

References for *Life and Ministry Meeting Workbook*

MARCH 5-11

TREASURES FROM GOD'S WORD | MATTHEW 20-21

“Whoever Wants to Become Great Among You Must Be Your Minister”

(Matthew 20:3) Going out also about the third hour, he saw others standing unemployed in the marketplace;

nwtsty media **The Marketplace**

Some marketplaces, like the one depicted here, were located along a road. Vendors often placed so much merchandise in the street that it blocked traffic. Local residents could buy common household goods, pottery, and expensive glassware, as well as fresh produce. Because there was no refrigeration, people needed to visit the market each day to buy supplies. Here a shopper could hear news brought in by traders or other visitors, children could play, and the unemployed could wait to be hired. In the marketplace, Jesus healed the sick and Paul preached. (Ac 17:17) By contrast, the proud scribes and Pharisees loved to be noticed and greeted in these public areas.

(Matthew 20:20, 21) Then the mother of the sons of Zeb'e-dee approached him with her sons, doing obeisance and asking for something from him. ²¹ He said to her: “What do you want?” She replied to him: “Give the word that these two sons of mine may sit down, one at your right hand and one at your left, in your Kingdom.”

nwtsty study notes on Mt 20:20, 21

mother of the sons of Zebedee: That is, the mother of the apostles James and John. According to Mark's account, James and John are the ones who approach Jesus. They are evident-

ly the source of the request, but they make the request through their mother, Salome, who may have been Jesus' aunt.—Mt 27:55, 56; Mr 15:40, 41; Joh 19:25.

one at your right hand and one at your left: Here both positions indicate honor and authority, but the place of greatest honor is always on the right.—Ps 110:1; Ac 7:55, 56; Ro 8:34.

(Matthew 20:25-28) But Jesus called them to him and said: “You know that the rulers of the nations lord it over them and the great men wield authority over them. ²⁶ This must not be the way among you; but whoever wants to become great among you must be your minister, ²⁷ and whoever wants to be first among you must be your slave. ²⁸ Just as the Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many.”

nwtsty study notes on Mt 20:26, 28

minister: Or “servant.” The Bible often uses the Greek word *di-a'ko-nos* to refer to one who does not let up in humbly rendering service in behalf of others. The term is used to describe Christ (Ro 15:8), ministers or servants of Christ (1Co 3:5-7; Col 1:23), ministerial servants (Php 1:1; 1Ti 3:8), as well as household servants (Joh 2:5, 9) and government officials (Ro 13:4).

not to be ministered to, but to minister: Or “not to be served, but to serve.”

Digging for Spiritual Gems

(Matthew 21:9) Moreover, the crowds going ahead of him and those following him kept shouting: “Save, we pray, the Son of David! Blessed is the one who comes in Jehovah's name! Save him, we pray, in the heights above!”

nwtsty study note on Mt 21:9

Save, we pray: Lit., “Hosanna.” That Greek term comes from a Hebrew expression that means “save, we pray” or “save, please.” Here the term is used as a plea to God for salvation or victory; it could be rendered “please, grant salvation to.” In time, it became an expression of both prayer and praise. The Hebrew expression is found at Ps 118:25, which was part of the Hallel Psalms sung regularly during Passover season. Therefore, these words readily came to mind on this occasion. One way God answered this prayer to save the Son of David was by resurrecting him from the dead. At Mt 21:42, Jesus himself quotes Ps 118:22, 23 and applies it to the Messiah.

Son of David: An expression here showing recognition of Jesus’ line of descent and his role as the promised Messiah.

(Matthew 21:18, 19) While returning to the city early in the morning, he felt hungry. ¹⁹ He caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves, and he said to it: “Let no fruit come from you ever again.” And the fig tree withered instantly.

jy 244 ¶4-6

A Fig Tree Is Used to Teach a Lesson About Faith

But why did Jesus cause the tree to wither? He reveals the reason in his response: “Truly I say to you, if you have faith and do not doubt, not only will you do what I did to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen. And all the things you ask in prayer, having faith, you will receive.” (Matthew 21:21, 22) He is thus repeating the point he made earlier about faith being able to move a mountain.—Matthew 17:20.

