

The Gospel of Matthew

Booklet 27 – Three Lessons

Lesson 74 - Matthew 25:1-13

Lesson 75 - Matthew 25:14-30

Lesson 76 - Matthew 25:31-46



Holy Week Continues

International ESL/Bible Lessons
Intermediate to Advanced Level

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Much of the material in these lessons come from *The Gospel of Matthew, Vol. I*, by William Barclay. Daily Study Bible Series. Other content comes from Bible Commentaries, Dictionaries and on-line sources. All pictures are from Google Images.

The Gospel Of Matthew

Lesson 74 - Matthew 25 The Parable of the Ten Virgins

25 “At that time / the kingdom of heaven will be like ten virgins / who took their lamps / and went out to meet the bridegroom. /

² Five of them were foolish / and five were wise. / ³ The foolish ones took their lamps / but did not take any oil with them. / ⁴ The wise ones, / however, / took oil in jars / along with their lamps. / ⁵ The bridegroom was a long time in coming, / and they all became drowsy and fell asleep.

⁶ “At midnight / the cry rang out: / ‘Here’s the bridegroom! / Come out to meet him!’

⁷ “Then all the virgins woke up / and trimmed their lamps. / ⁸ The foolish ones said to the wise, / ‘Give us some of your oil; / our lamps are going out.’

⁹ “‘No,’ / they replied, / ‘there may not be enough for both us and you. / Instead, / go to those who sell oil / and buy some for yourselves.’

¹⁰ “But while they were on their way to buy the oil, / the bridegroom arrived. / The virgins / who were ready / went in with him / to the wedding banquet. / And the door was shut.

¹¹ “Later / the others also came. / ‘Lord, Lord,’ / they said, / ‘open the door for us!’

¹² “But he replied, / ‘Truly I tell you, / I don’t know you.’

¹³ “Therefore keep watch, / because you do not know the day / or the hour.

Vocabulary

1. Virgin: Unmarried girl. One who has had no sexual relations.
2. To trim: To cut the cotton wick for the oil lamp. To cut hair only a little.

Adjective	Noun	Verb	Adverb
Drowsy		To drowse	Drowsily
Foolish	Fool		Foolishly
Arrival (gate)	Arrival	To arrive	

Questions

1. What are the wedding customs in your country today?
2. These customs seem strange to us. What is strange about our current wedding customs?
3. How old or new do you think the Honeymoon might be?
4. What lessons can we learn from this parable?

Notes

1. It was 2,000 years ago and wedding customs were very different. A wedding was a great occasion and all invited wanted to attend. Communication was difficult, and without cellphones, the bridegroom could not predict the time he would arrive. When he got there, the wedding began.
2. During that era, there was no honeymoon. Therefore the celebration for friends and family was held in a home and often lasted for a week. So not only did the unprepared girls miss the wedding, they missed the party. A Honeymoon is a recent phenomenon. It was written about in the 1600 hundreds, but only in the last 100 years has it grown into a tradition. Also, the white wedding gown is a 20th century tradition.
3. One other point, no one was allowed on the streets without a lighted lamp. Without electricity, this would matter a great deal.
4. When the door was shut, and the wedding party was assembled, no one else could enter. Latecomers were simply shut out of the celebrations. As Barclay says, "This was a slice of life from a village in Palestine."
5. Remember that Jesus told the parables to people who lived similar lives. None of these actions would be a surprise to the disciples.

6. This parable has a local meaning, but also a wider universal application. The Jews were supposed to be the “chosen people” and were to be prepared at all times for the coming of a Messiah. They should have been prepared when Jesus came, but they were not.
7. This parable reminds us that there are certain things that cannot be obtained at the last moment. A student cannot prepare for exams an hour before the test. We cannot leave things so late that we are unprepared to meet our God.
8. The girls with oil were prepared. They were not being selfish when they refused to share their oil, but they were being realistic. These small lamps held very little oil, and the girls carried with them what they needed themselves. The others were simply unprepared.
9. Some things a person cannot borrow. A man is clothed in the character he has developed through his lifetime. It takes a long time to develop a good character, and it cannot be loaned or borrowed. The same is true with a relationship with God. Each person must develop that.

