

# Matthew: Part 1

MATTHEW 1-13

**AN 11-WEEK BIBLE CLASS**

*Establishing the Kingdom  
of God on Earth*



Institute



# Matthew: Part 2

MATTHEW 13-28

**AN 11-WEEK BIBLE CLASS**

*Establishing the Kingdom  
of God on Earth*

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# OUR PURPOSE

This study is designed to help you grow in Bible literacy. In doing so, it has two goals: First, it seeks to teach you a book of the Bible in a way that will enable you to retain what you learn. Second, it seeks to train you to ask better questions of any biblical text on your own.

Many of us come to our study of the Bible eager to pull from it wisdom that will help us to live differently. And we should. But before we can move from awareness of what we don't know of the text to awareness of what we should do in response to the text, we must move through the learning process. This study is designed to help you learn and employ that process.

It is a simple formula of approaching the text first for comprehension, next for interpretation and finally for application. Each stage of this learning process asks a critical question:

**Comprehension** asks, "What does it say?"

**Interpretation** asks, "What does it mean?"

**Application** asks, "How should it change me?"

If we rush too quickly to application, we short-circuit the learning process and limit our ability to retain what we have learned. Not only that, but application that is not built on careful comprehension and interpretation is unlikely to be faithful to the text. All three steps matter. But they require patience on our part.

Reading the Bible can be confusing. Because nobody likes to feel lost or confused, most of us rush to a commentary as quickly as possible to resolve our discomfort. That is actually the first sign that learning is about to occur, the first step in gaining and holding on to understanding. We need to learn to welcome the discomfort as a sign that our minds are being prepared for receiving instruction.

Because of this, for the purpose of our study here, please do not reference commentaries until comprehension, interpretation and application have been earnestly attempted on your own. In other words, wait to read commentaries until after you have completed the homework, attended small group time and listened to the teaching. And then consult commentaries you can trust.

Remember that commentaries are not just books written about the Gospel of Matthew. Sources of commentary include study Bible notes, sermons, podcasts, blog posts and

articles. These are all great helps when used responsibly, but if used before we have studied on our own, they can keep us from developing the mental muscles that accompany a mature faith.

Each week, you will be asked to complete homework that will help train you in how to comprehend, interpret and apply Scripture. We will utilize specific tools to help develop our study skills:

### **Comprehension: What does it say?**

- Read the passage **repetitively**.
- Read the passage in **multiple translations**.
- Look up key words in the **dictionary**.
- Write a **main idea** or draw a picture in the margin next to the section it describes.
- Note any **literary techniques** that the author is using. Pay attention to genre rules.
- Look for **repeated ideas**, connected ideas or progressions of thought and mark them.
- Look for what the passage teaches is true about God (**attributes**).

### **Interpretation: What does it mean?**

- Explore why the author would have used a particular word or phrase, or why he would have made a particular point the way he made it. Keep in mind the textual, historical and cultural **context**.
- Make connections to other parts of the book or other parts of the Bible (**cross-references**).
- **Paraphrase** or **summarize** part or all of the passage.

### **Application: How should it change me?**

- Consider how what the passage teaches about God should change the way you think, speak or act.
- Make meaningful connections to your own life:
  - Is there a sin to confess?
  - Is there cause for thanksgiving or praise to God?
  - Is there a promise or truth to trust in?
  - Is there an attitude to change or a motive to examine?
  - Is there a command to obey or an example to imitate?
  - Is there an error to confront or avoid?

One of the most important skills we can develop as students of the Scriptures is learning to look for what is true about God as we read. At the end of each week's homework, you will be challenged to meditate on what you have learned about God in that week's portion of the text. To aid you in this, a list of the attributes of God can be found on the last page of the workbook. You have also been provided with a copy of Matthew 1-13 at the end of the workbook for the purpose of annotation.

## HOW TO USE THIS STUDY

This workbook is designed to be used in a specific way. The homework in the workbook will start you down the process of comprehension, application and interpretation. However, it is intended to dovetail with small group discussion time and the audio teachings. You can use the workbook by itself, but you are likely to find yourself with some unresolved questions. The audio teaching is intended to resolve most, if not all, of your unanswered questions from the homework and discussion time. With this in mind, consider using the materials as follows:

- If you are going through the study **on your own**, first work through the homework and then listen to the corresponding audio for that week.
- If you are going through the study in **a group**, first do your homework, then discuss the questions your group decides to cover, and then listen to the teaching. Some groups listen to the teaching before they meet, which can also work if that format fits best for everyone.

**Note:** For Week 1, there is no homework. The study begins with an audio introduction. You will find a fill-in sheet on page 7 that you can use as you listen to the introductory material.

## ACKNOWLEDGMENT

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# WEEK 1 // INTRODUCTION

1. Who wrote the book of Matthew?

2. To whom was it written?

3. When was it written?

4. In what style was it written?

5. What are the central themes of the book?



## WEEK 2 // BIRTH AND CHILDHOOD

As we discussed in our introduction, repetitive reading of a book of the Bible helps you learn and retain its message. In addition to your homework over the next two weeks, make time to read through the entire first 13 chapters of Matthew to get a high-level view of what we will be studying. Try to continue to read these chapters repetitively throughout the course of the study. As you read, think about what you learned in the introductory lesson. Think about the “archaeological questions” we answered about Matthew’s Gospel.

Your weekly homework will focus in on a particular passage to see what it has to say and how it fits into the greater context of the book as a whole. The homework is designed to help you take a closer look at what you are reading.

On page 124 of your workbook, you will find a printed copy of Matthew 1-13. You will need it to complete your homework each week. You will also need a set of colored pens or pencils. We will be marking key words or phrases, as well as looking up some words in the dictionary. A good online dictionary can be found at [merriam-webster.com](http://merriam-webster.com).

Not all the homework questions will have answers that are immediately clear to you. If you are unsure of an answer, give it your best shot. We’ll expand our understanding in the small group discussion and teaching time.

Let’s get started.

The opening two chapters of Matthew’s Gospel establish some fundamental truths about Jesus Christ. Matthew focuses on His identity as promised Messiah and King of the Jews, with the intent to demonstrate that Jesus Christ is the rightful heir of the kingly line of David. Matthew relies heavily on Old Testament prophecies and their fulfillment in Christ to prove the messianic claims. Amid a climate of political tension, the humble beginnings of Christ are both miraculous and sobering. In chapters 1 and 2, we hear the recitation of Christ’s human lineage, witness the miracle of His birth and follow the dire consequences of a violent decree.

## Read Matthew 1-2 from start to finish.

1. Summarize these chapters in 2 – 3 sentences:
2. As we learned in last week's introduction, Matthew weaves the theme of kingship throughout his Gospel. In your copy of the text, mark the word "king" with a purple crown  each time it appears in chapters 1 and 2. How does Matthew begin to develop the theme of kingship in this week's text?
3. God often works in unexpected ways. The economics of His kingdom are opposed to those of the world. Jesus teaches this concept in **Matthew 19:30** when He says, "But many who are first will be last, and the last first." In your copy of the text, mark the margin with a blue arrow  next to each place you see this "upside-down kingdom" principle mentioned or described in chapters 1 and 2.
4. The theme of conflict will appear throughout Matthew's Gospel. In your copy of the text, mark the margin with an orange hashtag # next to each place you see conflict mentioned or described in chapters 1 and 2.

5. The person and work of Jesus Christ forms another central theme of the book of Matthew. In your copy of the text, underline the name Jesus (or, Jesus Christ) in red each time it appears in chapters 1 and 2. In the space below, note what you learn about Him.

**Now shift your focus to Matthew 1:1-17.**

Keep in mind that in the Ancient Near East, genealogies were not simply to show family origin but also economic, tribal and political connections.

6. Who does Matthew center this extensive genealogy on **(1:1)**?

*“The book of the genealogy of \_\_\_\_\_*

*the son of \_\_\_\_\_, the son of \_\_\_\_\_.”*

7. Why mention these other two names at the beginning of the genealogy? Look up the following verses and note how they add to your understanding of Matthew’s choice of titles:

**Genesis 12:1-3**

**Genesis 22:18**

**2 Samuel 7:8, 12**

**Psalm 132:11-14**

8. Matthew takes care to structure the genealogy in three parts. Write a general description for each:

Part 1 (**1:2-6a**):

Part 2 (**1:6b-11**):

Part 3 (**1:12-16**):

9. List below any names you are familiar with in the genealogy. What names, if any, are you surprised to see? Why?

10. It is rare to include women in a genealogy, yet Matthew includes five. List their names below. We will discuss their significance further in the teaching time. For now, note what you know about each of them and why Matthew might have included them.

1.

2.

3.

4.

5.

11. Note the repetition Matthew uses in the genealogy. What repeated phrase seems most significant to you? Write it below. Why do you think Matthew includes it?

Matthew deviates from the pattern in **1:16**. How? With which descendant?

Why do you think Matthew does this? What does he want us to understand?

