. Trading happens between the one who receives the talent and the Lord's servants who have the duty of giving. In that place, where the servant that got the talents lives, many have duties and abilities in different ways. This person goes and uses the faith that he has and gains more (understanding) and brings it back to be his own thing; by his own ability, he used what he has received from the Lord and gained more; he doubles his portion by trading. He received from the Lord to stay firm (be successful) in faith.

Q: How do you increase your faith by going to trade? **A:** By trading understanding, you will get knowledge on how to be the person who receives mercy and uses what has been received to gain more understanding, which returns back to being a success. You understand many things, but knowledge is higher and deeper. You need the knowledge to use understanding because, without knowledge, understanding will stay without growth. Knowledge makes understanding grow.

¹⁷ In like manner the one with the two gained two more.

¹⁸ But the one having received the one, having gone away, dug in the ground and hid his master's money.

Comments 25:18. Q: What can we say about this person and about his actions? **A:** The one who dug and hid the money is the one who has ignored the duty towards the Lord completely; he has ignored the Lord from inside of the soul itself. When the person goes and hides the talent under the ground, you walk on the ground; you walk all over what the Lord has given you. In human terms, you can call this a blasphemous action; think of what is hidden underground. You take the talent and don't use it, which is bad enough, but you dig the ground and hide it. Who do you think you are? You walk all over it, as you walk all over the one who gives it to you.

¹⁹ Now after much time, the master of those servants comes and takes up a word with them.

²⁰ And having come, the one having received the five talents, brought other five talents, saying, Master, you delivered to me five talents; behold, I have gained five more talents.

²¹ His master said to him, Well done, good and faithful servant! You have been faithful over a few things; I will set you over many things; enter you into the joy of your master!

Comments 25:21. "You have been faithful over a few things." This portion refers to small things the Lord has given, and the person rejoices over and appreciates the one who gives, even if it is a small thing. This is the way humans should be, they should appreciate everything the Lord gives.

"Enter you into the joy of your master." The joy of the master here refers to the joy of the Lord in the world to come. This is the reward when the person acknowledges and comes to glorify the Lord deep from the soul; he will enter to have joy that the Lord prepares, and the joyous feeling of that soul will be beyond what humans can understand.

²² And having come, the one with the two talents said, Master, you delivered to me two talents; behold, I have gained two more talents.

²³ His master said to him, Well done, good and faithful servant! You have been faithful over a few things; I will set you over many things; enter you into the joy of your master!

²⁴ Then having come also, the one having received the one talent, he said, Master, I knew you that you are a rough man, reaping where you did not sow, and gathering from where you did not scatter;

Comments 25:24a. Q: What can we say about this servant’s answer? **A:** This parable relates to the servant’s answer and is not about lying; it relates to the heart that the Lord has shown mercy from the beginning. The Lord has given knowledge about Himself from the beginning. That knowledge keeps talking about the Creator, a small whispering voice, whispering, but the person chooses to ignore and hide the ear of hearing even from the voice coming from outside. This is what the person is doing; he shuts his ears and closes his heart, so his perception about his lord is wrong.

The key to understanding the parable is that everyone receives the knowledge about the Creator in their soul from the beginning. Each person is responsible for doing something about that knowledge and is responsible for growing their faith; the Lord has servants wherever we go, and the Lord will open the way to each heart that is sincere about finding the truth.

Further notes on the meaning of the talent. The talent means the ability to understand, so the Lord gives to all the ability to understand the gift that the Lord gives to that person. In the context of the parable, the talent can have different meanings for each person, but it is a gift from the Lord, and each person is responsible for identifying this gift and doing something about it for the Lord. There are many meanings for talent in the Bible, ten things it can be (meaning that the talent can spread into many branches). Many places in the Bible refer to talent, many places, and many meanings. When the Lord gives, it is never just a small singular thing because, in the Lord, all things can grow and multiply.

²⁵ and **having been afraid, having gone away, I hid your talent in the earth; behold, you have your own.**

²⁶ But **answering, his master said to him, Wicked and slothful servant! You knew that I reap where I did not sow, and gather from where I did not scatter;**

Comments 25:26. “Wicked and slothful servant.” This condemnation is the result of laziness.