Sing Hosanna (Give Me Oil in My Lamp)

Give me oil in my lamp, keep me burning
Give me oil in my lamp, I pray
Give me oil in my lamp, keep me burning
Keep me burning 'til the break of day

CHORUS:

Sing hosanna, sing hosanna
Sing hosanna to the King of Kings
Sing hosanna, sing hosanna
Sing hosanna to the King of Kings

Give me joy in my heart, keep me praising
Give me joy in my heart, I pray
Give me joy in my heart, keep me praising
Keep me praising 'til the break of day

CHORUS (Repeat Chorus above)

Give me peace in my heart, keep me resting
Give me peace in my heart, I pray
Give me peace in my heart, keep me resting
Keep me resting 'til the break of day

CHORUS (Repeat Chorus above)

Give me love in my heart, keep me serving
Give me love in my heart, I pray
Give me love in my heart, keep me serving
Keep me serving 'til the break of day

CHORUS (Repeat Chorus above)

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Lesson 75 - Matthew 25: 14-30 The Parable of the Bags of Gold (Talents)

¹⁴ “Again, / it will be like a man going on a journey, / who called his servants / and entrusted his wealth to them. / ¹⁵ To one / he gave five bags of gold, / to another / two bags, / and to another / one bag, / each according to his ability. / Then / he went on his journey. /

¹⁶ The man / who had received five bags of gold / went at once / and put his money to work / and gained five bags more. / ¹⁷ So also, / the one with two bags of gold / gained two more. / ¹⁸ But the man / who had received one bag / went off, / dug a hole in the ground / and hid his master’s money.

¹⁹ “After a long time / the master of those servants returned / and settled accounts with them. / ²⁰ The man who had received five bags of gold / brought the other five. / ‘Master,’ / he said, / ‘you entrusted me with five bags of gold. / See, / I have gained five more.’

²¹ “His master replied, / ‘Well done, / good and faithful servant! / You have been faithful with a few things; / I will put you in charge of many things. / Come and share your master’s happiness!’

²² “The man with two bags of gold also came. / ‘Master,’ / he said, / ‘you entrusted me with two bags of gold; / see, / I have gained two more.’

²³ “His master replied, / ‘Well done, / good and faithful servant! / You have been faithful with a few things; / I will put you in charge of many things. / Come and share your master’s happiness!’

²⁴ “Then / the man who had received one bag of gold came. / ‘Master,’ / he said, / ‘I knew that you are a hard man, / harvesting where you have not sown / and gathering where you have not scattered seed. / ²⁵ So I was afraid / and went out / and hid your gold in the ground. / See, / here is what belongs to you.’



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²⁶ “His master replied, / ‘You wicked, / lazy servant! / So you knew / that I harvest where I have not sown / and gather where I have not scattered seed? / ²⁷ Well then, / you should have put my money on deposit / with the bankers, / so that when I returned / I would have received it back / with interest.

²⁸ “‘So / take the bag of gold from him / and give it to the one / who has ten bags. / ²⁹ For whoever has / will be given more, / and they will have an abundance. / Whoever does not have, / even what they have / will be taken from them. / ³⁰ And throw that worthless servant outside, / into the darkness, / where there will be weeping / and gnashing of teeth.’

Vocabulary

1. To entrust: To assign the responsibility of doing something with another something or someone. To put something in care or trust.
2. To dig, dug, dug: To make a hole (often in the soil.)
3. To settle accounts with: To pay or receive a balance due.
4. Weeping: Crying, often without noise or sound.
5. To gnash: (Gnashing). To grind your teeth together as a sign of anger.

Weights in the New Testament

Greek	NRSV	& NIV	Equivalence	US Measures	Metric Units
Talenton	Talent	Bag of gold	(Hebrew) talent	75.558 pounds	34.3 kilograms
Mina		Pound	(Hebrew) mina	20.148 ounces	571.2 grams

Questions

1. When we say today, someone has talent, what are we talking about?
2. Give an example of a person with a talent growing his or her gifts.
3. Why does Jesus condemn the Scribes and Pharisees?
4. The religion of the Pharisees was one of rules. How did Jesus want people to use the knowledge of God?
5. How is it possible to learn and grow in faith in God?

Notes

1. In the Greek, a talent was a weight. In translation into NIV, the authors changed the word *talent* to *bags of gold*. Metals like gold, silver and copper were measured or weighed in talents. Today we use pounds and Metric units.
2. This parable has both a literal and a hidden meaning. Barclay says that “the useless servant stands for the Scribes and the Pharisees and for their attitude toward the Law and the truth of God. The useless servant buried his talent or bag of gold in the ground. He kept it exactly as it was, and it was not allowed to grow.
3. The whole aim of the Scribes and the Pharisees was to keep the Law exactly as it was. In their own phrase, they sought to ‘build a fence around the Law.’” Since they wanted no change, no moving with the times, they created a “paralysis of religious truth.”
4. Also we know that God gives men and women differing gifts and talents. It is not the number of talents a man has, but how he uses the talent that matters. God demands a man or woman, boy or girl, must use and develop their talents. It is the effort that matters.
5. Notice that the reward of work well done is still more work to do. The two successful servants are not told to rest, but are given greater tasks and responsibilities.