12. **APPLY: Matthew's opening genealogy shows God's enduring faithfulness to preserve a righteous line leading to the birth of Jesus Christ. How have you seen God's enduring faithfulness in your own story? How should remembering His past faithfulness change the way that you think about your present circumstances?**

**Now look at Matthew 1:18-25.**

13. In the space below, draw a timeline of events in Mary and Joseph's lives according to this section of the text.

14. Matthew establishes the parameters of Jesus' parentage in **1:18-25**. Fill in the blanks with a statement that best describes each person:

**1:18** Jesus' mother is \_\_\_\_\_, who was a \_\_\_\_\_ when He was conceived.

**1:18, 20** Jesus' father is \_\_\_\_\_.

**1:19-25** Jesus' adoptive father is \_\_\_\_\_.

15. The virgin birth has been a core belief of orthodox Christianity for 2,000 years. Why do you think this is so? Give your best answer. We will discuss it further in the teaching time.
  
16. Compare **Matthew 1:18-25** with Luke's account of the birth of Christ in **Luke 1:26-2:21**. What does the Luke account add to your understanding about Mary's perspective and character?
  
17. What do we learn about the character of Joseph in **1:19**?
  
18. Underline the word "fulfill" in green in **1:22-23**. Matthew begins a pattern he will continue of pointing to Old Testament prophecy that is fulfilled in Christ. In **1:23**, he quotes **Isaiah 7:14**. Note the reference in your copy of the text in the margin.
  
19. When the angel appears to Joseph, he gives insight into the meaning of the name "Jesus." What are the two meanings given?  
  
**1:21**  
  
**1:23**
  
20. How does Joseph's response to the dream fit with what we already know of his character (**1:24-25**)?

21. **APPLY: God reassures Joseph in the midst of uncertainty and doubt. Describe a time when the Lord reassured you with His Word in the midst of difficulty. How did the Word of Truth encourage you toward obedience?**

**Now look at Matthew 2:1-12.**

22. Why do the wise men travel from the east to Jerusalem (**2:1-2**)?
23. In **2:5-6**, the chief priests and scribes quote **Micah 5:2** to King Herod. Note the reference in your copy of the text. What insight do they give Herod concerning Jesus?
24. Describe King Herod's response to the news of Jesus' birth. Why do you think he responded this way (**2:3-9**)?
25. What is Herod's real motive for wanting to know when the star appeared and sending the wise men to find the child (**2:7-8**)?

26. The wise men bring Jesus extremely valuable gifts, the kind offered in tribute to a king. In the midst of a passage about the actions and plans of King Herod, what ironic statement is Matthew's Gospel making about true kingship? (Hint: If you haven't done so already, mark the margin of your text with a blue arrow.)
27. **APPLY: In what ways are the actions and offerings of the wise men instructive for us? How did they demonstrate true wisdom in ways we should strive to imitate?**

**Now look at Matthew 2:13-23.**

28. In **2:13-23**, underline each occurrence of the word "fulfill" (or "fulfilled") in green.
29. Compare **2:13** to **Genesis 46:1-4**. What earlier story mirrors the flight to Egypt recorded in the Gospel of Matthew?
30. In **2:15**, Matthew quotes **Hosea 11:1**. Note the reference in your copy of the text and then look it up to answer the following questions:

Who is the son referenced in **Hosea 11:1**? \_\_\_\_\_

How does the prophecy find fulfillment in Christ?

31. In **2:18**, Matthew quotes **Jeremiah 31:15**. Note the reference in your copy of the text. The prophet Jeremiah spoke of the exile of Rachel's descendants to Assyria and Babylon. How do the events that Matthew describes also fulfill this prophecy?

32. What prompts Joseph's and Mary's return to Israel (**2:19-20**)?

Why did they decide to move to Galilee rather than Judea (**2:22**)?

33. What location becomes known as Jesus' hometown (**2:23**)? \_\_\_\_\_  
The name of this town is thought to derive from the Hebrew word *netzer*, which means "sprout" or "branch." Look up the following verses and note how what was spoken by the prophets has been fulfilled in Christ:

**Isaiah 11:1**

**Jeremiah 23:5**

Note the references in your copy of the text next to **2:23**.

34. **APPLY: Compare the responses of the wise men and of Herod to the news of Jesus' birth. How do they represent the two responses all people might have to the good news of Jesus Christ?**

## Wrap-up

What aspect of God's character has this week's passage of Matthew shown you more clearly?  
(For help answering this question each week, see the list of attributes on pp. 150-151.)

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

# WEEK 2 // BIRTH AND CHILDHOOD

*NOTES*





4. Look ahead to **3:6b**. What marked those being baptized?
5. What is the the message of John the Baptist in **3:2**? Write it below in your own words.

Look up the word “repent” in the dictionary. Write a definition for it below that best fits the way it is used in the text.

repent:

Why do you think repentance is central to the gospel message?

*Note: “Kingdom of heaven” is a term unique to Matthew’s Gospel. It refers to the sphere of God’s dominion over those who belong to Him. It is the kingdom of grace here and the kingdom of glory hereafter.*

6. Matthew quotes **Isaiah 40:3** in **3:3**. Read **Isaiah 40:1-5**. How does Isaiah’s prophecy describe the primary goal of John’s ministry?

What is the overall tone of the prophecy?

7. Describe the clothing and diet of John the Baptist. What do they indicate about his priorities?

8. Fill in the blanks for **3:5-6**:

*“Then Jerusalem and \_\_\_\_\_ Judea and \_\_\_\_\_ the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their \_\_\_\_\_.”*

How would you characterize the effectiveness of John’s ministry?

How does the people’s response relate to the purpose of Christ spoken of in **Matthew 1:21**?

9. In **3:7-10**, John the Baptist gives a scathing rebuke to the most respected religious leaders of the Jewish community, the Pharisees and the Sadducees. What does He accuse them of? Note the corresponding verse next to each accusation:

\_\_\_\_\_ They think their genetic history will save them.

\_\_\_\_\_ They think their man-made kingdom of religious authority will stand forever.

\_\_\_\_\_ They think that external obedience to the law means they do not need forgiveness.

10. What do you think John the Baptist means when he exhorts the religious leaders to “bear fruit in keeping with repentance”? What does that kind of fruit look like? List some examples below.

11. What is the difference between John's baptism and that of Jesus? What aspect of God's character does John the Baptist highlight with regard to Jesus' baptism (**3:11-12**)?
  
12. **APPLY: How does John the Baptist's rebuke in 3:7-10 apply to you? How are you guilty of trusting in external religion or relationships to earn salvation? Which of the fruits you listed in question 10 is your life lacking?**

**Now look at Matthew 3:13-17.**

13. John the Baptist attempts to prevent Jesus from being baptized. What reason does he give (**3:14**)?

Compare **3:15** in the NIV and the NASB. In your own words, paraphrase Jesus' response to John's hesitation:

Is it surprising that Jesus asks to be baptized, considering He is perfectly holy and without sin? Why or why not?

14. List the three miraculous events that occur when Jesus is baptized (**3:16-17**). Do your best to interpret their significance. We will discuss this further during the teaching time.

<b>Miraculous event</b>	<b>Significance</b>
<b>1.</b>	<b>1.</b>
<b>2.</b>	<b>2.</b>
<b>3.</b>	<b>3.</b>

15. **APPLY: At Jesus' baptism, God the Father acknowledges Him as His Son and gives Him His full approval. Through Christ, that approval now rests on all who believe. Whose approval are you most tempted to seek? How does doing so hobble your ability to walk as Jesus walked? Give a specific example.**

**Now look at Matthew 4:1-17.**

16. What is the role of the Holy Spirit in the temptation of Jesus (**4:1**)? What conclusion should we draw from this detail?

Underline “Spirit” with a **red squiggly line**. Mark its earlier occurrences in **1:18, 1:20, 3:11** and **3:16**.

Review the role of the Spirit so far in the book of Matthew:

**1:18, 20**

**3:11**

**3:16-17**

17. The Devil is introduced to the narrative in **4:1**. What is his purpose?

18. Read the following passages and note what they teach about the role of Satan:

**John 8:44**

**John 10:10**

**Ephesians 2:1-3**

**Revelation 12:10**

19. What was Jesus doing in the wilderness (**4:2**)? How did this leave Him vulnerable to the attacks of Satan?

20. In the chart below, note the three temptations Satan presents and the response of Jesus to each of them. In the middle column, note what potential weakness you think Satan hopes to exploit.

Temptation offered	Potential weakness targeted	Jesus' response
<b>4:3</b>		<b>4:4</b>
<b>4:5-6</b>		<b>4:7</b>
<b>4:8-9</b>		<b>4:10</b>

21. As you have done with “Jesus Christ,” underline each occurrence of “Son of God” in **red**. Why do you think Satan appeals to Jesus using this title when he issues his propositions?

22. Though here we see three specific temptations, was Jesus tempted any other time? Look up **Hebrews 4:15** and note what you learn about the scope of the temptations faced by Jesus and their outcomes.