So by causing the tree to wither, Jesus provides an object lesson on the need to have faith in

God. He states: “All the things you pray and ask for, have faith that you have received them, and you will have them.” (Mark 11:24) What an important lesson for all of Jesus’ followers! It is especially appropriate for the apostles in view of the difficult tests they will soon face. There is yet another connection between the withering of the fig tree and the quality of faith.

Like this fig tree, the nation of Israel has a deceptive appearance. The people of this nation are in a covenant relationship with God, and they might outwardly appear to observe his Law. However, the nation as a whole has proved to be both lacking faith and barren of good fruitage. They even reject God’s own Son! Hence, by causing the unproductive fig tree to wither, Jesus demonstrates what the end will be for this fruitless, faithless nation.

Bible Reading

(Matthew 20:1-19) “For the Kingdom of the heavens is like the master of a house who went out early in the morning to hire workers for his vineyard. ² After he had agreed with the workers for a de·nar’i·us a day, he sent them into his vineyard. ³ Going out also about the third hour, he saw others standing unemployed in the marketplace; ⁴ and to those he said, ‘You too go into the vineyard, and I will give you whatever is fair.’ ⁵ So off they went. Again he went out about the sixth hour and the ninth hour and did likewise. ⁶ Finally, about the 11th hour, he went out and found others standing around, and he said to them, ‘Why have you been standing here all day unemployed?’ ⁷ They replied, ‘Because nobody has hired us.’ He said to them, ‘You too go into the vineyard.’ ⁸ “When evening came, the master of the vineyard said to his man in charge, ‘Call the workers and pay them their wages, starting with the last and ending with the first.’ ⁹ When the 11th-hour men came, they each received a de·nar’i·us.

¹⁰ So when the first came, they assumed that they would receive more, but they too were paid at the rate of a de-nar'i-us. ¹¹ On receiving it, they began to complain against the master of the house ¹² and said, 'These last men put in one hour's work; still you made them equal to us who bore the burden of the day and the burning heat!' ¹³ But he said in reply to one of them, 'Fellow, I do you no wrong. You agreed with me for a de-nar'i-us, did you not?' ¹⁴ Take what is yours and go. I want to give to this last one the same as to you. ¹⁵ Do I not have the right to do what I want with my own things? Or is your eye envious because I am good?' ¹⁶ In this way, the last ones will be first, and the first ones last." ¹⁷ While going up to Jerusalem, Jesus took the 12 disciples aside privately and said to them on the road: ¹⁸ "Look! We are going up to Jerusalem, and the Son of man will be handed over to the chief priests and the scribes. They will condemn him to death ¹⁹ and hand him over to men of the nations to be mocked and scourged and executed on a stake; and on the third day he will be raised up."

MARCH 12-18

TREASURES FROM GOD'S WORD | MATTHEW 22-23

"Obey the Two Greatest Commandments"

(Matthew 22:36-38) "Teacher, which is the greatest commandment in the Law?" ³⁷ He said to him: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' ³⁸ This is the greatest and first commandment.

nwtsty study note on Mt 22:37

heart: When used in a figurative sense, this term generally refers to the total inner person. When mentioned together with "soul" and "mind," however, it evidently takes on a more

specific meaning and refers mainly to a person's emotions, desires, and feelings. The three terms used here (heart, soul, and mind) are not mutually exclusive; they are used in an overlapping sense, emphasizing in the strongest possible way the need for complete and total love for God.

soul: Or "whole being."

mind: That is, intellectual faculties. A person must use his mental faculties to come to know God and grow in love for him. (Joh 17:3, ftn.; Ro 12:1) In this quote from De 6:5, the original Hebrew text uses three terms, 'heart, soul, and strength.' However, according to Matthew's account as it appears in Greek, the term for "mind" is used instead of "strength." There may be several reasons for this use of different terms. First, although ancient Hebrew did not have a specific word for "mind," this concept was often included in the Hebrew word for "heart." This term when used figuratively refers to the whole inner person, including a person's thinking, feelings, attitudes, and motivations. (De 29:4; Ps 26:2; 64:6; see study note on **heart** in this verse.) For this reason, where the Hebrew text uses the word "heart," the Greek *Septuagint* often uses the Greek equivalent for "mind." (Ge 8:21; 17:17; Pr 2:10; Isa 14:13) Another reason why Matthew may have used the Greek word for "mind" instead of "strength" when quoting De 6:5 is that the Hebrew word rendered "strength [or, "vital force," ftn.]" could include both physical strength and mental or intellectual ability. Whatever the case, this overlapping of ideas between the Hebrew and Greek terms may help to explain why when quoting Deuteronomy the Gospel writers do not use the same exact wording.

