



What Talents Do You Have?

Matthew 25:15: (NKJV) *And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.*



Jesus taught us about a lot of things in a lot of different ways, but it seems as though his favorite method was to teach in parables. In the Parable of the Pounds and Parable of the Talents, Jesus is either teaching us that he wants to give us money, or he is teaching us a sober lesson about our responsibilities to him throughout the period of the Gospel age. Which is it? It is unequivocally a lesson in responsibility - yours and mine to him - let's figure it out!

It is not about, "What do I get?" but, "How well do I do?"

POUNDS Luke 19:11-27 **TALENTS** Matthew 25:13-30

Basic story in both: A Master is traveling to a far country, gathers his servants to him and gives them each a sum of money to work with while he is gone. Upon his return, he demands an accounting of their activity in his absence. To those who have worked, he doles out a reward and to those who have not, he doles out a punishment.

These two parables are VERY similar in scope, yet very different in detail. Because of the similarities between the two, we think they should be considered together as we believe they express two different parts of the same lesson.

What was the reason that Jesus spoke these Parables?

POUNDS Luke 19:11: (NKJV) *Now as they heard these things, he spoke another parable, because he was near Jerusalem and because they thought the kingdom of God would appear immediately.*

So, the kingdom of God *would* appear, proving that when Jesus often said *the Kingdom was among them* he was speaking of a developmental stage of the kingdom, not the final phase.

Acts 1:6-7: (ASV) ⁶*They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?* ⁷*And he said unto them, it is not for you to know times or seasons, which the Father hath set within His own authority.*

The timeframe of these verses in Acts is after Jesus was raised. Surely it was time for the kingdom now, they thought!

These also teach us that there are things we do not need to know. We should focus on what we need to know. We should learn the accountability lessons taught by these two Parables.

TALENTS Matthew 25:13-14: (NKJV) ¹³*Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.* ¹⁴*For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.*



So the focus here is on the return of Jesus. Because the Master "returns" in both parables, we can therefore connect the appearing of the kingdom with the return of Jesus.

Matthew 24:42-44: (NASB) ⁴²Therefore be on the alert, for you do not know which day your Lord is coming. ⁴³But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. ⁴⁴For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think he will.

In the Scriptures above, Satan is the *head of the house* and Jesus is the *thief*!

Jesus is giving all kinds of hints about his return and asks what the Christians would be doing before he comes. This is an enormous test for those who call themselves footstep followers of Christ.

The purpose for the stories (parables) was to set the stage for action without Jesus to personally direct it. They also set the future stage for Jesus' return and for the kingdom to appear. He would go away, there would be a long intervening time during which his followers would have things to do that he assigns them to do. What are these things?



Who is represented by the characters and what are they given?

Jesus obviously represents both the nobleman and the Son of Man:

POUNDS Luke 19:12: (NKJV) *Therefore he said: A certain nobleman went into a far country to receive for himself a kingdom and to return.*

TALENTS Matthew 25:13: (NKJV) *Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.*

So who are the servants? The followers of Christ.

Servant: Strong's #1401 *doulos* (doo'-los); a slave (literal or figurative, involuntary or voluntary)

John 13:13-16: (NKJV) ¹³You call me Teacher and Lord, and you say well, for so I am. ¹⁴If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵For I have given you an example, that you should do as I have done to you. ¹⁶Most assuredly, I say to you, a **servant** <1210> is not greater than his master; nor is he who is sent greater than He who sent him.



We are called to be slaves, but a steward was a slave who took care of their Master's goods as if they were their own. There was extraordinary responsibility entrusted to stewards. The followers of Christ are the stewards.

Steward: Strongs #3623 oikonomos; a house-distributor (i.e. manager), or overseer, an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel):

We are God's property, therefore responsible for ourselves:

1 Corinthians 6:19: (KJV) *What? Know ye not that your body is the temple of the holy Spirit which is in you, which ye have of God, and ye are not your own?*

If you call yourself a true Christian, than *ye are not your own*.

We are stewards over the mysteries of God:

1 Corinthians 4:1-2: (KJV) *¹Let a man so account of us, as of the ministers of Christ, and **stewards <3623>** of the mysteries of God. ²Moreover it is required in stewards <3623>, that a man be found faithful.*

Jesus left his stewards with certain responsibilities to share the Gospel truths with others.

POUNDS Luke 19:13: (NKJV) *So he called ten of his servants, delivered to them ten minas, and said to them, Do business till I come.*

- Each servant was given one pound (of relatively small worth - \$500.00 - \$600.00 in today's dollars) with specific instructions to "occupy" it - in other words, get busy and trade with it.