Scope:

Outcome:

23. Think about the strategy Jesus employs to combat Satan's propositions. Compare His pattern of response to that of Adam and Eve in **Genesis 3:1-6**. What is similar? What is different?
24. What do we learn about the authority of Jesus and the authority of Satan in **4:1-11**?
25. **APPLY: Jesus responds to temptation with the truth of God's Word. How does His example convict and instruct you? What temptations crouch at your door? List two below. Next to each, write out a verse or passage that points to the danger and futility of what the temptation offers.**

**Now look at Matthew 4:12-25.**

26. What happens to John the Baptist at the beginning of Jesus' ministry (**4:12**)?

Who had motive to bring about this circumstance (**3:7**)?

Why do you think God allows this circumstance, particularly at this time?

27. Look at **4:14-17**. Matthew connects Jesus' journey from Nazareth to Capernaum to the prophecy found in **Isaiah 9:1-2**. What connection do you see between the words of Isaiah in **4:16** and the message of Jesus in **4:17**?

28. Compare **3:2** with **4:17**. Why is this connection significant?

29. What men does Jesus call in **4:18-20**? List their names and occupation.

What does Jesus ask them to do (**4:19**)?

What strikes you about their response (**4:20, 22**)?

30. Now look at **4:23-25**. In **4:23**, what three actions does it describe Jesus doing?

1.

2.

3.

How does the third action relate to the first two? What purpose does it serve?

31. How do the people respond to the ministry of Jesus (4:24-25)?

Specifically, which action from question 30 prompts their response?

32. **APPLY: When Jesus called the disciples to follow Him, they did so immediately and at great cost. What does it look like for the modern believer to “follow Christ” today? Reflect on your life. How has “following Christ” impacted your habits and your relationships? What has been the costliest aspect of following Him?**

## Wrap-up

What aspect of God’s character has this week’s passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

# WEEK 3 // BAPTISM AND TEMPTATION

*NOTES*





**Now shift your focus to Matthew 5:1-12.**

4. This section of the sermon is commonly known as the Beatitudes. Why do you think Jesus begins His sermon with a list of blessings? Give your best answer.
5. So far in Matthew's Gospel, the preaching of both John the Baptist and Jesus has followed a unified theme. What is it (**3:2, 4:17**)?

Not surprisingly, the Sermon on the Mount adheres to this same theme. How does this inform the way you understand the Beatitudes? Specifically, in light of the statement you wrote above, what kind of poverty, mourning and meekness does Jesus have in view (**5:2-5**)?

a poverty of spirit with regard to \_\_\_\_\_

mourning over \_\_\_\_\_

meekness regarding \_\_\_\_\_

6. In Christian circles, it is common to hear believers describe themselves as "blessed" for various reasons. Fill in the blanks below with some examples of how we use the term:

"I'm so blessed because \_\_\_\_\_."

"God has blessed me this week by \_\_\_\_\_."

"I thank God for blessing me with such a great \_\_\_\_\_."

How do the examples you wrote compare to the way Jesus speaks of blessedness?

7. Based on your answer above and your reading of the Beatitudes, how does Jesus define blessedness? Write a one-sentence definition in your own words that best fits the way He uses the term:

blessed (adj.):

8. In the chart below, write an opposite for each condition of blessedness that Jesus states in the Beatitudes. Use a dictionary or thesaurus to help you.

<b>Who Jesus says is blessed:</b>	<b>Opposite:</b>
the poor in spirit	
those who mourn	
those who are meek	
those who hunger and thirst for righteousness	
those who are merciful	
those who are poor in spirit	
those who are peacemakers	
those who are persecuted	

How does considering the opposite idea clarify your understanding of what Jesus is saying about true blessedness?

9. Some of the blessings have a present-tense fulfillment (“theirs is the kingdom”) while others are future (“shall inherit the earth”). Mark in the text which fulfillments are future, present or both. How should this inform our understanding of Christian hope?

10. What do you think those listening to Jesus thought of His description of blessedness?

The disciples (who have just left everything to follow Him):

The crowds (who are following Him hoping for more miracles):

11. **APPLY: How is your personal concept of what it means to be blessed challenged by the Beatitudes? How does the way Jesus describes blessedness point to a better way of living than our common conceptions of what it means to enjoy God’s favor?**

**Now look at Matthew 5:13-16.**

12. What main point is Jesus communicating in these four verses? Summarize it in one sentence:

13. How does the message of this section flow naturally from the section we just read (particularly **5:10-12**)?
14. Jesus uses the metaphors of salt and light to define the influence the citizens of His kingdom are to have on the world. Though in modern times, we think of salt primarily as a seasoning, in ancient times (before refrigeration was possible) it was valued primarily as a preservative. Considering this, what do you think it means for Christians to be the salt of the earth? What does the Christian community preserve?
15. Being Jewish, Jesus' disciples would have been familiar with the metaphor of being a light. Next to each reference below, note who is described as a light:

	<b>Who is a light?</b>
Matthew 4:16 (quoting Isaiah 9:2)	
Isaiah 42:6-7	
Matthew 5:14	

How do these passages help us understand the relationship between God's people in the Old Testament and the Kingdom community Jesus is forming? How is their purpose similar?

16. In the natural world, light reveals what is hidden in darkness. It also causes things to grow. How should the citizens of Jesus' kingdom have a similar effect on the world around them?
  
17. **APPLY: Specifically, in what relationship or circumstance do you need to be salt? What causes you to hesitate rather than exercising influence as Jesus commanded?**

**In what relationship or circumstance do you need to be light? What causes you to hesitate rather than exercising influence as Jesus commanded?**

**Now look at Matthew 5:17-20.**

18. Jesus begins addressing how His ministry relates to the law of the Old Testament. Why is this discussion important, considering Jesus' audience—both His disciples and those in the crowd who are listening?

19. Look up the words “abolish” and “fulfill” in a dictionary/thesaurus and write definitions for them that best fit the way they are used in **5:17**.

abolish:

fulfill:

The “law and the prophets” is a standard Jewish way of referring to the Old Testament. Combine your definitions with that insight and rewrite **5:17** in your own words:

20. What about Jesus’ work and teaching up to this point could have led people to accuse Him of trying to abolish the law?
21. Based on your understanding of His life and ministry, how does Jesus fulfill and accomplish the law?

22. What behavior is being forbidden in **5:19**? Is Jesus claiming that His followers must keep all of the Old Testament laws? Why or why not?

23. Jesus' provocative statement in **5:20** introduces the next section of the text. What is the nature of the righteousness seen in the scribes and Pharisees? Look at Jesus' words in **Matthew 23:27-28** to help with your answer.

Based on what you wrote, what contrast might Jesus be making between the righteousness of the Pharisees and what He expects of His disciples?

24. **APPLY: In what ways are you tempted to “relax” the commands of God, particularly those that seem less important? Give two examples below. How does this behavior have a negative “teaching effect” on your fellow believers? On unbelievers who know you?**

**Now look at Matthew 5:21-48.**

25. How would you summarize Jesus' overall message in this section?

26. Jesus offers six illustrations of the greater righteousness He describes in verse 20. Fill in the chart below with summary statements to note the contrast He makes. Then note what inner virtue each of His teachings indicates. The first one has been filled in for you.

<b>What they had been taught:</b>	<b>What Jesus teaches:</b>	<b>Inner virtue:</b>
5:21 <i>Don't murder</i>	5:22-26 <i>Don't be angry or harbor unforgiveness</i>	<i>Peacemaking</i>
5:27	5:28-30	
5:31	5:32	
5:33	5:34-37	
5:38	5:39-42	
5:43	5:44-47	

27. With regard to what the people had been taught, Jesus quotes or paraphrases passages from the Old Testament with the leading statement, “You have heard that it was said....” What does this statement imply about the faithfulness of the teaching they had received?

Does Jesus’ statement, “But I say to you...” imply that He is contradicting what they had been taught? Explain your answer.

28. How would you describe Jesus’ attitude toward obedience?

Does He expect all of His instructions to be followed to the letter? Why or why not?

29. In **5:48**, Jesus gives a summary statement of the six teachings. Write it below:

Does Jesus consider this command to be possible for His followers? Look up **Leviticus 19:2** to help with your answer.

Why is it important for those who belong to the Kingdom to reflect the character of God?

29. All six of Jesus' teachings deal with some aspect of human relationships. The summary statement of **5:48** speaks to our relationship with God. Look ahead to **Matthew 22:36-40**. How does it relate to Jesus' words here in the Sermon on the Mount?

30. **APPLY: Which of the virtues you listed in your chart do you most need God to bring to fruitfulness and maturity? What sin can you confess related to the lack of that virtue?**

## Wrap-up

What aspect of God's character has this week's passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

WEEK 4 // SERMON ON THE MOUNT – PART 1  
*NOTES*





5. How does this chapter further our understanding of God's kingdom?

**Now shift your focus to Matthew 6:1-18.**

6. In **6:1**, Jesus summarizes the main point of this section of the sermon. Write the warning of **6:1** in your own words:

7. Jesus give three parallel teachings on acts of righteousness. Fill in the chart below to summarize them:

<b>When you...</b>	<b>Don't...</b>	<b>Because...</b>	<b>Do...</b>	<b>Because...</b>
6:2	6:2		6:3-4	6:4
6:5	6:5		6:6	6:6
6:7	6:7		6:9-13	6:14
6:16	6:16		6:17	6:18

8. What motivates the actions of the hypocrites in “practicing their righteousness”?
  
  
  
  
  
  
  
  
  
  
9. What is the difference between the reward the hypocrites receive versus the one promised to the disciples?

What is the reward given by the Father?