(Matthew 22:39) The second, like it, is this: 'You must love your neighbor as yourself.'

nwtsty study note on Mt 22:39

The second: At Mt 22:37, Jesus' direct answer to the Pharisee is recorded, but Jesus now goes

beyond the original question and quotes a second commandment (Le 19:18), teaching that the two commandments are inextricably linked and that the whole Law and the Prophets are summed up by them.—Mt 22:40.

neighbor: This Greek word for “neighbor” (lit., “the one near”) can include more than just those who live nearby. It can refer to anyone with whom a person interacts.—Lu 10:29-37; Ro 13:8-10.

(Matthew 22:40) On these two commandments the whole Law hangs, and the Prophets.”

nwtsty study note on Mt 22:40

the Law . . . the Prophets: “The Law” refers to the Bible books of Genesis through Deuteronomy. “The Prophets” refers to the prophetic books of the Hebrew Scriptures. However, when these terms are mentioned together, the expression could be understood to include the entire Hebrew Scriptures.—Mt 7:12; 22:40; Lu 16:16.

hangs: The Greek verb with the literal meaning “to hang on” is here used in the figurative sense “to be dependent on; be based on.” Jesus thus indicated that not just the Law with the Ten Commandments but the entire Hebrew Scriptures are based on love.—Ro 13:9.

Digging for Spiritual Gems

(Matthew 22:21) They said: “Caesar’s.” Then he said to them: “Pay back, therefore, Caesar’s things to Caesar, but God’s things to God.”

nwtsty study note on Mt 22:21

Caesar’s things to Caesar: Jesus’ reply here, and in the parallel accounts at Mr 12:17 and Lu 20:25, is his only recorded reference to the Roman emperor. “Caesar’s things” include payment for services rendered by the secular government as well as the honor and relative subjection that is to be shown to such authorities.—Ro 13:1-7.

God’s things to God: This includes a person’s wholehearted worship, whole-souled love, and complete, loyal obedience.—Mt 4:10; 22:37, 38; Ac 5:29; Ro 14:8.

(Matthew 23:24) Blind guides, who strain out the gnat but gulp down the camel!

nwtsty study note on Mt 23:24

who strain out the gnat but gulp down the camel: The gnat and the camel were among the smallest and the largest unclean creatures known to the Israelites. (Le 11:4, 21-24) Jesus uses hyperbole, combined with a degree of irony, in saying that the religious leaders filter their beverages so as not to be ceremonially defiled by a gnat, while they completely disregard the weightier matters of the Law, an action comparable to swallowing a camel.

Bible Reading

(Matthew 22:1-22) Once more Jesus spoke to them with illustrations, saying: ² “The Kingdom of the heavens may be likened to a king who made a marriage feast for his son. ³ And he sent his slaves to call those invited to the marriage feast, but they were unwilling to come. ⁴ Again he sent other slaves, saying, ‘Tell those invited: “Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and everything is ready. Come to the marriage feast.”’ ⁵ But unconcerned they went off, one to his own field, another to his business; ⁶ but the rest, seizing his slaves, treated them insolently and killed them. ⁷ “The king grew wrathful and sent his armies and killed those murderers and burned their city. ⁸ Then he said to his slaves, ‘The marriage feast is ready, but those invited were not worthy. ⁹ Therefore, go to the roads leading out of the city, and invite anyone you find to the marriage feast.’ ¹⁰ Accordingly, those slaves went out to the roads