Each servant was given the exact same amount (1 pound or some translations call it a *mina*), so we can surmise that this could represent the **equal opportunity given to each true follower of Christ to grow the value of the Kingdom from something of relative little worth in the eyes of men, to something that brings significance later.**

What are we all given that we are supposed to use? The Gospel itself with an equal opportunity to grow the value of the Good News of salvation for the entire world.

TALENTS Matthew 25:15: (NKJV) *And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.*

- Similar context - each servant is given a specific number of talents according to his ability. Each talent was worth 60 times one pound. (Source: McClintock and Strong's) showing the great earthly value of what we offer to the Lord... "what shall I render unto the Lord for all his benefits towards me?"

Here is a major difference between the two parables - the value of a talent is astronomically higher and the fact that each was given "according to his ability" indicates that the lesson here, while similar, is very different in application. The least calculated value of the talents given is equivalent to about \$30,000 - \$36,000 while the highest calculated value is about \$150,000 to \$180,000.



Some stewards had the capacity to do more than others so they were given more. They were given a responsibility they could handle.

So they were all given the Good News of the Gospel (Pounds) and the responsibility to pour themselves into that Good News to see how they could develop (Talents).

(Read 1 Corinthians 12)



EACH SERVANT GIVEN THE EXACT SAME AMOUNT

- About \$500-600 dollars

ALL HAD EQUAL OPPORTUNITY

- All given one pound



EACH SERVANT GIVEN A DIFFERENT AMOUNT

- A talent was about 60 times the value of a pound (by some estimations could be as high as \$180,000)

BASED ON THE ABILITY OF EACH INDIVIDUAL

- One given five talents, one given two and one given one

Why the different number of servants and what are they supposed to do?

POUNDS Luke 19:13: (NASB) *And he called ten of his slaves, and gave them ten minas and said to them, do business with this until I come back.*

Ten slaves - Ten (and its multiples) is a general symbol of a complete number or group. There were ten lepers, ten virgins, the woman with ten pieces of silver (Luke 15:8), one hundred sheep (a multiple of ten), etc.

The fact that these ten are supposed to "do business" in their master's absence with their individual pound seems to indicate that they represented the entire group of true Christianity throughout the time since Jesus ascended.

TALENTS Matthew 25:15: (NASB) *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.*



Three slaves - Three can indicate a complete experience. Jesus' three temptations, Peter's three denials and three reinstatements, the three facets of sin (lust of the eyes, the flesh and the pride of life) and Faith, Hope and Love, etc.

So, having these three given Talents according to their ability seems to indicate the full and personal experience of the entire group of true Christianity throughout the time since Jesus ascended.



TEN SERVANTS

- Ten (and its multiples) represents a complete number or group

REPRESENTATION OF THE ENTIRE
GROUP OF CHRISTIANITY OVER
THE WHOLE GOSPEL AGE



THREE SERVANTS

- Three represents experience in its completed form

FULL AND PERSONAL
EXPERIENCE OF THE
INDIVIDUALS WITHIN THE GROUP
OF CHRISTIANITY

Your abilities and my abilities are different. We need to immerse ourselves in the work.

What were they supposed to do with their financial responsibility?

Remember, this is about empowerment and not entitlement. Jesus is not teaching us "once saved, always saved" in these Parables. He gives us something of great value and tells us to work with it.

POUNDS Luke 19:13-14: (NKJV) ¹³So he called ten of his servants, delivered to them ten minas, and said to them, **Do business <1210>** till I come. ¹⁴But his citizens hated him, and sent a delegation after him, saying, we will not have this man to reign over us.

Do Business: Strong's #4231 pragmateuomai; to busy oneself with, i.e. to trade:
1) to be occupied in anything 2) to carry on a business
3) to carry on the business of a banker or a trader



Do business describes a general overall focus of attention. The advice was to not be idle because the master was going to come back and see how well you did. Are we involved in the work of the Gospel or are we overly involved in the affairs of this world?

So, the experience of the true followers of Christ throughout the age is to be occupied with the opportunity to grow the value of the kingdom even though the world (its citizens) sees it as almost worthless. (The value is only about a week's pay.) They actually rebel against the absent Master!

TALENTS Matthew 25:16-18: (NKJV) ¹⁶Then he who had received the five talents went and **traded** <2038> with them, and made another five talents. ¹⁷And likewise he who had received two gained two more also. ¹⁸But he who had received one went and dug in the ground, and hid his lord's money.