10. What frequently repeated phrase does Jesus use in all three illustrations to describe how His disciples should perform their religious acts?

*“in \_\_\_\_\_”*

How many times does it occur?\_\_\_\_\_

Why is it important to our understanding of what Jesus is saying?

11. **APPLY: Where do you most want to be “seen by others” in the way you live your Christian life? Which reward is more attractive to you: the one given by others or the one given by God?**

**Now look more closely at Matthew 6:9-15.**

12. Jesus gives a model prayer that is probably familiar to you. Why do you think Jesus devotes more time to the right practice of prayer than He does to giving and fasting?

13. How should we address God in prayer (**6:9**)? Next to each point below, note why you think Jesus chooses the language He does:

“Our” versus “my”:

“Father” versus “Jesus” or “Holy Spirit”:

“in heaven”:

14. The prayer is broken into two sections. Note the purpose of each:

**6:9-10**

**6:11-13**

Why is the order of the sections important? How does the first prepare us for the second?

15. Draw a line from each phrase to the attribute of God we can learn by praying it:

Our Father in heaven, hallowed be your name.	gracious
Your kingdom come, your will be done, on earth as it is in heaven.	merciful
Give us this day our daily bread	holy
and forgive us our debts, as we also have forgiven our debtors.	good
And lead us not into temptation, but deliver us from evil.	sovereign

16. Why does Jesus command that we pray **6:13**? Does God lead His people into temptation? Read **James 1:13-14** to help with your answer.

17. Look at **6:14-15**. Why does Jesus include these comments after the prayer, particularly since **6:12** covers the same idea?

What does our willingness to forgive others reveal about how much we understand the forgiveness we've received?

18. **APPLY: What does this model prayer reveal about what a disciple should value? Whose agenda drives this prayer?**

**What do your prayers reveal about what you value? Whose agenda drives your prayers?**

**Now look at Matthew 6:19-24.**

19. Summarize this section in one sentence.

20. In **6:19-20**, Jesus contrasts two kinds of treasure. Describe each:



26. What reasoning does Jesus offer for His claim that you can't serve two masters? What does this communicate about the commitment He expects of His followers?

27. **APPLY: According to Jesus, our relationship with possessions reveals a lot about our relationship with Him. In what ways do your possessions compete for your loyalty? What are you tempted to treasure that you know you cannot keep?**

**Now look at Matthew 6:25-34.**

28. What significant word begins **6:25**? \_\_\_\_\_. What connection does it ask us to make between our treasure (**6:19-24**) and our anxiety (**6:25-34**)? How are the two related?

29. How many times does Jesus use the word "anxious" in this section? \_\_\_\_\_

What specific areas of anxiety does He address?

30. Another “therefore” introduces **6:31**. Summarize the ideas it connects by filling in the blanks:

Since God cares for \_\_\_\_\_ (**6:26-30**),

*therefore,*

don't be anxious, because God will \_\_\_\_\_ (**6:31-33**).

31. Why do you think Jesus emphasizes the fatherhood of God in this section? How does reminding the disciples (and us) of God as Father help relieve anxiety?

32. What significant word begins **6:34**? \_\_\_\_\_. How does this verse summarize the entire section? What does it reveal about the underlying nature of most of our anxieties?

33. What part of the Lord's Prayer (**6:9-13**) does the message of **6:34** reinforce?

34. **Apply: How often is future provision a source of anxiety for you? How would you describe your view of God when you are worried about the things Jesus mentions?**

**Write out what is true about you, according to this passage.**

**Write out what is true about God.**

### **Wrap-up**

What aspect of God's character has this week's passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

WEEK 5 // SERMON ON THE MOUNT – PART 2  
*NOTES*





4. How does this chapter further our understanding of God's kingdom?

**Now shift your focus to Matthew 7:1-6.**

5. Jesus uses a colorful comparison to make His point about the way we judge each other. What two objects does He choose to make His point about clouded vision?

a \_\_\_\_\_ and a \_\_\_\_\_

Compare **7:3** in the ESV and the NIV. What terms are used in the NIV?

a \_\_\_\_\_ of \_\_\_\_\_ and a \_\_\_\_\_

6. Why do you think Jesus chooses two objects made from the same material but of vastly different sizes to make His point? What does His illustration reveal about the types of sins we are most likely to judge others for?

7. Is Jesus commanding that we are never to judge others? Read the following verses and note the main thought of each:

**James 5:19-20**

**Galatians 6:1**

Based on what you noted, what type of judging is Jesus warning against in **Matthew 7:1-5**?

8. Jewish people regarded dogs and pigs as unclean animals. How do you think Jesus' statement in **7:6** relates to what He has just said about pointing out sin in the life of a brother (fellow believer)? Who, specifically, is unlikely to receive a word of correction regarding sin?
  
  
  
  
  
  
  
  
  
  
9. **APPLY: Which sins do you judge others for that you are also guilty of? Give specific examples.**

**How does the practice of “forgive us our debts, as we also have forgiven our debtors” teach us to walk in grace rather than in self-elevating judgment toward our neighbors?**

**Now look at Matthew 7:7-12.**

10. What three things are we told to do in **7:7**?

Why repeat the same basic idea three times? What does the repetition intend to communicate to us about prayer?

11. “Ask, and it will be given to you” could be taken to mean that God grants whatever we ask. Read the passages below and form a response to this misconception:

**James 4:1-3**

**Proverbs 28:9**

12. How does the contrast of God as a better Father than our earthly fathers (**7:9-10**) also guard against the misconception that we will be given whatever we ask for?
13. Look back at **6:11-13**. What kinds of “good things” do these verses indicate our heavenly Father will always grant His children when they ask?
14. Compare **7:11** to its parallel passage in **Luke 11:13**. How does Luke’s account shape your understanding of the “good things” God will give us if we ask?
15. Compare **7:12** in the ESV, NASB and NIV. Then rewrite it in your own words:

Where else in the Sermon on the Mount has Jesus articulated the same principle?  
Note as many places as you can find:

16. **APPLY: Daily bread, forgiveness of sins, escape from temptation and the transforming power of the Holy Spirit are all good gifts God gives to those who ask. Which do you ask for regularly and confidently?**

**Which of these do you sometimes forget to ask for or doubt He will give? What causes doubt or forgetfulness in this area?**

**Now look at Matthew 7:13-23.**

17. Jesus concludes His sermon with four warnings which use contrasting images. The first three occur in **7:13-23**. In the chart below, note the contrasting images and summarize the warning Jesus is giving.

	<b>Two kinds of:</b>	<b>How are they distinguishable from one another?</b>	<b>What is Jesus warning about?</b>
7:13-14	gates/ ways		
7:15-18	teachers		
7:21-23	followers		

18. How does what Jesus teaches about the gate and way in **7:14** reinforce what He taught in **5:10-11**?

19. What types of sheep's clothing might false prophets wear today (**7:15**)?

How is a false prophet like a ferocious wolf?

20. If we are to recognize a false prophet by his fruit, what types of fruit should we look for (**7:16-20**)? List some thoughts below. Look back at **5:19** to help with your answer.

21. How do Jesus' words in **7:21-23** build on what He said in **5:20** regarding the nature of true righteousness?

22. All three warnings call us to discern (judge) truth from error. How is this form of judging different from that forbidden in **7:1-6**?

23. What tool is essential to be able to discern the true gate/way, true prophets and true followers? Read **Hebrews 4:12** to help with your answer.

24. **APPLY: How do Jesus' warnings challenge our current culture that trumpets the message, "Live your truth"? What help and assurance should we as believers take from these warnings?**

**Now look at Matthew 7:24-28.**

25. Jesus concludes His sermon with one last paired comparison (**7:24-27**). What two things does He compare?

How are they distinguishable from one another?

What is Jesus warning about? Summarize:

26. Compare **7:24** to **7:26**. What distinguishes the wise man from the foolish man?

27. Why is it significant that both houses endure rain, floods and winds? What can we understand from this?
28. What are some examples of rain, flood and wind that come into our lives? Are they always unexpected or undeserved?
29. How is Jesus' closing comparison a summary of the entire message of His sermon?
30. How did the crowds react to Jesus' sermon? Does their reaction surprise you? Why or why not?
31. **APPLY: Glance back through chapters 5-7. What part of Jesus' sermon do you find the most astonishing? Why?**

## Wrap-up

What aspect of God's character has this week's passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

WEEK 6 // SERMON ON THE MOUNT – PART 3  
*NOTES*



## WEEK 7 // WORKER OF MIRACLES

For the last few weeks, we have looked at the Sermon on the Mount, Jesus' teaching to His followers about the nature of the kingdom of heaven. The crowds responded with astonishment that Jesus was teaching with such authority. In these next two chapters, we will see the authority of Jesus on display as He demonstrates His authority over disease, demons, nature, sin and death.