and gathered all they found, both wicked and good; and the room for the wedding ceremonies was filled with those dining. ¹¹ “When the king came in to inspect the guests, he caught sight of a man not wearing a marriage garment. ¹² So he said to him, ‘Fellow, how did you get in here without a marriage garment?’ He was speechless. ¹³ Then the king said to his servants, ‘Bind him hand and foot and throw him into the darkness outside. There is where his weeping and the gnashing of his teeth will be.’ ¹⁴ “For there are many invited, but few chosen.” ¹⁵ Then the Pharisees went and conspired together in order to trap him in his speech. ¹⁶ So they sent their disciples to him, together with party followers of Herod, saying: “Teacher, we know you are truthful and teach the way of God in truth, and you do not seek anyone’s favor, for you do not look at the outward appearance of people. ¹⁷ Tell us, then, what do you think? Is it lawful to pay head tax to Caesar or not?” ¹⁸ But Jesus, knowing their wickedness, said: “Why do you put me to the test, hypocrites? ¹⁹ Show me the tax coin.” They brought him a de-nar’i-us. ²⁰ He said to them: “Whose image and inscription is this?” ²¹ They said: “Caesar’s.” Then he said to them: “Pay back, therefore, Caesar’s things to Caesar, but God’s things to God.” ²² When they heard that, they were amazed, and they left him and went away.

MARCH 19-25

TREASURES FROM GOD’S WORD | MATTHEW 24

“Remain Spiritually Awake During the Last Days”

(Matthew 24:12) and because of the increasing of lawlessness, the love of the greater number will grow cold.

it-2 279 ¶6

Love

One’s Love Can Cool Off. Jesus Christ, in telling his disciples of the things ahead, indicated that the love (*a-ga’pe*) of many who professed belief in God would cool off. (Mt 24:3, 12) The apostle Paul said that, as a feature of the critical times to come, men would become “lovers of money.” (2Ti 3:1, 2) It is evident, therefore, that a person can lose sight of right principles and that the proper love he once had can fade away. This emphasizes the importance of constant exercise and development of love by meditation on God’s Word and by molding one’s life according to His principles.—Eph 4:15, 22-24.

(Matthew 24:39) and they took no note until the Flood came and swept them all away, so the presence of the Son of man will be.

w99 11/15 19 ¶5

Are You Fulfilling Your Whole Obligation to God?

⁵ Jesus Christ said of our critical times: “Just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be.” (Matthew 24:37-39) In moderation, there is nothing wrong with eating and drinking, and marriage is an arrangement originated by God himself. (Genesis 2:20-24) Yet, if we realize that the normal pursuits of life have become our chief concern, why not make this a matter of prayer? Jehovah can help us to keep Kingdom interests first, do what is right, and fulfill our obligation to him.—Matthew 6:33; Romans 12:12; 2 Corinthians 13:7.

(Matthew 24:44) On this account, you too prove yourselves ready, because the Son of

man is coming at an hour that you do not think to be it.

jy 259 ¶5

The Apostles Ask for a Sign

He says that his disciples will need to keep alert, to be on the watch, and to be ready. Jesus underscores this warning with another illustration: “Know one thing: If the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. On this account, you too prove yourselves ready, because the Son of man is coming at an hour that you do not think to be it.”—Matthew 24:43, 44.

Digging for Spiritual Gems

(Matthew 24:8) All these things are a beginning of pangs of distress.

nwtsty study note on Mt 24:8

pangs of distress: The Greek word literally refers to the intense pain experienced during childbirth. While it is used here to refer to distress, pain, and suffering in a general sense, it may suggest that like birth pains the foretold troubles and suffering will increase in frequency, intensity, and duration in the time period before the great tribulation mentioned at Mt 24:21.

(Matthew 24:20) Keep praying that your flight may not occur in wintertime nor on the Sabbath day;

nwtsty study note on Mt 24:20

in wintertime: Heavy rains, flooding, and cold weather during this season would make it difficult to travel and difficult to find food and shelter.—Ezr 10:9, 13.

on the Sabbath day: In territories like Judea, restrictions associated with Sabbath law would make it difficult for a person to journey great distances and to carry loads; also, city gates re-

mained closed during the Sabbath day.—See Ac 1:12 and App. B12.