Traded: Strong's #2038 *ergazomai* to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: 1) to work, labour, do work 2) to trade, to make gains by trading, "do business" 3) to do, work out 3a) exercise, perform, commit 3b) to cause to exist, produce

This word describes a specific effort focused on a specific work.

The labor of the true followers of Christ throughout the age is to be engaged in the work of developing "according to their ability," with the end result being fully exercised in the work of Christ.

To the world this is a waste - why develop these incredibly valuable "talents" for the gain of Christ and not your own monetary gain?



SERVANTS TO
"DO BUSINESS"



SERVANTS "TRADED" OR
PERSONALLY TOILED



A Story of Accountability:

This is a story about four people named Everybody, Somebody, Anybody, and Nobody. There was an important job to be done and Everybody was asked to do it. Everybody was sure Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry with that, because it was Everybody's job. Everybody thought Anybody could do it but Nobody realized that Everybody wouldn't do it. It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done.

When Jesus left, he asked his servants to manage the Gospel for him, everybody equally. But he also asked us to look inside ourselves and decide what is it that I myself have to give in relation to this Gospel; that I can pour my talents into so I can make my work that much more valuable.

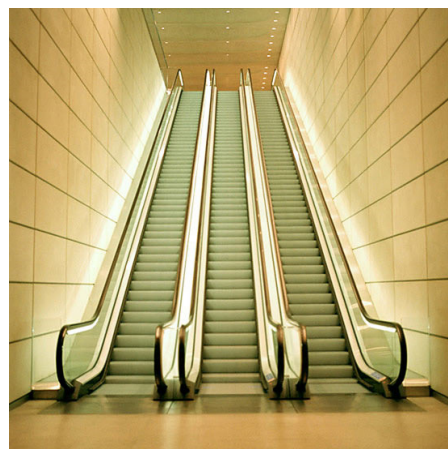
recap
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POUNDS Each given one (one pound = approximately \$500-\$600), so we can surmise that this could represent the equal opportunity given to each true follower of Christ to grow the value of the Kingdom from something of relative little worth in the eyes of men, to something that brings significance later.

TALENTS Each was given "according to his ability" indicates that the lesson here, while similar, is very different in application. The least calculated value of the Talents given is equivalent to about \$30,000-\$180,000; a great value in the eyes of men. Our abilities can be valuable in using our talents in service of the Gospel.



🔊) **Personal Accountability, two people on an escalator looking for someone to bail them out when all they really had to do was keep stepping up to where they wanted to go**



- (Man after escalator suddenly stops) Whoa, that's not good.
- (Woman) Oh, I don't need this. I'm already late.
- (Man) Somebody will come. Anybody out there?
- (Woman) Do you have a phone?
- (Man) No, sorry. Somebody! Hello! There are two people stuck on an escalator and we need help. Now, would somebody please DO something!
- (Woman) Help!
- (Man) I don't believe this. You've got to be kidding me.
- (Woman) I'm gonna cry.
- (Man) Well, there's nothing else to do, is there?

We need to apply ourselves in the service of Jesus.

What happened upon the Master's return with those given one pound each?

POUNDS Luke 19:15-24: (NKJV) ¹⁵And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. ¹⁶Then came the first, saying, Master, your mina has earned ten minas. ¹⁷And he said to him, Well done, good servant; because you were faithful in a very little, have authority over ten cities. ¹⁸And the second came, saying, Master, your mina has earned five minas. ¹⁹Likewise he said to him, you also be over five cities.

"Your" mina (pound) has earned - notice the humility - the servants did not say "I" have earned.

The "opportunity given to each true follower of Christ to grow the value of the kingdom" is not about the individual. It is about the kingdom and the Good News.

²⁰Then another came, saying, Master, here is your mina, which I have kept put away in a handkerchief. ²¹For I feared you, because you are an **austere <840>** man. You collect what you did not deposit, and reap what you did not sow.

This servant knows he did not fulfill his stewardship as commanded and immediately rationalizes his position by blaming the master for his own inactivity. This servant is focused on what he himself did, and not what the pound could have done. Even though he kept the pound respectfully wrapped up, he was wrong - for that was not the purpose of his stewardship!

It had the ability to grow and develop, but it stayed idle not helping anyone.

