

Teen Bible Study Notes: Friday, February 1, 2019

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The Life and Teachings of Jesus Christ – Lecture #24

Book and Chapter – Matthew – Chapter 25 & 26 (verses 1-16)

MATTHEW 25

Parable of the Ten Virgins

V1 Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

V2 Now five of them were wise, and five *were* foolish.

V3 Those who *were* foolish took their lamps and took no oil with them,

V4 But the wise took oil in their vessels with their lamps.

V5 But while the bridegroom was delayed, they all slumbered and slept.

V6 And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’

V7 Then all those virgins arose and trimmed their lamps.

V8 And the foolish said to the wise, ‘Give us *some* of your oil, for our lamps are going out.’

V9 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.’

V10 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.

V11 Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’

V12 But he answered and said, ‘Assuredly, I say to you, I do not know you.’

V13 Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

In **Matthew 25** – the Church of God is pictured as 10 virgins who go out to meet the Bridegroom, Jesus Christ. Five of these young women were foolish because they neglected to provide oil for their lamps.

Oil – is symbolic of God’s Holy Spirit. Surely any individual who lets their supply of oil diminish will surely see their “light” dim and finally go out.

When we understand **Proverbs 6:23** – “For the commandment *is* a lamp, and the law a light...” – we see that these virgins (perhaps representing half the Church) had an understanding of God’s law. However, through neglect of Bible study and prayer – essential elements in watching and waiting for Christ’s return – their lamps are in danger of going out. They lacked spiritual oil – God’s Holy Spirit.

The shortage was not caused by the supplier. We are responsible for the lack of oil. God tells us in **I Thessalonians 5:19** – “Do not quench the Spirit.” When do not allow God’s Spirit to lead us we resist its influence. It’s like smothering a fire. Remember that God gives His Holy Spirit

“...to those who obey Him” (**Acts 5:32**). So we must allow God’s Spirit to lead us and obey God’s laws if we hope to have an abundant supply of oil in our lamps.

God tells us that He is more than willing to give us His oil – but He also wants us to ask Him for it. “If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him” (**Luke 11:13**).

We need to ask God for more of His Holy Spirit. The preceding verses in this chapter make this clear as well: **Luke 11:9-10: V9** “So I say to you, ask, and it will be given to you; seek, and you will find, knock, and it will be opened to you. **V10** For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”

Jesus said in **Matthew 5:14-16: V14** “You are the light of the world. A city that is set on a hill cannot be hidden. **V15** Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. **V16** Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

It is our responsibility to ensure that we have sufficient oil for our lamp to function. Failure to be a light means falling short of being a Christian.

Later in **Matthew 25** is a list of good works that Christ will look for in His “sheep.” Visiting those in prison, feeding the hunger, clothing the naked, taking in strangers, providing for the thirsty (**verses 31 – 36**) are examples of Christians recognizing a need, fulfilling it and thereby letting their lights shine out in a spiritually darkened society.

Good works must become a way of life in order to keep our lamps shining brightly.

A singleness of purpose, a determination to overcome the inevitable pulls of the flesh – is required. Jesus explained this in **Luke chapter 11**.

Luke 11:33-36: V33 “No one, when he has lit a lamp puts *it* in a secret place or under a basket, but on a lampstand, that those who come in may see the light.

V34 The lamp of the body is the eye. Therefore, when our eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness.

V35 Therefore, take heed that the light which is in you is not darkness.

V36 If then your whole body *is* full of light, having no part dark, *the whole body* will be full of light, as when the bright shining of a lamp gives you light.”

Notice Paul’s admonition in – **Ephesians chapter 5**:

Ephesians 5:8-9: 8 “For you were once darkness but now you are light in the Lord. Walk as children of light.

V9 (for the fruit of the Spirit *is* in all goodness, righteousness, and truth).”

The five wise virgin did keep their lamps trimmed. They were prepared to meet the Bridegroom, making sure their lights did not go out. How about you?

Parable of the Talents

V14 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.

The phrase – “*kingdom of heaven*” – used almost exclusively in Matthew’s Gospel (33 times), is another way of saying “the Kingdom of God.”

V15 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 *talent* was a large sum of money – about six thousand denarii. A denarius represented a day’s wage for a typical working man (**Matthew 20:2**). It would have taken the average working man working six days a week more than 18 years to earn just one talent!

V16 Then he who had received the five talents went and traded with them, and made another five talents.

V17 And likewise he who *had received* two gained two more also.

V18 But he who had received one went and dug in the ground, and hid his lord’s money.

This man who received one talent did nothing with it. The master had entrusted the man with a considerable sum of money and expected him to use it to increase his investment. And yet this man was an unprofitable servant!

V19 After a long time the lord of those servants came and settled accounts with them.