### Read Matthew 8-9 from start to finish.

1. Summarize these chapters in 2 – 3 sentences.
  
2. Continue your annotation of major themes for this week's passage:
  - Mark the word "king" or "kingdom" with a **purple crown**  each time it appears. (Note: You may or may not see the word "kingdom" when Jesus is describing elements of His kingdom.)
  - Mark the margin with a **blue arrow**  next to each place you see the "upside-down kingdom" principle mentioned or described.
  - Mark the margin with an **orange hashtag** # next to each place you see conflict mentioned or described. (Hint: Where do you see Jesus using His words to oppose something or someone?)
  - Underline the name Jesus (and any other of His titles) in **red** each time it appears.
  - Underline any statements that highlight Jesus' authoritative tone and mark them with a black "**A**."
  - Mark every occurrence of the word "**father**" with a **yellow highlighter**.
  
3. Jesus, who is God, has authority over all things. Chapters 8 and 9 intend to make this clear. You have already been marking statements that show Jesus speaks with authority. Now, in your copy of the text, write a black "**A**" in the margin where you see Jesus' authority demonstrated. Then next to the "**A**," write what it is that Jesus demonstrates authority over.

**Now shift your focus to Matthew 8:1-17.**

4. What is the response of the crowds in **8:1** when Jesus comes down from teaching on the mountain? What do you think is their motivation for following Him?
5. Look up the word “authority” in a dictionary/thesaurus and write a definition for it below that best fits the context of these chapters.

authority:

What does Jesus demonstrate authority over in **8:2-4**?

6. Leprosy describes a number of different, highly contagious skin diseases. How does Jesus respond to the leprous man? How does He demonstrate both power and compassion in this passage?

7. What does Jesus demonstrate authority over in **8:5-13**?

How does the centurion, a Roman commander, appeal specifically to Jesus' authority, based on his occupation?

With what title does the centurion address Jesus?

What does Jesus commend the centurion for?

8. What does Jesus teach about the kingdom of heaven in **8:10-12**? Look up the following verses to help you with your answer.

**Isaiah 2:2-3**

**Isaiah 60:3-4**

**Micah 4:1-2**

**Zechariah 8:20-23**

**Malachi 1:11**

How do you think the Jewish listeners responded to Jesus' bold statement?

9. What does Jesus demonstrate authority over in **8:14-17**?

What does the healing of Peter's mother-in-law show us about Jesus' tender care for His followers?

How does Peter's mother-in-law respond to being healed?

10. **APPLY: Like the centurion, do you trust in both the ability and the willingness of Jesus to work mightily in your life? Is it more difficult for you to trust His ability (His power) or His willingness (His compassion)? Why?**

**Now look at Matthew 8:18-34.**

11. In **8:18-22** Jesus declares His authority over His followers. What hesitations are raised in following Jesus?

What are some examples of things that might keep someone today from complete and immediate obedience to Jesus' call?

12. What does Jesus demonstrate authority over in **8:23-27**?

How does the sea respond to Jesus' rebuke?

Read **Psalm 33:6-9**. How does it give us more insight into Jesus' authority over creation?

13. What does Jesus rebuke His disciples for in **8:26**? What contrast do you note between His words here and His praise for the centurion in **8:10**?

14. In **8:27**, how do the disciples respond to Jesus' power on display? How would you answer their question?

15. What does Jesus demonstrate authority over in **8:28-34**?

What do the demons call Jesus? \_\_\_\_\_

What does this show they understand about His identity? Look also at **James 2:19** and write down what you learn.

16. How does the crowd respond to Jesus' authority on display in these verses? What does their response show?

17. **APPLY: Think about your own response to Jesus' authority. Can you relate to the curious followers in 8:1, the hesitant followers in 8:19-22 or those who beg Jesus to leave in 8:34?**

**Why does our response to Jesus' authority matter? Give a practical example from your life of the danger of denying it or hesitating to acknowledge it. Give an example of how submitting to His authority has been a means of healing or deliverance from sin.**

**Now look at Matthew 9:1-17.**

18. What two things does Jesus demonstrate authority over in **9:1-8**?

19. What is the greater healing and the lesser healing that Jesus performs? Why do you think both are important? How are they related to each other?

20. What is the response of the crowds to this miracle (**9:8**)?

They were \_\_\_\_\_, and they \_\_\_\_\_ God.

How is this a correct response to seeing Jesus heal both physical and spiritual sickness?

21. Describe Matthew's response to Jesus' call (**9:9**).

Remember who the author of this Gospel is. Why do you think we are given just one verse to describe this scene?

22. In **9:10-13**, what general principle is Jesus teaching about the dynamics of the kingdom of heaven?

Who goes to see the doctor? (Put a check by one.)

\_\_\_\_ A healthy person

\_\_\_\_ A sick person who thinks he or she is well

\_\_\_\_ A sick person who knows he or she is sick

23. Jesus tells His followers to go learn what this means:

*"I desire \_\_\_\_\_ and not \_\_\_\_\_"* (**9:13**).

What do you think it means?

24. In **9:14-17**, Jesus teaches that there is no need to fast while the person who you fast to be near is present. What does this teach you about the purpose of fasting?
25. **APPLY: Jesus rebukes the Pharisees for their outward religious rituals void of mercy. How can you be guilty of pursuing “sacrifice” in lieu of “mercy”? In what area of your life do you need to “go and learn” Christlike mercy?**

**Now look at Matthew 9:18-38.**

26. What two things does Jesus demonstrate authority over in **9:18-26**?
27. Jesus shows compassion to two “daughters” in this story. How do they serve as contrasting figures to one another?

Greek and Roman philosophers generally regarded women as subhuman, and Roman law withheld equal rights as citizens from them. Plato taught, “It is only males who are created directly by the gods and are given souls” (Plato, Timaeus 90e). How do Jesus’ actions toward “daughters” speak of a different kind of kingdom?

28. What does Jesus demonstrate authority over in **9:27-31**?

By what title do the blind men address Jesus? \_\_\_\_\_

Read **2 Samuel 7:12-16** for further understanding of this title.

29. What does Jesus demonstrate authority over in **9:32-34**?

Describe the difference between the response of the crowd and that of the Pharisees.

What three action verbs seen in **9:35** give us a summary of Jesus' ministry in chapters 8 and 9?

1. \_\_\_\_\_ in their synagogues
2. \_\_\_\_\_ the \_\_\_\_\_ of the \_\_\_\_\_
3. \_\_\_\_\_ every \_\_\_\_\_ and every \_\_\_\_\_

31. What metaphor does Jesus use to describe the crowds in **9:36**?

How does He respond to them? Look at your list of attributes on the last page of the workbook to help your understanding of the term used. Write its definition below.

32. What do you think it means that God is called the “Lord of the Harvest” (**9:37-38**)?  
What are the implications of this title?

33. What are Jesus’ disciples instructed to pray for in **9:38**?

Why do you think Jesus would have them ask for this?

34. **APPLY: The harvest is plentiful! There is work to be done, not just by Jesus, but by His followers, too. What makes us slow to perceive our help is needed or to stir ourselves to act?**

**How is God calling you personally to participate in the mission of proclaiming the gospel of the Kingdom?**

## Wrap-up

What aspect of God's character has this week's passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

# WEEK 7 // WORKER OF MIRACLES

NOTES









8. Check which phrase best describes the apostles' mission in **10:5-15**:

\_\_\_\_\_ A unique short-term mission by the Twelve to Israel

\_\_\_\_\_ A model for all mission trips

An important question to ask when reading the Bible is:

*"Is this passage descriptive or prescriptive?"*

Is it describing something that happened, or is it giving instructions for the Church today? How would you answer this question based on your study of **10:5-15** within the context of the Gospel of Matthew thus far?

9. **APPLY: The disciples are instructed: "As you go," proclaim, "The kingdom of heaven is at hand." Do you think this only applies to mission trips? How can you be about the business of proclaiming the message of the kingdom "as you go" in your daily life? Give two specific examples based on your typical day.**

**Now look at Matthew 10:16-25.**

10. What are the two metaphors used to describe the demeanor the disciples will need? **(10:16)**

\_\_\_\_\_ as \_\_\_\_\_

\_\_\_\_\_ as \_\_\_\_\_

What do we learn from each? Rewrite **10:16** in your own words:

11. In **10:17-23**, Jesus describes in detail the persecution that will come for His followers. Draw a line to match an example of the fulfillment of **10:17-18**:

Delivered to Jewish courts/officials	Acts 25-26
Delivered to governors/kings	Acts 12:1-4
Testify before governors/kings	Acts 4:1-22

12. In **10:19-20**, with what knowledge does Jesus comfort His disciples about not knowing what to say?

When does Jesus promise that help will be given?

13. In **10:22**, for what reason does Jesus say His followers will be hated?

*“You will be hated by all \_\_\_\_\_.”*

What do you think He means by this? Rewrite it in your own words:

Are there other reasons followers of Christ are often hated today? List some thoughts:

14. In **10:22**, Jesus says that “the one who endures to the end will be saved.” Look up “endure” in the dictionary/thesaurus and write a definition for it that best fits the way it is used in **10:22**:

endure:

What do you think it means to “endure to the end”? The end of what?

