

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 27

*Christ May Come Later*

# Christ May Come Later

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** Last week we looked at the imminence of Christ's return. This week's study focuses on the need to live as though Christ might not return as quickly as we would like.

## Key Verses

Matthew 25:1-30—Main Teaching Passage

Proverbs 13:22

2 Peter 3:14

## Memory Verse - 2 Peter 3:14

"Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless."

## Hook

Review last week's memory verse, 1 Thessalonians 5:2.

Ask the class, "When Jesus told His disciples that He was going to come back, how do think they felt? Do you think they realized that 2,000 years later we would still be waiting for His return?"

"What if Jesus doesn't come back in our lifetime?"

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

## BOOK

In Matthew 25:1-30, Jesus continues His discourse on His second coming. In it, He uses two parables to describe the nature of His return. First, He compares His return to ten brides waiting for their groom. The ones who believed that the groom would arrive quickly were forced to go and get more supplies, and were left out of the banquet. The ones who prepared as though He would take much longer than they thought were blessed.

In the second parable, Jesus compares His coming to three servants, two of whom are diligent and faithful in the task that they are given, and a third who wastes the treasure given to him. The unfaithful servant has his goods taken from him and given to the faithful servants.

The two parables go hand in hand, the first warning us that Christ's return may take much, much longer than we hope for, and the second telling us that in light of that, we should live faithful and obedient lives. Lives that are devoted to Christ and diligent in His work. Our lives should resemble the prepared brides and the faithful servants.

## LOOK

In last week's lesson, we looked at the reality of Christ's return. He promised that He would come, and that His coming would be sudden, unexpected, and "like a thief in the night." This week, we see the flipside of that. Jesus told His disciples two parables. A parable is a simple story that is used to explain or illustrate a spiritual truth. In this case, we see two interesting stories that tell us that even though Jesus could come back any second, we need to live as though He isn't coming back for a thousand years.

Both parables give us two examples of how to live, one positive, and one negative. In the first parable, the blessing goes to the ones who were prepared for the long haul. Those brides had worked hard and prepared themselves for a long wait, and they were invited into the banquet. When the brides who were unprepared and had not planned ahead had their lamps run out, they had to leave to get more and missed out on the blessing. The warning for us is to be careful in the way we hope for Christ's return. Like the prepared brides, we need to be ready just in case Jesus doesn't come back as quickly as we thought.

What does this look like for us? Well, we need to be careful in the way that we use our time, talents, and treasures. We want to make this the best world that we can for our children, our grandchildren and even our great-great-grandchildren. In fact, Proverbs 13:22 tells us, "A good man

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

# LOOK (Continued)

leaves an inheritance for his children's children." For the students, the application is more direct. They should work as hard as they can at school. They should prepare their lives in whatever way they can to honor God while they live on earth, and part of that is studying. They should be learning about God, His Word, and also about His creation through the study of math, English, science, and art.

The second parable tells us about three men who are working while their master is away. The first two work hard, and when their master returns, he sees that they have done good work and increased his wealth. The third man has done nothing. He was given a treasure from the master and he buried it in the ground. This parable tells us that we should be like the first two men. While we are waiting for Jesus, our Master, to return, we should be doing good work and bringing about greater glory to His kingdom.

This means that you should be using whatever God has given you to bring glory to Him. Are you a musician? Praise Him and lead others in praise. Do you like to draw or paint? Make incredible art that shows people the goodness of God. Do you have a mouth? Then go and tell people about the goodness of the God who has saved you and is coming back again. God doesn't need money, He doesn't need you to invest like the men in the parable. What God wants to see is an increase in saved souls. What do you have that you can use to tell people of our great God? Are you going to waste that ability? Or are you going to invest it wisely to be used in His kingdom?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize 2 Peter 3:14.

Spend some time brainstorming with the kids ways that they can use their talents to glorify God and tell people about Him.

**Pray:** Ask the Lord for strength to use the abilities that He has given us to bless Him and others. Ask for patience to endure faithfully while we wait for His return. Thank Him for promising to come back and meet with us, and lead us into an everlasting banquet with Him.

**Parent Question:** Who are some people in our lives that need to know about Jesus? What are some ways we can tell them about Him?