Austere: Strong's #840 *austeros* (ow-stay-ros'); from a (presumed) derivative of the same as 109 (meaning blown); rough (properly as a gale), i.e. (figuratively) severe:

(Source: Vines) "to dry up" (Eng., "austere"), primarily denotes "stringent to the taste," like new wine not matured by age, unripe fruit, etc., hence, "harsh, severe"



For such a "hard" master, he sure was generous with those who followed his commands:

²²And he said to him, out of your own mouth I will judge you, you wicked servant. You knew that I was an **austere <840>** man, collecting what I did not deposit and reaping what I did not sow. ²³Why then did you not put my money in the bank, that at my coming I might have collected it with interest? ²⁴And he said to those who stood by, take the mina from him, and give it to him who has ten minas.

Are we focused on the gain the Gospel can bring by making it available? So, perhaps the lesson is that the body of Christianity is given something that looks like it is of small value with which to work. The body's objective is to focus on that work and to daily "show up" to work and deliver. Even though the age of the Gospel is long and seemingly unsuccessful, it is imperative for that body to fulfill its obligation, even in the smallest of ways.

The last consequence of the Parable of the Pounds:

²⁴Then he said to the bystanders take the mina away from him and give it to the one who has the ten minas. ²⁵And they said to him, Master, he has ten minas already. ²⁶I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. ²⁷But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.

Wasted opportunity equals lost potential!

**What happened upon the Master's return
with those given Talents according to their ability?**

TALENTS Matthew 25:19-30: (NKJV) ¹⁹After a long time the lord of those servants came and settled accounts with them.

While not specific, this certainly fits the context of the previous parable in which the Master returns having received a Kingdom.

²⁰So he who had received five talents came and brought five other talents, saying, Lord, you delivered to me five talents; look, I have gained five more talents besides them. ²¹His lord said to him, well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.

What am I doing with my talents and abilities in the service of Jesus?

This is unusual - a servant entering into the joy of their Lord!

²²He also who had received two talents came and said, Lord, you delivered to me two talents; look, I have gained two more talents besides them. ²³His lord said to him, well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.

Lord, you gave me these talents and abilities, and look what those talents and abilities produced. Look at yourself in the mirror. Am I somehow in my daily life - not on Sundays only - working up a sweat for the work of the Gospel? How am I personally contributing?

Here the lesson is about what the Master gave to the individual. The talents could represent our personal potential and talent, which are easily recognizable as valuable in the eyes of the world. Those who obeyed are simply reporting what they did with what they were given and thus the personal "I" response - not a response of pride but of accountability.



To whom much is given, much is required.

²⁴Then he who had received the one talent came and said, Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. ²⁵And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.

Seeing the task from a human perspective, this servant essentially ignores the command and buries the talent in the earth. Spiritually, he buries his talents and opportunities in earthly things and then when called to accountability, he blames the master for his own irresponsibility in stewardship. This is not even close to being enough. We must be invested in his cause because we are held accountable.

²⁶But his lord answered and said to him, you wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. ²⁷So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. ²⁸So take the talent from him, and give it to him who has ten talents.

Irresponsibility is rewarded with hard consequences...

The last consequence of the Parable of the Talents:

²⁸Therefore take away the talent from him, and give it to the one who has the ten talents. ²⁹For 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. ³⁰Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

Wasted personal opportunity equals lost standing! If we have dedicated ourselves to the service of Jesus and he has accepted that dedication, then we are obligated. In effect, we have signed a contract with our Lord and must put forth effort.

Weeping and gnashing of teeth = a state of deep regret

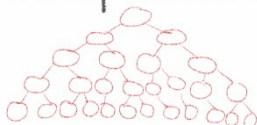
We need to challenge ourselves to use our natural talents, not let the opportunity slip by or be intimidated by someone who does something better than we do. Maybe your talent is seemingly small but still important, like the ability to encourage or to pray for others.



Everyone who works at
Christian Questions is a volunteer,
including Rick and Jonathan!

How do we sum up these lessons?

multiplication



These are not lessons of addition, they are lessons of multiplication.

If we multiply our efforts, our reward will be multiplied as well - now and later:

2 Peter 1:2-4: (NASB) ²Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; ³seeing that his divine power has granted to us everything pertaining to life (Pounds lesson?) and godliness (Talents lesson?), through the true knowledge of Him who



called us by His own glory and excellence. ⁴For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

Observations:



- The opportunity to be a true Christian inherently requires taking responsible risks.
- Greatest risk (activity) produces the greatest reward;
- Minimal risk (such as a bank investment) would have been tolerable;
- No risk at all (respectful protection or burial of this opportunity) is punished;
- The irony is that the one who was most protective suffered the greatest loss.