The master traveled to a *far country* and was gone for a *long time*, so there was ample time to test the faithfulness of the servants.

V20 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.’

V21 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.’

V22 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.’

V23 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 the lord.’

V24 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.

V25 And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.’

V26 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.

V27 So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

Put yourself in the shoes of the master. He gave this man a talent and expected him to use it to produce an increase. The master could have put the talent in the bank and have at least received interest on it while he was gone – so that was the very least his servant should have done. But instead there was NO increase at all! I think, if we were the master, we would take the talent away and place it into the hands of someone that has proven, by their efforts that they would use it to produce more. That is precisely what the master did in this case.

V28 So take the talent from him, and give *it* to him who has ten talents.

V29 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.

This parable illustrates that a person must use what God has given or else lose it. This includes abilities and spiritual gifts.

I Peter 4:10 “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”

As each one has received a gift – every believer is gifted to serve.

Stewards – are managers or trustees who will be held accountable for using their gift, or gifts, in the best interest of the One who gave it to them.

This parable shows that we are to be judged by how well we do with what we have been given. The one of lesser ability will be judged according to how much they overcome and grow and according to spiritual character developed. Those who are diligent, persistent, and applying and acting upon the knowledge and understanding they have been given will be rewarded according to ability. To whom much – in natural ability, and spiritual gifts is inherited and given, much will be required. In other words, the one of lesser ability stands just as good a chance for reward in God’s Kingdom as the one of great ability – if he tries hard.

V30 And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’

The unprofitable servant – is one who fails to be faithful to the tasks given by the master. This servant will not share in the rewards!

The Coming Judgment

V31 When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

Mark 8:38 “For whoever is ashamed of Me and my words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

Revelation 19:14 “And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.”

When the Son of Man comes in His glory – recalls the words of **Daniel 7:13, 14, 27** and anticipates the future reign of Christ.

Daniel 7:27 “Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom *is* an everlasting kingdom, and all dominions shall serve and obey Him.”

V32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.

V33 And He will set the sheep on His right hand, but the goats on the left.

When sits on the throne of His glory in Jerusalem, all nations composed of flesh-and-blood mortal humans will be there before Him. He shall begin dividing “His sheep from the goats.” To the sheep, on His right hand He will say, “Come, you blessed of My Father, inherit the kingdom prepared for you...” (**verse 34**).

Those converted now, are heirs. We shall inherit the Kingdom at Christ’s coming. The dead in Christ shall be resurrected, rising first – changed to Spirit immortality. We which are alive, in Christ, shall be instantaneously changed to Spirit immortality, and caught up with the resurrected ones, to meet the descending Christ in the air.

We shall be separated by immortality from the mortal humans on earth. Wherever Jesus is, from there, we shall be ever with Him...

Zechariah 14:4-5: V4 “And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, *making* a very large valley; half of the mountain shall move toward the north and half of it toward the south.”

Verse 5 – tells us “...Thus the LORD my God will come, *and* all the saints with You.”

Insert note here – In **Revelation 17**, the armies of the now-rising United States of Europe – the resurrected Roman Empire – are referred to in **verse 14**: “These will make war with the Lamb [Christ], and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful.”

But how will He overcome them? We find that in the **14th chapter of Zechariah, verse 12**: “And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem: Their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths.”

What a divine retribution against those who fight against Christ!

It is after this that He separates the sheep (those who repent, believe, and receive His Holy Spirit) from the goats (those who rebel). **This separation – will continue throughout the entire thousand years of Christ’s reign on earth.**

The Wonderful World Tomorrow – What It Will Be Like, by Herbert W. Armstrong, pp. 60-61.

V34 Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

Inherit the kingdom prepared for you from the foundation of the world – indicates that this has been the Plan of Salvation for mankind for a very long time!

V35 For I was hungry and you gave Me drink; I was a stranger and you took Me in;

V36 I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

V37 Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink?’

V38 When did we see You a stranger and take You in, or naked and clothe You?’

V39 Or when did we see You sick, or in prison, and come to You?’

V40 And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.’

V41 Then He will also say to those on the left hand, ‘Depart from Me, you curse, into the everlasting [***aionion*** – in the Greek – the correct translation into English should be “age lasting” fire] fire prepared for the devil and his angels:

V42 For I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;

V43 I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’

V44 Then they also will answer Him, 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?’

V45 Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.’

V46 And these will go away into everlasting punishment, but the righteous into eternal life.’

Matthew 25:41 and 46

The word translated “everlasting” in **verse 41** is *aionion* in the Greek. This word comes from the root *aion*, which can mean “eternal” but often means “age.” In **verse 41** – the correct translation into English should be “age-lasting” fire.