# FURTHER STUDY

## Commentary on Matthew 25 by David Guzik

### *Matthew 25 - Jesus' Olivet Discourse (Part 2)*

A. The parable of the ten virgins.

1. (1) Ten virgins go out to meet a bridegroom at a wedding.

"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom."

a. **Then the kingdom of heaven:** Matthew 24 ended with a parable meant to emphasize the idea of readiness for the coming of Jesus. Matthew 25 begins with another parable upon the same principle.

b. **To ten virgins who took their lamps and went out to meet the bridegroom:** There were three stages to a Jewish wedding in that day. The first was *engagement* - a formal agreement made by the fathers. The second was *betrothal* - the ceremony where mutual promises are made. The third was *marriage* - approximately one year later when the bridegroom came at an unexpected time for his bride.

i. "When the bridegroom came, the bride-maids, who were attending the bride, went forth to meet the bridegroom, with lamps lighted, to conduct him and his companions into the house, and to her who was to be the bride." (Poole)

ii. Some ask why Jesus described **ten virgins** and not another number. Reportedly, Talmudic authorities said there were usually **ten** lamps in a bridal procession. It was a common size of a wedding party.

iii. "The point is not these girls' virginity, which is assumed, but simply that they are ten (a favorite round number . . .) maidens invited to the wedding." (Carson)

c. **Went to meet the bridegroom:** In this parable, the first two stages have already taken place. Now the wedding party (**the ten virgins**) waits for the coming of the **bridegroom** for the bride.

i. "To see the bridegroom as Jesus himself seems warranted in light of Matthew 9:15. This would be a bold figure for Him to use, as the Old Testament frequently describes *God*(not the Messiah) as the bridegroom, and Israel as the bride (Isaiah 54:4-5; 62:5; Jeremiah 2:2; Hosea 1-3, *etc.*)." (France)

2. (2-13) The young women caught unprepared are denied entry.

"Now five of them were wise, and five *were* foolish. Those who *were* foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was *heard*: 'Behold, the bridegroom is coming; go out to meet

him!' Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us *some* of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, 'Lord, Lord, open to us!' But he answered and said, 'Assuredly, I say to you, I do not know you.' Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."

a. **Now five of them were wise, and five were foolish:** Some in the wedding party were **wise** and prepared for the coming of the bridegroom. Some in the wedding party were **foolish** and unprepared.

i. "Foolish, wise, not bad and good, but prudent and imprudent, thoughtless and thoughtful." (Bruce)

b. **While the bridegroom was delayed, they all slumbered and slept:** All ten of the maidens slept, because the bridegroom was **delayed**. In this parable both the wise and foolish maidens slept, but the wise ones were prepared to act immediately when they were unexpectedly awakened. The foolish maidens were not prepared.

i. "They are waiting to escort the bridegroom in festal procession, probably in the last stage of the ceremonies as he brings his bride home for the wedding feast." (France)

ii. **Slumbered and slept:** " 'Nodded off and were sound asleep' would get the sense of the Greek *tenses*." (France)

c. **Took their lamps and took no oil with them:** The five foolish virgins *appeared* to be ready for the bridegroom, because they had their lamps in hand. But they really were not ready, because they **took no oil with them**.

i. "It is apparently a torchlight procession, the *lamps* probably being 'torches' (of oil-soaked rags wrapped on a stick) rather than standing lamps, which are described by a different word in Matthew 5:15 and 6:22; the word used here regularly means 'torch'." (France)

ii. "Their *torches* consisting of a wooden staff held in the hand, with a dish at the top, in which was a piece of cloth or rope dipped in oil or pitch." (Bruce)

iii. **Oil in their vessels:** The wise maidens had an *extra supply* of oil.

d. **At midnight a cry was heard: "Behold, the bridegroom is coming" ...all those virgins arose and trimmed their lamps:** At an unexpected hour the bridegroom came for the wedding. The wedding party (**all those virgins**) immediately began to prepare their lamps for lighting.

i. "*Trimmed their lamps* is literally 'put their torches in order'." (France)

ii. "It is a warning addressed specifically to those inside the professing church who are not to assume that their future is unconditionally assured; all ten are expecting to be at the feast, and until the moment comes there is no apparent difference between them - it is the crisis which will divide the ready from the unready." (France)

e. **Give us some of your oil, for our lamps are going out:** The **foolish** virgins were unprepared because they lacked oil for their lamps. In many Biblical passages **oil**, is an emblem of the Holy Spirit (such as Zechariah 4:1-7). Without **oil** the wedding party was not ready for the bridegroom. Without the Holy Spirit, no one is ready for the return of Jesus.

i. Olive oil is a good representation of the Holy Spirit for many reasons.

