

VBS 2022

**THE RETURN
OF THE
KING**



Day 2: Getting Ready
Pre-K/Kindergarten

Getting Ready

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.

This is the memory verse for VBS this week. Students who learn the memory verse will receive a prize at the end of the week.

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 This lesson will look at the Christian's response to the news that Jesus is coming back and teach what we need to do to be ready for Christ's return.

Key Verses

Matthew 25:14-30—Main Teaching Passage
Matthew 24:42-51

Memory Verse - Matthew 24:42

"Watch therefore, for you do not know what hour your Lord is coming."

Hook

Tell the kids that you're going to play a game. You will turn and face a wall, and they can move around, but as soon as you turn back, they have to freeze or they're out. The last person left wins. After the game, ask the winner how he/she won. Explain that the key is always being ready for the teacher to turn around.

Just as you needed to always be ready for the teacher to turn in order to win the game, yesterday we learned about something else we need to be ready for: Jesus' return. Jesus said we must always be ready for Him to come back. Today we are going to learn how to get ready.

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

Even before He went back up into heaven, Jesus often spoke about what His Second Coming would be like. In Matthew 24:42-51, Jesus said that His return could happen at any time, so we always need to be ready. To show us what it means to be ready, in Matthew 25:14-30 Jesus told a story about a master and his three servants.

In the story, the master is going on a long trip and calls his servants. He gives each a different amount of money: five talents (a unit of weight) to the first, two to the second, and one to the third. The master tells each servant to use his money to earn more money by the time he comes back. The first servant trades his money and ends up with ten talents for his master, and the second servant does the same and earns a total of four. But the last servant buries his master's money instead.

When the master returns, he calls his servants to say how they did. When the first two servants share that they made more money for their master, he is delighted and tells them that he will put them in charge over many things. But when the third servant explains that he buried the talent because he was afraid, the master is furious that this wicked and lazy servant didn't obey his instructions, and he takes the servant's talent away and gets rid of him.

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

LOOK

Yesterday, we learned an important truth: Jesus is going to come back to earth one day as King. Christians have been looking forward to Christ's return for many years, but in the meantime, we aren't just supposed to sit around and wait. Jesus has given us work to do, and if we want to be ready for His return, we need to follow His instructions.

In the story we read today, the master went on a long trip, and he gave each of his servants clear directions on what to do while they waited for him to return: take his money, and use it to make more money. The first two servants each got right to work doing what their master said, and when he came back, he was pleased with both of them. It didn't matter that the first servant made more money than the second. Both obeyed their master's instructions, and both were rewarded. But the third servant didn't listen to his master. So he was not ready when his master came back. The master was very upset with the third servant and punished him for his disobedience.

Jesus wants us to be like the first two servants. Like the master in the story, Jesus has promised us that one day He will return, and He has

LOOK (Continued)

given us instructions to follow as we wait. If we listen to what Jesus has told us to do, we will be ready for Him when He comes back, and like the first two servants, we will be rewarded. But if we do not listen to Jesus, we will be found unprepared when Jesus comes back.

So what are our instructions? How do we know how to be ready for Jesus' return? Our instructions are found in God's Word! Jesus tells us to grow in our faith and in our walks with Him. That means fighting against sin in our lives and trying to be more like Him. He also commands us to tell people about Him. The world is filled with people who don't know Jesus and are not ready for His return. We need to tell them the good news about who Jesus is and what He has done. And, of course, the first and most important thing we need to do to be ready for Jesus' return is to ask Him to be our Lord and Savior. We will talk more about some of these topics as the week goes on.

Jesus said that His return would be sudden and unexpected, like a thief in the night. We do not know when He is coming, so we should not wait until later to prepare ourselves. We need to get ready now! Jesus is coming soon. Are you ready?

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, review Matthew 24:42.

Ask the kids to review the events of the parable. Was the first servant ready for his master's return? The second servant? The third? What do we need to do to be ready for Christ's return?

Pray: Thank the Lord for promising to return to earth. Pray that He would help you all to be ready for His return.

Parent Question: What do I need to do to get ready for Jesus' return?

FURTHER STUDY

Commentary on Matthew 25:14-30 By David Guzik

B. The parable of the talents.

1. ([Mat 25:14-15](#)) 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. ([Mat 25:16-18](#)) 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. ([Mat 25:19-23](#)) 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. ([Mat 25:24-30](#)) 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. ([Mat 25:26-30](#)) 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].