

1. In Matthew 25:1ff who are the FIVE FOOLISH VIRGINS spoken of and how are they like the UNFAITHFUL SERVANT of verse 24?

JOHN GILL – he (BOTH) calls him "Lord", though he had not served him, and pretends he knew him; but if he had, he would have had a true affection for him, faith in him, and would have observed his commands; and he would also have appeared altogether lovely to him, and of

an amiable character, and not in such a light as he represents him; which makes it a clear case, that he was ignorant of him, or he would never have said, that he was an hard, severe, or austere man; one very difficult of being pleased, cruel and uncompassionate to his servants, unjustly withholding from them what was due unto them, and rigorously exacting service that could not be performed by them: all which is the reverse of Christ's true character; who accepts of the meanest services of his people: and takes what is done, though ever so little, as even a cup of cold

water, given to the least of his disciples, as done to himself; is merciful and compassionate, both to the bodies and souls of men; and is not unrighteous to forget any labor of love, shown to him or his; and makes his strength perfect in the weakness of his servants, and his grace always to be sufficient for them: but this wicked servant goes on to traduce him, and adds, **reaping where thou hast not sown, and gathering where thou hast not strawed:** which seem to be proverbial expressions; describing either a covetous man, that is desirous of that which

does not belong to him; or an hard master that requires work to be done, and gives neither tools nor matter to work with; like the Egyptian task masters, who demanded the full tale of bricks, but gave no straw: whereas Christ is neither niggardly, nor exacting; he requires nothing that is not his, and gives his grace, and bestows his gifts liberally, and upbraids not; nor does he call any to service, of whatsoever sort, but he gives them grace, strength, and abilities, proportionate to it; and as he has promised, he makes it good, that as their day is, so shall their strength be.

2. With whom in particular does Matthew 25:31-46; deal, and the answer is not “all nations”?

John Gill - What is before signified in the two preceding parables, is here clearly and distinctly represented without a parable: and it should be observed, that as the foregoing parables only regard the Gospel church state, and the ministers and members of it, good and bad, or all sorts of Christian professors; so this account of the last judgment only concerns them; for though all

men that ever have been, are, or shall be in every nation under heaven, from Adam to the last man that will be born, will be judged; yet the part or it here described, though it gives a general and lively idea of the whole, only regards the judgment and final state of such who have made a profession of the Christian religion. The judge himself is first described, who is said to be "the son of man"; a name by which Christ is frequently called, and by which he styles himself in his state of humiliation; expressing both the

truth of his human nature, and the meanness of it in that state: but as despicable as he appeared then in human nature, in the form of a servant, a man of sorrows, despised by men, and subject to sufferings and death; yet when he comes again, it will be in another guise manner: he will appear "in his glory"; in the glory of the only begotten of the Father, in the glory of his proper deity, in the glory of all the perfections of the divine nature; which glory was, in a great measure, and from most persons, hid in the days

of his flesh, though he was in the form of God, and equal with him. He will also come in his mediatorial glory, which he had with the Father before the world was, and with all the honour, power, and authority of the judge of the whole earth, to execute judgment upon men; and in the glory of his human nature, of which his transfiguration on the mount was a pledge and emblem.

3. In Matthew 26:4-5 “And consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people.” **What particular event caused “the chief priests, and the scribes, and the elders of the people,” to change their minds and to take Jesus during the “Feast Days”?**

This was the result of human wisdom. But when **Judas** came they changed their purpose. So the counsel of God took place, and the true paschal Lamb was offered up on the great day of the paschal solemnity. **John Wesley's Notes on the Bible**

4. Matthew 26:75 “And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.” List five ways how we might we deny Christ and conversely 5 ways we might confess Christ.

Prayer Time