- Oil *lubricates* when used for that purpose - there is little friction and wear among those who are lubricated by the Spirit of God.
- Oil *heals* and was used as a medicinal treatment in Biblical times (Luke 10:34) - the Spirit of God brings healing and restoration.
- Oil *lights* when it is burned in a lamp - where the Spirit of God is, there is light.
- Oil *warms* when it is used as fuel for a flame - where the Spirit of God is, there is warmth and comfort.
- Oil *invigorates* when used to massage - the Holy Spirit invigorates us for His service.
- Oil *adorns* when applied as a perfume - the Holy Spirit adorns us and makes us more pleasant to be around.
- Oil *polishes* when used to shine metal - the Holy Spirit wipes away our grime and smoothes out our rough edges.

ii. No one can be a true Christian without the indwelling Holy Spirit, as it says in Romans 8:9: *Now if anyone does not have the Spirit of Christ, he is not His*. In this parable Jesus probably did not intend a separation between "Spirit-filled" and "Non-Spirit-filled" Christians; the distinction is likely between true Christians and false believers.

iii. Nevertheless, a key to Christian readiness is to be constantly being filled with the Holy Spirit (Ephesians 5:18). Much of the weakness, defeat and lethargy in our spiritual lives can be explained if we are not constantly being filled with the Holy Spirit.

f. **The door was shut..."Assuredly, I say to you, I do not know you"**: The penalty was severe for the foolish maidens. They were not allowed to come to the wedding, and the **door was shut** against them in the strongest terms.

i. "The girls' appeal and the bridegroom's response recall the chilling words of Matthew 7:22-23; here, as there, *I do not know you* is a decisive formula of rejection, rather than a mere statement of fact." (France)

ii. "When that door is once shut, it will never be opened. There are some who dote and dream about an opening of that door, after death, for those who have died impenitent; but there is nothing in the Scriptures to warrant such an expectation. Any 'larger hope' than that revealed in the Word of God is a delusion and a snare." (Spurgeon)

g. **Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming**: The point of this parable is simple - *be ready*. The price for failing to be ready is too high.

B. The parable of the talents.

1. (14-15) Jesus describes a master who gives instructions to his servants before departing on a long journey.

*"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. 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."*

a. **A man traveling to a far country, who called his servants and delivered his goods to them**: This was not a strange idea in the ancient world, where **servants** (slaves) were often given great responsibility. This was often the safest and smartest thing a man could do with his money.

i. "The best thing he could do with his money in his absence, dividing it among carefully selected slaves, and leaving them to do their best with it." (Bruce)

ii. "This parable takes up the question which that of the bridesmaids left unanswered: what *is* 'readiness'?" (France)

b. **To one he gave five talents, to another two, and to another one:** A **talent** was not an *ability* (though this parable has application to our abilities), but a unit of *money* worth at least \$1,200 in modern terms, and likely much more.

i. "The *talent* was not a *coin*, it was a *weight*; and therefore its value obviously depended on whether the coinage involved was copper, gold, or silver." (Barclay)

ii. "The English use of 'talent' for a natural (or supernatural) aptitude derives from this parable...But of course the Greek *talanton* is simply a sum of money...it was generally regarded as equal to 6,000 denarii." (France)  
"If a talent were worth six thousand denarii, then it would take a day laborer twenty years to earn so much." (Carson)

iii. In the application of this parable it is appropriate to see these **talents** as life resources - such as time, money, abilities, and authority.

c. **To each according to his own ability:** The servants were given different amounts of money according to their **ability**. One servant only received one talent, yet we should see that this was not an insignificant amount. Some received more; but everyone received something and everyone received *a large amount*.

i. "The talent which each man has suits his *own* state best; and it is only *pride* and *insanity* which lead him to *desire* and *envy* the graces and talents of another. *Five* talents would be *too much* for some men: *one* talent would be *too little*." (Clarke)

2. (16-18) The servants manage the master's money.

"Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who *had received two* gained two more also. But he who had received one went and dug in the ground, and hid his lord's money."

a. **He who had received the five talents went and traded with them:** Each of those who had received **talents** from their master did with them as they saw fit. Two of them **traded with** their talents and earned more talents (**made another five talents...gained two more also**).

i. **Went and traded** implies direct action. "The point is that the good servants felt the responsibility of their assignment and went to work without delay." (Carson)

ii. We aren't told how they **traded with** their talents. Perhaps they loaned the money at interest, perhaps they used the money and bought things and sold them for more money. The point is that they used what they had and gained more by using.

iii. We can say many good things about the work of the first two servants:

- They did their work *promptly*.
- They did their work with *perseverance*.
- They did their work with *success*.
- They were *ready* to give an account to their master.

b. **He who had received one went and dug in the ground, and hid his lord's money:** The third servant did

almost *nothing* with his master's money. He took some care that it would not be lost (by hiding it), but he did nothing *positive* with his master's money, in contrast to the first two servants.

3. (19-23) The first two servants are judged.

"After a long time the lord of those servants came and settled accounts with them. So 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.' His 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.' He 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.' His 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.'"

a. **After a long time the lord of those servants came:** The long delay would tempt the servants to think that they would *never* give an account for their management, yet they most certainly would.

b. **You have been faithful over a few things, I will make you ruler over many things:** The reward was the same for both servants, even though one was given **five talents** and the other was given **two talents**. Each performed the same according to the resources they had received.

c. **Well done, good and faithful servant:** This shows that the master looked for goodness and faithfulness in His servants. Whatever financial success these servants enjoyed came because they were **good and faithful**. The master looked first for these character qualities, not for a specific amount of money.

i. "It is not 'Well done, thou good and brilliant servant;' for perhaps the man never shone at all in the eyes of those who appreciate glare and glitter. It is not, 'Well done, thou great and distinguished servant;' for it is possible that he was never known beyond his native village." (Spurgeon)

ii. "It is better to be faithful in the infant-school than to be unfaithful in a noble class of young men. Better to be faithful in a hamlet over two or three score of people, than to be unfaithful in a great-city parish, with thousands perishing in consequence. Better to be faithful in a cottage meeting, speaking of Christ crucified to half-a hundred villagers, than to be unfaithful in a great building where thousands congregate." (Spurgeon)

d. **Enter into the joy of your lord:** This has the echo of heaven in it. The idea is that there is a place of **joy** belonging to the master of these servants, and they are invited to join the master in that place. There is a sense of heaven about this destiny for the two faithful servants.

i. "This is not the servant's portion, but the Master's portion shared with his faithful servants...not so much that we shall have a joy of our own as that we shall enter into the joy of our Lord." (Spurgeon)

ii. We can say of the reward for the first two servants:

- They received praise from their master.
- They received a promise of future blessing.
- They received glory, "**the joy of your lord.**"

4. (24-30) The third servant gives account.

"Then 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. And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is yours.*'"

a. **Then he who had received the one talent came:** The master judged each of the servants *individually*. If they were taken as a group, they did very well: 8 talents given and 15 talents returned. Yet each one was judged on their individual faithfulness and effort.

i. "Remember, my hearer, that in the day of judgment thy account must be personal; God will not ask you what your church did - he will ask you what you did yourself." (Spurgeon)

b. **I knew you to be a hard man, reaping where you have not sown:** The servant who merely buried his talent tried to excuse himself because of his master's great power. In fact, he believed his master to be in some sense omnipotent: **reaping where you have not sown, and gathering where you have not scattered seed.**

i. **A hard man:** "Grasping, ungenerous, taking all to himself, offering no inducements to his servants." (Bruce)

ii. F.B. Meyer expressed the thinking of this servant: "I can do very little; it will not make much difference if I do nothing; I shall not be missed; my tiny push is not needed to turn the scale."

iii. "It is the genius of wicked men to lay the blame of their miscarriages upon others, oftentimes upon God himself." (Poole)

c. **Look, there you have what is yours:** The third servant seemed proud of himself. Because the master was so powerful and (in the mind of the servant) didn't need his help, the third servant thought that the master would be *pleased* that he did nothing and could say, "**Look, there you have what is yours.**" He seemed to have no idea how much he had displeased his master.