Bible Reading

(Matthew 24:1-22) Now as Jesus was departing from the temple, his disciples approached to show him the buildings of the temple. ² In response he said to them: “Do you not see all these things? Truly I say to you, by no means will a stone be left here upon a stone and not be thrown down.”

³ While he was sitting on the Mount of Olives, the disciples approached him privately, saying: “Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?”

⁴ In answer Jesus said to them: “Look out that nobody misleads you, ⁵ for many will come on the basis of my name, saying, ‘I am the Christ,’ and will mislead many. ⁶ You are going to hear of wars and reports of wars. See that you are not alarmed, for these things must take place, but the end is not yet.

⁷ “For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. ⁸ All these things are a beginning of pangs of distress. ⁹ “Then people will hand you over to tribulation and will kill you, and you will be hated by all the nations on account of my name. ¹⁰ Then, too, many will be stumbled and will betray one another and will hate one another. ¹¹ Many false prophets will arise and mislead many; ¹² and because of the increasing of lawlessness, the love of the greater number will grow cold. ¹³ But the one who has endured to the end will be saved.

¹⁴ And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations, and then the end will come. ¹⁵ “Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken about by Daniel the prophet,

standing in a holy place (let the reader use discernment), ¹⁶ then let those in Ju-de'a begin fleeing to the mountains. ¹⁷ Let the man on the housetop not come down to take the goods out of his house, ¹⁸ and let the man in the field not return to pick up his outer garment. ¹⁹ Woe to the pregnant women and those nursing a baby in those days! ²⁰ Keep praying that your flight may not occur in wintertime nor on the Sabbath day; ²¹ for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. ²² In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.

MARCH 26–APRIL 1

TREASURES FROM GOD'S WORD | MATTHEW 25

“Keep on the Watch”

(Matthew 25:1-6) “Then the Kingdom of the heavens may be likened to ten virgins who took their lamps and went out to meet the bridegroom. ² Five of them were foolish, and five were discreet. ³ For the foolish took their lamps but took no oil with them, ⁴ whereas the discreet took oil in their flasks along with their lamps. ⁵ While the bridegroom was delaying, they all became drowsy and fell asleep. ⁶ Right in the middle of the night there was a shout: ‘Here is the bridegroom! Go out to meet him.’

(Matthew 25:7-10) Then all those virgins got up and put their lamps in order. ⁸ The foolish said to the discreet, ‘Give us some of your oil, because our lamps are about to go out.’ ⁹ The discreet answered, saying: ‘Perhaps there may not be enough for both us and you. Go instead to those who sell it, and buy some for yourselves.’ ¹⁰ While they were

going off to buy it, the bridegroom came. The virgins who were ready went in with him to the marriage feast, and the door was shut.

(Matthew 25:11, 12) Afterward, the rest of the virgins also came, saying, ‘Sir, Sir, open to us!’ ¹² In answer he said, ‘I tell you the truth, I do not know you.’

Digging for Spiritual Gems

(Matthew 25:31-33) “When the Son of man comes in his glory, and all the angels with him, then he will sit down on his glorious throne. ³² All the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. ³³ And he will put the sheep on his right hand, but the goats on his left.

w15 3/15 27 ¶7

Loyally Supporting Christ's Brothers

⁷ Today, we have a clear understanding of the illustration of the sheep and the goats. Regarding the *identity* of those mentioned, Jesus is “the Son of man,” the King. Those referred to as “my brothers” are spirit-anointed men and women, who will rule with Christ from heaven. (Rom. 8: 16, 17) “The sheep” and “the goats” represent individuals from all nations. These ones are not anointed by holy spirit. What about the *timing* of the judgment? This judgment will occur toward the end of the great tribulation just ahead. And what of the *reason* why people will be judged as either sheep or goats? The outcome hinges on how they have treated the remaining ones of Christ's spirit-anointed brothers on earth. With the end of this system so close at hand, how grateful we are that Jehovah has progressively shed light on this illustration and on the related illustrations recorded in Matthew chapters 24 and 25!