15. Look at **10:24-25**. Should we be surprised that followers of Jesus would be falsely accused and mistreated, as well? Explain your answer.

What are some modern-day examples of false accusations of believers?

16. **APPLY: Describe a time God gave you the right words at the right time to defend your faith (10:19-20).**

**How does knowing that the “Spirit of our Father” speaks through His children give you encouragement and embolden you to speak in uncomfortable situations?**

**Now look at Matthew 10:26-33.**

17. What does Jesus tell us is the correct response to the persecution outlined in the previous verses?
18. What does **10:28** teach about whom we are right to fear? Why? List the reasons in each category:

<b>Misplaced Fear of Man:</b>	<b>Right Fear of the Lord:</b>

19. What further understanding of the “fear of the Lord” do you gain from these verses?

**Deuteronomy 10:12-13**

**Proverbs 1:7**

**Proverbs 9:10**

**Ecclesiastes 12:13**

20. In **10:29-31**, Jesus continues with an illustration to help us understand this idea of right and wrong fear. How does the illustration about sparrows encourage us?

Circle all that apply. Fear not because you are:

Valued      Precious      Known

What does knowing that “the hairs on our head are numbered” further communicate?

21. In **10:32-33**, Jesus calls for His followers to proclaim with boldness their association with Him. Read **Romans 1:16**. How does Paul do what Jesus commands? In addition to fear, what does He indicate can keep us from proclaiming the gospel as we should?
22. **APPLY: In what areas of your life do you struggle to rightly fear the Lord instead of wrongly fearing man? How can the encouragement that you are valued, precious and known by your heavenly Father motivate you to “fear not”?**

**Now look at Matthew 10:34-42.**

23. In what ways does Jesus bring peace on earth, and in what ways does He bring division (**10:34**)? Look up the following verses to help with your answer:

**Luke 2:13-14**

**John 14:27** (note who is speaking)

Jesus brings peace by:

Jesus brings division because:

24. Jesus uses strong language about family associations. For the believer, what family association should be primary: biological or spiritual?

In what ways is the spiritual family of God a place for deeper communion than a biological family?

Do you think these verses give us freedom to dismiss our responsibility to our biological family? Use Scripture to back up your answer.

25. First Jesus teaches, “kingdom above family,” and then it gets even closer to home: “kingdom above self” (**10:38-39**). What do you think “losing your life” looks like, according to the context of what Jesus is teaching?

What do you think “taking up your cross and following Jesus” looks like?

26. For whose sake does Jesus say we are to lose our lives (**10:39**)?

*“For \_\_\_\_\_ sake.”*

Why is this significant? For what other lesser reasons might someone deny themselves? Give an example. You might even give three from **Matthew 6**.

27. In **10:40-42**, Jesus speaks of the importance of supporting and caring for those on Kingdom mission and how those who support them will share in the rewards. What are some practical ways you can “give a cup of cold water” to a fellow Christian as they minister to others?
28. **APPLY: We live in a culture that is obsessed with finding and maintaining our lives (10:39). In what ways do you fall into this temptation? How can you forsake a focus on finding your life, and instead seek to pour yourself into Kingdom pursuits? Give a specific example.**

## Wrap-up

What aspect of God’s character has this week’s passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

# WEEK 8 // SENDING OUT THE TWELVE

*NOTES*



## WEEK 9 // BELIEF AND UNBELIEF

The first 10 chapters of Matthew have set out to prove the identity of Jesus as the prophesied and long-awaited King. After Jesus commissions His disciples to go forth in the same authority that He has proven He possesses—God’s authority—the story pivots. From this point on, the narrative will highlight the tension that His “upside down” message and ministry provokes. In these chapters, we will meet people who respond with everything from doubt to criticism to rejection to blasphemy. Ultimately, unbelief will culminate in the resolve of the religious leaders to kill Jesus. But in the midst of all the reactions of unbelief, Jesus will graciously extend the compelling invitation to believe in Him and identify all of those that do as His true family.

### Read Matthew 11-12 from start to finish.

1. Summarize these chapters in 2 – 3 sentences.
  
2. Continue your annotation of major themes for this week’s passage:
  - Mark the word “king” or “kingdom” with a **purple crown**  each time it appears. (Note: You may or may not see the word “kingdom” when Jesus is describing elements of His kingdom.)
  - Mark the margin with a **blue arrow**  next to each place you see the “upside-down kingdom” principle mentioned or described.
  - Mark the margin with an **orange hashtag** # next to each place you see conflict mentioned or described. (Hint: Where do you see Jesus using His words to oppose something or someone?)
  - Underline the name Jesus (and any other of His titles) in **red** each time it appears.
  - Underline every occurrence of Holy Spirit (or Spirit) with a **red squiggly** line.
  - Underline the word “fulfill” in **green** each time it appears (or note “fulfill” in **green** in the margin where you see the idea communicated).
  - Underline any statements that highlight Jesus’ authoritative tone and mark them with a black “**A**” (or) mark a black “**A**” in the margin and note what Jesus demonstrates authority over.
  - Mark every occurrence of the word “**father**” with a **yellow highlighter**.

**Now shift your focus to Matthew 11:1-19.**

3. In **11:1**, what shift does the text introduce? Up until this point, who has been the primary recipient of Jesus' teaching? How is that about to change?
4. Read **11:3**. Why do you think John the Baptist questioned his earlier conviction about Jesus as the "one who is to come"? What expectation of John's did Jesus' public ministry fail to meet? Read **Matthew 3:7-12** and **Isaiah 35:4** to help with your answer.
5. In response to John, Jesus sends a message presenting the evidence of His works (what's been seen) and His words (what's been heard) (**11:5**). Look up the following passages and note any crossover.

**Isaiah 35:5-6**

**Isaiah 29:18**

**Isaiah 26:19**

**Isaiah 61:1**

Based on what you discovered, summarize the main point of Jesus' response to John in one sentence:

How would Jesus' response have been reassuring to John?

6. In **11:9**, Jesus describes John as "more than a prophet." Read **11:10-13** and the prophecies that Jesus refers to in **Malachi 3:1-4** and **4:5-6**. In what way is John "more than a prophet"?

By identifying John as the prophesied messenger, the Elijah to come, what does Jesus tell the crowd about His own identity?

7. Read **11:11** and fill in the blanks in the verse below:

*“Truly, I say to you, among those born of women there has arisen no one \_\_\_\_\_ than John the Baptist. Yet the one who is \_\_\_\_\_ in the kingdom of heaven is \_\_\_\_\_ than he.”*

How can it be that the “least in the kingdom of heaven” is greater than John the Baptist? Look up **1 Peter 1:10-11** to help you with your answer.

8. Read **11:16-19** and list three words that could describe “this generation” that fit the estimation of Jesus.
9. Jesus pushes back against the wrongly placed expectations of both John the Baptist and “this generation.” Neither believed Jesus’ ministry looked as it should. What misplaced expectations can be laid on the Church today, both by those within it and those outside it?
10. **APPLY: Think of a time when God acted in your life in a way you didn’t expect or even in a way that caused you to take offense at Him. How has your understanding of God grown through that experience and others like it?**

**Now look at Matthew 11:20-30.**

11. Jesus lived in Capernaum, and Chorazin and Bethsaida were a walkable distance from His hometown. These towns were familiar with Him. Look at **11:20**. Why does Jesus pass judgment against them?
  
12. In **11:20-24**, Jesus compares the three modern-day cities to three historical cities. Look up the following verses and note what each of these historical cities were known for:

**Ezekiel 28:1-10**

**Genesis 19:1-9**

13. What do **11:20-24** tell us about how seriously Jesus takes the sin of indifference?
  
14. Now look at **11:25-30**. To whom does Jesus say the Father reveals the truth about Himself (**11:25**)?

Think back to the Sermon on the Mount (**Matt. 5-7**), where Jesus also employs the imagery of the father-child relationship. How are those who have truth revealed to them like “little children”?

15. According to **11:27**, how do people come to know the Father?

Think about the difference between the average Jewish person in the crowd and the Pharisees whose lives were devoted to study and keeping the Scriptures. Why would this explanation be good news for the average Jewish person?

16. In **11:28**, what is promised to those who accept Jesus' invitation, "Come to me"? How does the repetition in **11:29** deepen your understanding of what is promised?

17. How can we expect to be treated by Jesus when we accept His invitation (**11:28-29**)?

18. How is the invitation in **11:28-30** a fitting follow-up to **11:27**?

19. How do we reconcile Jesus' words in **11:28-30** with His earlier words to His disciples about the necessity of obedience and the certainty of persecution?

20. **APPLY: Jesus beckons those whose souls are weary and burdened to come to Him. What in your life is making you soul-weary? What burdens do you carry? What keeps you from bringing those things to the One who promises you rest?**

**Now look at Matthew 12:1-21.**

21. At first, it may seem like the text has taken a different direction. Compare **12:8** to **11:28-30**. How does chapter 12 flow logically from the end of chapter 11?
22. Read **12:1-8**. On what grounds are the Pharisees challenging Jesus?
23. Look up the story of David that Jesus references in **1 Samuel 21:1-6**.