- Lesson #1: It is of MASSIVE value that we execute growth in our experiences, opportunities and our literal talents and abilities in the Lord's service. THE LORD EXPECTS GROWTH! Growth only happens when risk is present.

- Lesson #2: Just because an assigned task takes much longer than anticipated does not give us permission to forget about that task or to not take it seriously.

A bit more on the cost of inactivity:

LONG TERM GAIN	LONG TERM LOSS
(Pounds Parable) <i>five or ten cities</i> (Talents Parable) <i>many things</i>	(Pounds Parable) NO outer darkness— BUT a removal of privilege (the pound)
EQUALS	(Talents Parable) Outer darkness for the talents — a loss of position (and a removal of the talent)
Large kingdom responsibility that the Master came home with, along with the joy of the Master as a result of the personal Christian development.	LOSS IS FROM BEING INACTIVE

Why is it that those with the least seem most likely to lose?



Three opposites of responsibility:



Excuses: Excusing away our failure to make spiritual progress. If things go poorly, it is always something else, where we live, or the circumstances weren't right, or we just can't catch a break.

Blaming Others: We blame when we feel inferior, inadequate, fearful, jealous, doubtful, and guilty. We blame our church, our elders, our family, our boss, or even the Lord. We blame away our responsibility.

Focusing on the problem rather than the solution: Do we talk about and dwell on the problem, or are we busy solving it?

These Parables are personal! They are about you and me. Let's make sure we learn the lessons and apply them every day. What talents do you have? What can you invest yourself in to the glory of God this week?

***So, what talents do you have?
For Jonathan and Rick and Christian Questions...
Think about it...!***

***And now even more to think about...
only in the Full Edition of CQ Rewind!***





Parable of the Pounds:

Luke 19:11-27: (NASB) ¹¹While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately. ¹²So He said, a nobleman went to a distant country to receive a kingdom for himself, and then return. ¹³And he called ten of his slaves, and gave them ten minas and said to them, do business with this until I come back. ¹⁴But his citizens hated him and sent a delegation after him, saying, we do not want this man to reign over us.' ¹⁵When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. ¹⁶The first appeared, saying, Master, your mina has made ten minas more. ¹⁷And he said to him, well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities. ¹⁸The second came, saying, your mina, master, has made five minas. ¹⁹And he said to him also, and you are to be over five cities. ²⁰Another came, saying, Master, here is your mina, which I kept put away in a handkerchief; ²¹for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow. ²²He said to him, by your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? ²³Then why did you not put my money in the bank, and having come, I would have collected it with interest? ²⁴Then he said to the bystanders take the mina away from him and give it to the one who has the ten minas. ²⁵And they said to him, Master, he has ten minas already. ²⁶I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. ²⁷But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.

Parable of the Talents:

Matthew 25:13-30: (NASB) ¹³Be on the alert then, for you do not know the day nor the hour. ¹⁴For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. ¹⁵To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. ¹⁶Immediately the one who had received the five talents went and traded with them, and gained five more talents. ¹⁷In the same manner the one who had received the two talents gained two more. ¹⁸But he who received the one talent went away, and dug a hole in the ground and hid his master's money. ¹⁹Now after a long time the master of those slaves came and settled accounts with them. ²⁰The 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. ²¹His 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. ²²Also 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. ²³His 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. ²⁴And 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. ²⁵And I was afraid, and went away and hid your talent in the ground. See, you have what is yours. ²⁶But 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. ²⁷Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. ²⁸Therefore take away the talent from him, and give it to the one who has the ten talents. ²⁹For 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. ³⁰Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.



A bit more detail on stewardship: *We are called to be stewards. A steward was a slave who took care of their Master's goods as if they were his own...that meant extraordinary responsibility!*

Steward: Strongs #3623 oikonomos (oy-kon-om'-os); from 3624 and the base of 3551; a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel):
KJV-- chamberlain, governor, steward.

Steward: Strongs #3624 oikos (oy'-kos); of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication a family (more or less related, literal or figurative): KJV-- home, house (-hold), temple.

We are God's property, therefore responsible for ourselves:

1 Corinthians 6:19-20: (KJV) ¹⁹*What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?* ²⁰*For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

We are stewards also over the mysteries of God:

1 Corinthians 4:1-2: (KJV) ¹*Let a man so account of us, as of the ministers of Christ, and **stewards <3623>** of the mysteries of God.* ²*Moreover it is required in stewards, that a man be found faithful.*

What are these mysteries?

Colossians 1:26-27: (KJV) ²⁶*Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:* ²⁷*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*