During the Millennium – the “age” of Christ’s rule with the saints on the earth – the valley of Hinnom will be kept perpetually burning. The incorrigibly wicked, those who set their wills in persistent rebellion against God’s laws, will be thrown into that fire as a stern witness to the rest of the world (**Isaiah 66:24**).

Isaiah 66:24 “And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm does not die, and their fire is not quenched. They shall be an abhorrence to all flesh.”

The everlasting punishment spoken of in **Matthew 25:46** is what the Bible elsewhere calls the “second death” (**Revelation 20:14; Revelation 21:8**).

Revelation 20:14-15: V14 “Then Death and Hades were cast into the lake of fire. This is the second death.

V15 And anyone not found written in the Book of Life was cast into the lake of fire.”

Revelation 21:8 “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

Death for all eternity is eternal punishment. The Bible nowhere teaches eternal punishing. The wicked will be burned up and will become ashes under the feet of the righteous (**Malachi 4:3**).

Malachi 4:3 “You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do *this*,” says the LORD of hosts.”

Also notice that in **Matthew 25:46** the punishment of the wicked – everlasting death – is contrasted with the eternal life given to the righteous.

Personal Correspondence Letter – L277 – Worldwide Church of God.

MATTHEW 26

The Religious Leaders Plot

V1 Now it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples,
V2 “You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”

Jesus Christ had full knowledge of what was coming and His acceptance that it was part of God’s Plan. Despite what people plot God controls events as He wills!

V3 Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,

Caiaphas – was high priest from A.D. 18 to 37. However, **Luke 3:2** – says that both Annas (father-in-law of Caiaphas) and Caiaphas were high priests.

Luke 3:2 “While Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.”

Acts 4:5-6 – calls Annas the high priest. Although Caiaphas was officially the high priest, Annas still had influence over that office. Annas was so despicable that the Roman government deposed him from office. However, he continued to work behind the scenes through his wicked son-in-law.

V4 And plotted to take Jesus by trickery and kill *Him*.

The religious leaders could not take Christ by argument or logic – **Matthew 22:46** – “No one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.”

They did not dare take him by force – **Matthew 21:46** – “But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.”

So now they resorted to taking Him by *trickery*.

V5 But they said, “Not during the feast, lest there be an uproar among the people.”

Mary Anoints Jesus for Burial

V6 And when Jesus was in Bethany at the house of Simon the leper,

V7 A woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table*.

Two varieties of *alabaster* are found in the Middle East: one is a pure form of gypsum; the other a reddish marble. The first kind crumbles too easily to be used for carving. The second kind has colorful markings, is partially transparent, and is easy to carve and polish. Ancient traders often sealed costly perfume in an alabaster jar, allowing the scent to escape only gradually through the jar's porous shell over many years.

The costly fragrant oil – was a perfume extracted from pure *nard* (See **Mark 14:3**).

Mark 14:3 “And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard.”

Spikenard – is a precious perfume imported from India, was made from plants that grow in the high elevations of the Himalayas. This perfume is mentioned in the Song of Solomon (**Song of Solomon 1:12; 4:13-14**).

The woman poured out the costly perfume on both the *head* and *feet* of Jesus (**John 12:3**). Anointing His head was an act of honor; anointing His feet was a display of devotion.

Mark 12:3 “Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.”

V8 But when His disciples saw *it*, they were indignant, saying, Why this waste?

V9 For this fragrant oil might have been sold for much and given to *the* poor.”

V10 But when Jesus was aware of *it*, He said to them, “Why do you trouble the woman? For she has done a good work for Me.

V11 For you have the poor with you always, but Me you do not have always.

V12 For in pouring this fragrant oil on My body, she did *it* for My burial.

My burial – anointing was the first stage of embalming (**John 19:39**). Mary was anticipating Jesus' death. The perfumed ointment was placed on Jesus before His death; normally it would have been used after His death. The expensive oil points to the value of Jesus death and the high cost of devotion to him.

You have the poor with you always – we always have an opportunity to care for the poor (**Deuteronomy 15:11**.)

V13 Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

Why Remember Mary of Bethany?

Question: Jesus said, “...wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.” The question is – Why?

Answer: Just days before His crucifixion Jesus returned for the final time to Bethany, a village less than two miles from Jerusalem, on the east side of the Mount of Olives.

There He shared an intimate dinner with His disciples at the home of Simon, a leper.

It was just after this evening's events that Judas agreed to betray Jesus into the hands of the chief priests who sought to kill Him.

Judas became offended that night. This offense, added to what may have been a long list of other imagined offenses Judas harbored against Jesus, may have been the catalyst that finally turned Judas against his Savior. What happened that night to further alienate Judas from Jesus?