(Matthew 25:40) In reply the King will say to them, ‘Truly I say to you, to the extent that

you did it to one of the least of these my brothers, you did it to me.’

w09 10/15 16 ¶16-18 **“You Are My Friends”**

¹⁶ If you hope to live on earth under God’s Kingdom, how can you express your friendship toward Christ’s brothers? Let us consider just three ways. First, by wholeheartedly sharing in the preaching work. Christ commanded his brothers to preach the good news worldwide. (Matt. 24:14) However, the remaining ones of Christ’s brothers on earth today would be hard-pressed to shoulder that responsibility without the assistance of their other sheep companions. Really, each time members of the other sheep class engage in the preaching work, they help Christ’s brothers to fulfill their sacred commission. The faithful and discreet slave class deeply appreciates this act of friendship, as does Christ.

¹⁷ A second way that those of the other sheep class can help Christ’s brothers is by financially supporting the preaching work. Jesus encouraged his followers to make friends for themselves by means of “the unrighteous riches.” (Luke 16:9) Not that we can buy friendship with Jesus or Jehovah. Rather, by using our material assets to further Kingdom interests, we prove our friendship and love, not just in word, but “in deed and truth.” (1 John 3:16-18) We provide such financial support when we engage in the preaching work, when we donate money toward the construction and maintenance of our meeting facilities, and when we contribute funds toward the worldwide preaching work. Whether the amount we contribute is small or great, both Jehovah and Jesus certainly appreciate our cheerful giving.—2 Cor. 9:7.

¹⁸ A third way that all of us prove that we are friends of Christ is by cooperating with the direction provided by congregation elders. These men are appointed by holy spirit under Christ’s direction. (Eph. 5:23) “Be obedient to those who

are taking the lead among you and be submissive,” wrote the apostle Paul. (Heb. 13:17) At times, we may find it a challenge to obey the Bible-based direction given to us by the local elders. We are likely aware of their imperfections, and this may distort our view of their counsel. Still, Christ, the Head of the congregation, is pleased to use these imperfect men. Therefore, the way we react to their authority directly influences our friendship with Christ. When we overlook the faults of the elders and joyfully follow their direction, we prove our love for Christ.

Bible Reading

(Matthew 25:1-23) “Then the Kingdom of the heavens may be likened to ten virgins who took their lamps and went out to meet the bridegroom. ² Five of them were foolish, and five were discreet. ³ For the foolish took their lamps but took no oil with them, ⁴ whereas the discreet took oil in their flasks along with their lamps. ⁵ While the bridegroom was delaying, they all became drowsy and fell asleep. ⁶ Right in the middle of the night there was a shout: ‘Here is the bridegroom! Go out to meet him.’ ⁷ Then all those virgins got up and put their lamps in order. ⁸ The foolish said to the discreet, ‘Give us some of your oil, because our lamps are about to go out.’ ⁹ The discreet answered, saying: ‘Perhaps there may not be enough for both us and you. Go instead to those who sell it, and buy some for yourselves.’ ¹⁰ While they were going off to buy it, the bridegroom came. The virgins who were ready went in with him to the marriage feast, and the door was shut. ¹¹ Afterward, the rest of the virgins also came, saying, ‘Sir, Sir, open to us!’ ¹² In answer he said, ‘I tell you the truth, I do not know you.’ ¹³ “Keep on the watch, therefore, because you know neither the day nor the hour. ¹⁴ “For it is just like a man about to travel abroad who summoned his slaves

and entrusted his belongings to them. ¹⁵ He gave five talents to one, two to another, and one to still another, to each according to his own ability, and he went abroad. ¹⁶ Immediately the one who received the five talents went and did business with them and gained five more. ¹⁷ Likewise, the one who received the two gained two more. ¹⁸ But the slave who received just one went off and dug in the ground and hid his master's money. ¹⁹ "After a long time, the master of those slaves came and settled accounts with them. ²⁰ So the one who had received the five talents came forward and brought five additional talents, saying, 'Master, you entrusted five talents to me; see, I gained five talents more.' ²¹ His master said to him: 'Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.' ²² Next the one who had received the two talents came forward and said, 'Master, you entrusted two talents to me; see, I gained two talents more.' ²³ His master said to him: 'Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.'