In what ways are David and Jesus similar to one another?

How does the example of Ahimelech expose the foolishness of the Pharisees?

24. What does Jesus tell the Pharisees about Himself in **12:6**?

The temple represented the very heart of Jewish worship; it was the epicenter of God's relationship with His people. How do you think the Pharisees took Jesus' statement?

25. Read **12:9-14**. Do the Pharisees ask Jesus an honest question (**12:10**)? How do you know?

What principle of obedience does Jesus teach and model by His illustration of a rescued sheep and His healing of the man with the withered hand (**12:11-13**)?

How do the Pharisees respond (**12:14**)?

26. Look at **12:15-16**. How does Jesus react to the knowledge of the Pharisees' response?

Why do you think Jesus warns His followers not to tell others about Him in **12:16**?

27. **Matthew 12:18-21** recounts a prophecy of the suffering servant from **Isaiah 42:1-4, 9**. In the chart, note what you learn about the person of Jesus (His nature, character and position) and the work of Jesus (what He does/does not do).

<b>Person of Jesus</b>	<b>Work of Jesus</b>

28. **APPLY: Jesus makes it clear to the Pharisees that people are more valuable than regulations. In what area(s) of your life are you tempted to value rules over relationships? What people or circumstances do you most want to control?**

**How can you remind yourself to see people the way Jesus does, as the most valuable thing?**

**Now look at Matthew 12:22-50.**

29. What miracle does Jesus perform in **12:22**?

To whom do the Pharisees attribute His power to do this (**12:24**)?

30. How does Jesus refute the claim that His power is from Satan (**12:25-29**)? Summarize His response:

31. Jesus gives a sharp warning in **12:30-32**. He speaks of a sin that will not be forgiven: blaspheming (speaking against) the Holy Spirit. We will discuss this further in the teaching time, but for now give your best description of:

what you think this sin is (remember to pay attention to the context)

who might commit it

why it is unforgivable

32. According to **12:33-37**, what does the slanderous speech of the Pharisees reveal about them?

33. Look at **12:38-40** and answer the following questions:

What do the Pharisees request (**v. 38**)? \_\_\_\_\_

Who does Jesus say asks for a sign (**v. 39**)? \_\_\_\_\_

What sign does Jesus offer (**v. 39**)? \_\_\_\_\_

How many days and nights was Jonah in the fish's belly (**v. 40**)? \_\_\_\_\_

How many days and nights will the Son of Man be in the earth (**v. 40**)? \_\_\_\_\_

What future event is Jesus referencing?

34. Read through **12:39-45** and circle in blue every instance of the word “generation.”  
How many times does Jesus mention this generation?\_\_\_\_\_

How does Jesus describe the generation? What is their fate? How does their request for a sign signal their unbelief in Jesus?

How were the people of Nineveh (**Jonah 3:1-10**) and the Queen of the South, the Queen of Sheba (**1 Kings 10:1-13**), different from those requesting a sign?

35. In **12:46**, Jesus’ mother and brothers ask to speak with Him. What is Jesus’ response?

How does Jesus’ answer broaden the concept of true family?

36. **APPLY: In what ways are you tempted to require some sign of proof from God in order to follow and trust Him? In what ways has God already proven Himself worthy of your trust, both in Scripture and in your own experiences? What are some practical ways you can remind yourself that God is deserving of your faith?**

## Wrap-up

What aspect of God's character has this week's passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

# WEEK 9 // BELIEF AND UNBELIEF

*NOTES*





**Now shift your focus to Matthew 13:1-23.**

4. In **13:1-2**, what interesting speaking venue does Jesus improvise? How might it have been advantageous?
5. In **13:3**, Jesus begins employing a new teaching tool. Look up the word “parable” in a dictionary or thesaurus and write a definition for it:

parable:

6. Read the Parable of the Sower in **13:3-9** and answer these questions:

What are the four types of soil?\_\_\_\_\_

How many total outcomes are possible?\_\_\_\_\_

How many outcomes are negative?\_\_\_\_\_

How many outcomes are positive?\_\_\_\_\_

7. What does the seed that falls on the good soil do that none of the other seed does (**13:8**)?

What do you learn about the yield of the seed that falls on good soil?

8. What question do the disciples have for Jesus in **13:10**? What does their question imply about how Jesus’ story landed on the ears of the crowds?

9. In one sentence, summarize Jesus' response to their question (**13:11-17**).

10. Fill in the blank below from **13:11**:

*And he answered them, "To you it has been given to know the \_\_\_\_\_ of the \_\_\_\_\_ of \_\_\_\_\_, but to them it has not been given."*

In this verse, who is the "you" Jesus refers to? Who is "them"?

11. What possession is Jesus speaking of in **13:12**? Look back at **13:11** to help with your answer.

12. In **13:14-15**, Jesus quotes part of a prophecy from **Isaiah 6:1-12**. How does knowing that the crowd is unable to understand Jesus' parables influence your understanding of His use of this quote?

13. Jesus explains the Parable of the Sower to the disciples. Read through **13:18-23** and draw a line matching each element from the story to what it represents:

<b>Seed</b>	Persecution
<b>Soil</b>	Fruit of belief in the message
<b>Fate of the seed</b>	Message about the kingdom of heaven
<b>Birds</b>	Worries and deceits of life
<b>Rocky soil</b>	Evil one
<b>Thorns</b>	Hearer of the message
<b>Crop</b>	Response to the message

Which major "character" in the parable is not given an interpretation? Who do you think that character represents?

14. Based on the context, to whom does Jesus give the interpretation of the Parable of the Sower? Read **13:16-18** straight through and circle your answer:

the crowds    the disciples

Based on your answer above, who didn't understand the parable? Circle your answer(s):

the crowds    the disciples

Why do you think Jesus tells stories that are hard to understand? Why not just speak plainly?

15. Look again at **13:18-23** and fill in the chart with Jesus' explanation of what keeps each unfavorable soil from receiving the message of the Kingdom.

	<b>Barrier to Receiving the Message</b>
<b>Seed sown along the path</b>	
<b>Seed falling on rocky ground</b>	
<b>Seed falling among the thorns</b>	

16. **APPLY: How is the extraordinary fruitfulness of the seed that falls on the good soil an encouragement to all who have heard and believed the gospel?**

**How have you seen evidence of this fruitfulness in your own life? Give two specific examples. Pause to offer a prayer of gratitude for the patient work of the Sower in your own life.**

**Now look at Matthew 13:24-43.**

17. Jesus tells a second parable about seeds. We will study the parable and its explanation together before we look at the two other parables in this section.

Read the Parable of the Weeds in **13:24-29** and its explanation found in **13:36-43**. Fill out the chart below with the seven details Jesus identifies in verses **37-39**. The first one has been filled in for you.

<b>Parable (13:24-29)</b>	<b>Explanation of the Parable (13:36-43)</b>
<i>Sower of the good seed</i>	<i>The Son of Man/Jesus</i>

18. Though the first two of Jesus' parables are similar, what is different? Place the correct number in each blank below.

Parable of the Sower: \_\_\_\_\_ kind(s) of soil, \_\_\_\_\_ kind(s) of seed

Parable of the Weeds: \_\_\_\_\_ kind(s) of soil, \_\_\_\_\_ kind(s) of seed

19. Look back at **13:36**. What does Jesus do right before He explains the Parable of the Weeds?

Who receives the explanation of this parable? Circle your answer:

the crowds    the disciples

20. Jesus tells two other parables in this section, the Parable of the Mustard Seed and the Parable of the Yeast. Read these parables in **13:31-33**. What happens to both the seed and the leaven?

From what you know, how does this parallel the kingdom of heaven? How do these parables bring us hope?

21. In **13:34-35**, Matthew indicates how Jesus' use of parables fulfills the words of **Psalm 78:2**. In what sense does Jesus use the parables to "utter what has been hidden since the foundation of the world"?

22. Look back through **13:24-43**. Where do you see the theme of waiting in these four parables?

Why does Jesus emphasize this theme?

23. **APPLY: Jesus tells the disciples that the crowd is deaf and blind to the secrets of the Kingdom. Yet the disciples require help with interpreting His parables, as well. What could be making you spiritually blind or deaf to what God is saying to you in His Word?**

**Take a minute to pray that God would give you ears to hear and eyes to see; pray that like the disciples you would be blessed with understanding.**

**Now look at Matthew 13:44-50.**

24. In the two short parables found in **13:44-46**, what two things represent the kingdom of heaven?

What do you learn about the kingdom of heaven by comparing it to these two things?

25. Read the Parable of the Net in **13:47-50**. Which other parable in this chapter corresponds to this one?

What is similar about the contents of the net and the contents of the field?

How do the net and the field resemble those who profess faith in Christ (the Church)?

26. Why do you think Jesus tells different versions of the same story?

27. **APPLY: The man and the merchant understand the astounding value of the hidden treasure and the pearl, which is why they sell everything they have to possess them. What does it cost you to follow Christ? List two areas that are difficult to joyfully give up to follow Jesus. How can you begin to release your grip on those things this week?**

**Now look at Matthew 13:51-52.**

28. In **13:51**, Jesus asks a question of the disciples. What do you think of their response? Is it honest? Explain your answer.