Offended at Christ

Jesus warned us to be on guard against becoming offended and turning away from Him and His way of life. He tells us that in the end time – "...many will be offended, will betray one another, and will hate one another" (**Matthew 24:10**). This happened to Judas and began to affect at least some of the other disciples that night.

At dinner, just two days before the Passover, a woman anointed Jesus with a special, expensive ointment (**Matthew 26:6-13**). **John 12:1-8** – tells of the same dinner and identifies the woman anointing Jesus as Mary, sister of Martha and Lazarus. Lazarus is the one Jesus raised from the dead just a few days before (**John 11:1-2; 39-44**).

The dinner that night in Bethany was special to all. It was a celebration for Lazarus' restoration to life (**John 12:1-2**), and no doubt for Jesus a time of heaviness as the reality of His imminent crucifixion weighed on his mind.

John 12:1-2: V1 "Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

V2 There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him."

Lazarus was one of those who sat at the table – Lazarus was a guest of honor.

Mary and Martha were privileged to serve the dinner, while Lazarus was one of the guests. During the course of the evening Mary no doubt surprised everyone by taking an entire pound of costly ointment and anointing Jesus with it.

When the disciples observed what Mary was doing, instead of respecting this act of service and generosity, they began to find fault with her. Judas expressed the thought that what she did was a great waste (**John 12:4-5**).

John 12:4-5: V4 “But one of His disciples, Judas Iscariot, Simon’s *son*, who would betray Him, said,

V5 Why was this fragrant oil not sold for three hundred denarii and given to the poor?”

Judas estimated the spikenard’s value at 300 pence [*or more*] – or one Roman denarius, a silver coin about the weight of an American silver quarter.

Also notice – Mark’s Gospel account – **Mark 14:5** states the value of the fragrant oil to be *more than three hundred denarii* – “For it might have been sold for more than three hundred denarii and given to the poor.” A single denarius [*or pence*] represented a day’s wages for a common laborer (**Matthew 20:2**), so this was a considerable gift.

The value, then, of this ointment was great indeed – nearly a year’s wages for a working man!

Judas’ motive in complaining about what Mary did was not out of concern for the poor, as he said, but because he lost an opportunity for great personal gain (**John 12:6**).

John 12:6 “This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.”

Judas, however, was not alone in finding fault with Mary’s actions. Some of the other disciples also joined in to find fault with her. We are told they “had indignation” and complained at the waste (**Matthew 26:8; Mark 14:5**).

The clamor of the group of disciples against Mary became so vehement that Jesus had to come to her rescue and rebuke them by saying, “Let her alone; she has kept this for the day of My burial” (**John 12:7**).

When Jesus explained to the disciples the meaning of this special service, the attitudes of all but one – Judas – were apparently calmed. Even though Jesus had for months before been explaining to His disciples that when He returned to Jerusalem it would be to die, the disciples had not understood what He meant (**Matthew 16:21-22**).

Jesus told the group, “She had done what she could. She has come beforehand to anoint My body for burial” (**Mark 14:8**). And again on this occasion Jesus patiently explained to the disciples what He would have to go through during the next few days.

All but one of the disciples had his mind open to receive this rebuke from Jesus.

Only Judas, motivated by greed, refused to change his attitude and learn from Mary’s example. Instead he rejected Jesus and entered into negotiations with the priesthood to betray Him. Judas

was promised 30 pieces of silver, an amount far less than the value of the spikenard Mary used to anoint Jesus.

The Lesson of Mary's Act

Both **Matthew's and Mark's** accounts tell us there is a lesson in Mary's anointing Jesus. Jesus said, "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Mary apparently believed Jesus when He said He had come to Jerusalem to die. She may not have understood the full meaning of His death for the sins of all mankind, but she did believe what He said. She did what she could to assist her Friend and Savior in whatever way she knew how.

On the other hand, the disciples –who were with Jesus daily and constantly heard His preaching, who saw His miracles and were eye-witnesses only days before to the raising of Lazarus from dead – did not believe what He said. And when they were witnesses to Mary's act of service to her Lord, the disciples found fault and one turned completely away.

For each of us, Mary stands as an example of faith, trust and commitment to God. Though she was chided for her service by those closest to Jesus, and though she probably did not fully understand what Jesus' death was to mean, she believed what He said and she served.

Mary's total commitment of herself and her resources to Jesus stands as a memorial and testimony to all in God's Church of what true Christianity is –to follow Jesus in faith, all the way, with all we have!

Judas Agrees to Betray Jesus

V14 Then one of the twelve, called Judas Iscariot, went to the chief priests

V15 And said, "What are you willing to give me if I deliver Him to you? And they counted out to him thirty pieces of silver.

Thirty pieces of silver – represented the price of a slave (**Exodus 21:32**).

V16 So from that time he sought opportunity to betray Him.