i. We can say in the third servant's favor that at least he still understood that what he had been given belonged to his master. He said, "**you have what is yours.**" Many modern servants of God think that when God gives them something, it no longer belongs to God; it belongs to *them* and they can do with it as they please.

ii. Yet "albeit this man was doing nothing for his master, he did not think himself an unprofitable servant. He exhibited no self-depreciation, no humbling, no contrition. He was as bold as brass, and said unblushingly, 'Lo, there thou hast that is thine.'" (Spurgeon)

iii. We can say of the work of the third servant:

- He didn't *think*.
- He didn't *work*.
- He didn't even *try*.
- He made *excuses*.

5. (26-30) The third servant is judged.

"But 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. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give *it* to him who has ten talents. For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'"

a. **You wicked and lazy servant, you knew that I reap where I have not sown:** The condemnation of this third servant - here called a **wicked and lazy servant** - was strong. The sovereignty of the master never excused the laziness of the servant. It condemned that laziness all the more.

i. Those who don't work for the Lord, or pray, or don't evangelize because God is sovereign condemn themselves by their laziness. By their actions (or lack of action) they show that they are like the wicked servant in the parable. They do not know their Master's heart at all. "The lord of the unprofitable servant tells him, that the fault lay in his own sloth and wickedness, and his dread of his lord's security was but a mere frivolous pretence and unreasonable excuse." (Poole)

ii. The charge against this servant who merely buried his talent was that he was **wicked and lazy**. We rarely see laziness as a real sin, something that must be repented of before the Lord. If laziness were a calling or a spiritual gift, this man would have been excellent.

iii. "Not dishonest - the master had not misjudged as to that - but indolent, unenterprising, timid...Slothful, a poor creature altogether: suspicious, timid, heartless, spiritless, idle." (Bruce)

iv. We might say that this servant did not have a proper fear of his master, but an unfitting fear of risk and failure.

b. **So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest:** This man could have done *something* with what he had. Even if it had not doubled, it would have gained some **interest** for the master's money.

i. "If we cannot trade directly and personally on our Lord's account, if we have not the skill nor the tact to manage a society or an enterprise for him, we may at least contribute to what others are doing, and join our capital to theirs, so that, by some means, our Master may have the interest to which he is entitled." (Spurgeon)

ii. "The Old Testament forbade Israelites from charging interest against one another (Exodus 22:25; Leviticus 25:35-37; Deuteronomy 23:19; cf. Psalm 15:5...); but interest on money loaned to Gentiles was permitted (Deuteronomy 23:20)...By New Testament times Jewish scholars had already distinguished between 'lending at interest' and 'usury' (in the modern sense)." (Carson)

c. **For to everyone who has, more will be given...but from him who does not have, even what he has will be taken away:** There are those who have things (like the servant with one talent), but hold them in such a way that it is as if they have nothing. These ones will find what they had **taken away**. Those who hold what they have received as faithful men and women, to them **more will be given**.

i. "See that ye receive not any grace of God in vain; neither envy those that have much; a proportion is expected." (Trapp)

ii. "We need not wait for the great future, to obtain this multiplication or withdrawal of our talents. They are already waxing or waning in our hands." (Meyer)

d. **Cast the unprofitable servant into the outer darkness:** Because he was **wicked and lazy**, the third servant demonstrated that he was not a true servant of his master at all. It is fitting that he (and those who show the same heart) was cast forever out of the master's presence.

i. Just as there was a sense of heaven in the destiny for the two faithful servants, there is a strong sense of *hell* in the destiny for the **wicked and lazy servant**.

ii. In the larger context of Matthew 25, the main point of this parable is clear: our readiness for Jesus' return is determined by our stewardship of the resources that He has given us.

iii. Some think that readiness for Jesus' return is a very spiritual and abstract thing. It really isn't - it is a matter of being about our business for the Lord. In light of this parable, we must ask ourselves: What have we done with our knowledge? Our time? Our money? Our abilities? The sins of *omission* [what we don't do] may ultimately be more dangerous than the sins of *commission* [what we do].