6. Notice that the servant who is punished is the one who would not try. He did not lose his talent; he simply did nothing with it. So he lost the talent and any success or growth he might have had.
7. The universal truth is that “He who has, will be given more.” Think about it. If a man has a talent and uses it, he learns more and gains more and can do more. If you are good at reading, math, science, music or art or anything else, you will get better at it if you use what you have. “If you don’t use it, you lose it.”

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Lesson 76 - Matthew 25: 31-46 The Sheep and the Goats

³¹ “When the Son of Man comes in his glory, / and all the angels with him, / he will sit on his glorious throne. / ³² All the nations will be gathered before him, / and he will separate the people / one from another / as a shepherd / separates the sheep from the goats. / ³³ He will put the sheep on his right / and the goats on his left.

³⁴ “Then / the King will say to those on his right, / ‘Come, / you who are blessed by my Father; / take your inheritance, / the



kingdom prepared for you / since the creation of the world. / ³⁵ For I was hungry / and you gave me something to eat, / I was thirsty / and you gave me something to drink, / I was a stranger / and you invited me in, / ³⁶ I needed clothes / and you clothed me, / I was sick / and you looked after me, / I was in prison / and you came to visit me.’

³⁷ “Then / the righteous will answer him, / ‘Lord, / when did we see you hungry / and feed you, / or thirsty / and give you something to drink? ³⁸ When did we see you a stranger / and invite you in, / or needing clothes / and clothe you? / ³⁹ When did we see you sick / or in prison / and go to visit you?’

⁴⁰ “The King will reply, / ‘Truly I tell you, / whatever you did / for one of the least of these brothers / and sisters / of mine, / you did for me.’

⁴¹ “Then he will say to those on his left, / ‘Depart from me, / you who are cursed, / into the eternal fire / prepared for the devil / and his angels. ⁴² For I was hungry / and you gave me nothing to eat, / I was thirsty / and you gave me nothing to drink, / ⁴³ I was a stranger / and you did not invite me in, / I needed clothes / and you did not clothe me, / I was sick / and in prison / and you did not look after me.’

⁴⁴ “They also will answer, / ‘Lord, / when did we see you hungry / or thirsty / or a stranger / or needing clothes / or sick / or in prison, / and did not help you?’

⁴⁵ “He will reply, / ‘Truly I tell you, / whatever you did not do / for one of the least of these, / you did not do for me.’

⁴⁶ “Then they will go away to eternal punishment, / but the righteous to eternal life.”



Vocabulary

1. Glory: High renown and honor. Praise and worship to God.
Worthy of fame and admiration.
2. Depart: Leave. Go away.
3. Eternal: Never ending. Infinite.

Adjective	Noun	Verb	Adverb
Glorious	Glory Glorification	To glorify To glory in	Gloriously
Eternal	Eternity	To eternalize	Eternally
Arrival (gate)	Arrival	To arrive	

Pronunciation of Cloth, clothes, and clothe:

Questions

1. What does a person have to do to get into the eternal kingdom of God?
2. What do you think the idiom: *You scratch my back and I'll scratch yours*” really means?
3. What do most people want when they help another person?
Praise? Money? Publicity?
4. Who in your life has given help and service to you when you needed it?

5. Why do so many people volunteer in North Carolina? Give 3 reasons.
6. How, in a simple way, could you help someone you know?
7. What is the difference between what you want and what you need?

Notes

1. This vivid lesson teaches that God will judge us in accordance with our reaction to human need. It is not according to how smart or how rich a person is. God does not judge as man judges.
2. This parable teaches about help. It is in the simple helps that really matter. A meal, a drink, a smile, a visit sounds like what anyone who is kind would naturally do. These are rare in the real world.
3. This kind help must be uncalculating and real. It is natural and instinctive coming from a loving heart.
4. The unexpected twist on this story is that all the help we give spontaneously is really received by Jesus. God is pleased when we help the children of God. We can all become children of God.
5. "The help which wins the approval of God is that which is given for nothing but the sake of helping."

—Barclay, p 326