“You knew that I reap where I did not sow.” This saying just wants to remind humans that at the coming of the end time, the Lord will gather all those who respond to their hearts, which tells them what it should be. Even if no one comes (any servant of the Lord) to tell that person, the voice of the Lord in their hearts keeps whispering out the meaning of this world, the meaning about the Creator who created this world. Each person has eyes to see all around them the hand of the Lord who created all things, and that is what it means: “I reap where I did not sow, and gather from where I did not scatter.”

²⁷ **you ought, therefore, to have put my money to the moneychangers, and having come, I would have received my own with interest.**

Comments 25:27. “You ought, therefore, to have put my money to the moneychangers.” Here, we don’t have a deeper meaning; the verse tells us that everyone should do something with whatever talent the Lord has given us, either for themselves or someone else, not just bury it under the ground.

“I would have received my own with interest.” Interest is someone that the person has a chance to interact with and should tell that someone the good news about the Lord. This act of ministry is the interest the Lord gains back when the Lord gives knowledge to a person; the talent is spreading more branches.

²⁸ **Take away, therefore, the talent from him, and give it to the one having the ten talents.**

Comments 25:28. This action relates to the spiritual world.

²⁹ **For to everyone having will be given, and he will have over and above; however, the one having not even that which he has will be taken away from him.**

³⁰ **And cast out the unworthy servant into the outer darkness; there will be the weeping and the gnashing of the teeth.**

³¹ **But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on the throne of His glory.**

³² **And before Him will be gathered all the nations, and He will separate them one from another, as the shepherd separates the sheep from the goats;**

³³ **and He will set indeed the sheep on His right hand, and the goats on the left.**

³⁴ **Then the King will say to those on His right hand, Come, those being blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.**

³⁵ For **I** was hungry, and **you** gave **Me** to eat; **I** was thirsty, and **you** gave **Me** to drink; **I** was a stranger, and **you** took **Me** in;

³⁶ naked, and **you** clothed **Me**; **I** was sick, and **you** visited **Me**; **I** was in prison, and **you** came to **Me**.

³⁷ Then the righteous will answer **Him**, saying, **Lord**, when did we see **You** hungry and feed **You**, or thirsty and give **You** drink?

³⁸ And when did we see **You** a stranger and take **You** in, or naked and cloth **You**?

³⁹ Now, when did we see **You** sick, or in prison and visit **You**?

⁴⁰ And answering, the **King** will say to them, Truly **I** say to you, to the extent as much as **you** did it to one of the least of these **My** brothers, **you** did it to **Me**.

⁴¹ Then will **He** say also to those on the left hand, Depart from **Me**, **you** cursed, into the eternal fire having been prepared for the devil and his angels.

⁴² For **I** was hungry, and **you** did not give **Me** to eat; and **I** was thirsty, and **you** did not give **Me** to drink;

⁴³ **I** was a stranger, and **you** did not take **Me** in; naked, and **you** did not cloth **Me**; sick, and in prison, and **you** did not visit **Me**.

⁴⁴ Then they also will answer, saying, **Lord**, when did we see **You** hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to **You**?

⁴⁵ Then will **He** answer them, saying, Truly **I** say to you, To the extent that **you** did it not to one of the least of these, **you** did it not to **Me**.

⁴⁶ And these will go away into eternal punishment; but the righteous into eternal life.

Comments 25:31-46. This portion of Scripture refers to the final judgment day (day here refers to the Lord's time, not twenty-four-hour earthly time) after the millennium time has passed. The Lord Jesus will sit on His glorious throne, and He will separate all souls that call Him Lord into two groups. One group that calls Him Lord by name and heart will go for eternal life, and another group that calls Him Lord only by mouth will go for eternal punishment.

Life and Faith Applications. 1) Do not listen to man-made theories about how heaven should be and whom to fit in. It is not for humans to judge who fits in heaven. 2) Do not listen to those who claim to have authority and know what God will do. Even His Son Jesus did not claim to know all things, so how can humans claim to know what the Father will do? 3) Do not bury the understanding that the Lord has provided for you; try to find a way to make that knowledge known to others; the Lord did not give it to keep it inside. We are supposed to spread out and make branches as a tree to multiply the knowledge we have been given. 4) It is important to help people, but first, we should help our brothers in faith. Nevertheless, this does not mean pouring money only on the people. We should go and help, and as we help, we also should share the Word, which is the most important. We should always have the Word in our mouths so we can say it out right away. 5) Let the Word be the judge to all men and if you see someone that does wrong use the Word to tell them; therefore, let the Bible be the judge because if it is from yourself you will become an accuser.