29. Before considering the seventh and final of the kingdom parables, summarize the main themes of the first six. Look back through **chapter 13** and fill in the first column of the chart with the six images Jesus uses. Then put a check in the column that represents the main theme of each parable.

<b>Main Theme of the Parable</b>				
	<b>The Kingdom of heaven is like....</b>	<b>Growth of the Kingdom</b>	<b>Makeup of the Kingdom</b>	<b>Value of the Kingdom</b>
<b>13:3</b>				
<b>13:24</b>				
<b>13:31</b>				
<b>13:33</b>				
<b>13:44</b>				
<b>13:45</b>				

30. Now look at the final Kingdom parable in **13:47**. What is different about the subject and wording of this parable compared to the other six? Note your observations:

31. The scribes of Jesus' day were trained in the Law and the Prophets. In what sense do Jesus' disciples ("every scribe trained in the kingdom of heaven") possess treasures that are both old and new (**13:52**)?

32. Think back through all the disciples have learned about the kingdom of heaven from Jesus' parables. Why would these be important lessons for the disciples to know before starting their own ministries?

33. **APPLY: Jesus' question to His disciples then is a good question for His disciples now. Have you understood all these things? What lessons from the parables of Jesus do you need to understand and believe as a minister of the gospel?**

### **Wrap-up**

What aspect of God's character has this week's passage of Matthew shown you more clearly?

Fill in the following statement:

*Knowing that God is \_\_\_\_\_ shows me that I am \_\_\_\_\_.*

What one step can you take this week to better live in light of this truth?

WEEK 10 // PARABLES OF THE KINGDOM  
*NOTES*



## WEEK 11 // WRAP-UP

For 10 weeks, you have followed the life of Jesus in the Gospel of Matthew. Take some time to reflect on what you will take away from this study. Set aside time this week to read **Matthew 1:1-13:52** from start to finish. As you read, pay special attention to what stands out most in your mind and then answer these questions:

1. What attribute of God stands out the most from your study of Matthew 1-13?

How does knowing this truth about Him change the way you see yourself?

How should knowing this truth change the way you live?

2. How has the Holy Spirit used Matthew 1-13 to convict you of sin? What thoughts, words or actions has He shown you that need to be redeemed? What do you need to stop doing?
3. How has the Holy Spirit used Matthew 1-13 to train you in righteousness? What disciplines has He given you a desire to pursue? What do you need to start doing?



# WEEK 11 // WRAP-UP

*NOTES*



# Appendix A: Matthew 1-13

## **The Gospel of MATTHEW (ESV)**

### *The Genealogy of Jesus Christ*

**1** The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, <sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, <sup>4</sup> and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, <sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, <sup>6</sup> and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, <sup>8</sup> and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

<sup>17</sup> So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

### *The Birth of Jesus Christ*

<sup>18</sup> Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. <sup>19</sup> And her husband Joseph, being a just man and unwilling to put her to shame,

resolved to divorce her quietly. <sup>20</sup> But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. <sup>21</sup> She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.” <sup>22</sup> All this took place to fulfill what the Lord had spoken by the prophet:

<sup>23</sup> “Behold, the virgin shall conceive and bear a son,  
and they shall call his name Immanuel”  
(which means, God with us).

<sup>24</sup> When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, <sup>25</sup> but knew her not until she had given birth to a son. And he called his name Jesus.

*The Visit of the Wise Men*

**2** Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, <sup>2</sup> saying, “Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.” <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him; <sup>4</sup> and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. <sup>5</sup> They told him, “In Bethlehem of Judea, for so it is written by the prophet:

<sup>6</sup> “And you, O Bethlehem, in the land of Judah,  
are by no means least among the rulers of Judah;  
for from you shall come a ruler  
who will shepherd my people Israel.”

<sup>7</sup> Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. <sup>8</sup> And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.” <sup>9</sup> After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. <sup>10</sup> When they saw the star, they rejoiced exceedingly with great joy. <sup>11</sup> And going into the house, they

saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. <sup>12</sup> And being warned in a dream not to return to Herod, they departed to their own country by another way.

#### *The Flight to Egypt*

<sup>13</sup> Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” <sup>14</sup> And he rose and took the child and his mother by night and departed to Egypt <sup>15</sup> and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”

#### *Herod Kills the Children*

<sup>16</sup> Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. <sup>17</sup> Then was fulfilled what was spoken by the prophet Jeremiah:

<sup>18</sup> “A voice was heard in Ramah,  
weeping and loud lamentation,  
Rachel weeping for her children;  
she refused to be comforted, because they are no more.”

#### *The Return to Nazareth*

<sup>19</sup> But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.” <sup>21</sup> And he rose and took the child and his mother and went to the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. <sup>23</sup> And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

*John the Baptist Prepares the Way*

**3** In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup> “Repent, for the kingdom of heaven is at hand.” <sup>3</sup> For this is he who was spoken of by the prophet Isaiah when he said,

“The voice of one crying in the wilderness:

‘Prepare the way of the Lord;  
make his paths straight.’”

<sup>4</sup> Now John wore a garment of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. <sup>5</sup> Then Jerusalem and all Judea and all the region about the Jordan were going out to him, <sup>6</sup> and they were baptized by him in the river Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup> Bear fruit in keeping with repentance. <sup>9</sup> And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. <sup>10</sup> Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.

<sup>11</sup> “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. <sup>12</sup> His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

*The Baptism of Jesus*

<sup>13</sup> Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup> John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” <sup>15</sup> But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented. <sup>16</sup> And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; <sup>17</sup> and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

*The Temptation of Jesus*

**4** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> And after fasting forty days and forty nights, he was hungry. <sup>3</sup> And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” <sup>4</sup> But he answered,

“It is written,  
“Man shall not live by bread alone,  
but by every word that comes from the mouth of God.”

<sup>5</sup> Then the devil took him to the holy city and set him on the pinnacle of the temple <sup>6</sup> and said to him, “If you are the Son of God, throw yourself down, for it is written,

“‘He will command his angels concerning you,  
and  
“On their hands they will bear you up,  
lest you strike your foot against a stone.’”

<sup>7</sup> Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.’”

<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. <sup>9</sup> And he said to him, “All these I will give you, if you will fall down and worship me.” <sup>10</sup> Then Jesus said to him, “Be gone, Satan! For it is written,

“‘You shall worship the Lord your God  
and him only shall you serve.’”

<sup>11</sup> Then the devil left him, and behold, angels came and were ministering to him.

*Jesus Begins His Ministry*

<sup>12</sup> Now when he heard that John had been arrested, he withdrew into Galilee. <sup>13</sup> And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled:

<sup>15</sup> “The land of Zebulun and the land of Naphtali,

the way of the sea, beyond the Jordan, Galilee of the Gentiles—  
<sup>16</sup> the people dwelling in darkness have seen a great light,  
and for those dwelling in the region and shadow of death,  
on them a light has dawned.”

<sup>17</sup> From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

#### *Jesus Calls the First Disciples*

<sup>18</sup> While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> And he said to them, “Follow me, and I will make you fishers of men.” <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him.

#### *Jesus Ministers to Great Crowds*

<sup>23</sup> And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. <sup>24</sup> So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. <sup>25</sup> And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

#### *The Sermon on the Mount*

**5** Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

#### *The Beatitudes*

<sup>2</sup> And he opened his mouth and taught them, saying:

<sup>3</sup> “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> “Blessed are those who mourn, for they shall be comforted.

<sup>5</sup> “Blessed are the meek, for they shall inherit the earth.

<sup>6</sup> “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

<sup>7</sup> “Blessed are the merciful, for they shall receive mercy.

<sup>8</sup> “Blessed are the pure in heart, for they shall see God.

<sup>9</sup> “Blessed are the peacemakers, for they shall be called sons of God.

<sup>10</sup> “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

<sup>11</sup> “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

#### *Salt and Light*

<sup>13</sup> “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.

<sup>14</sup> “You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

#### *Christ Came to Fulfill the Law*

<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. <sup>19</sup> Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

#### *Anger*

<sup>21</sup> “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ <sup>22</sup> But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. <sup>23</sup> So if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup> leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

<sup>25</sup> Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. <sup>26</sup> Truly, I say to you, you will never get out until you have paid the last penny.

#### *Lust*

<sup>27</sup> “You have heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup> But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

#### *Divorce*

<sup>31</sup> “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ <sup>32</sup> But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

#### *Oaths*

<sup>33</sup> “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ <sup>34</sup> But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, <sup>35</sup> or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. <sup>36</sup> And do not take an oath by your head, for you cannot make one hair white or black. <sup>37</sup> Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

#### *Retaliation*

<sup>38</sup> “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup> But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. <sup>40</sup> And if anyone would sue you and take your tunic, let him have your cloak as well. <sup>41</sup> And if anyone forces you to go one mile, go with him two miles. <sup>42</sup> Give to the one who begs from you, and do not refuse the one who would borrow from you.

#### *Love Your Enemies*

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup>

But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup> You therefore must be perfect, as your heavenly Father is perfect.

*Giving to the Needy*

**6** “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

<sup>2</sup> “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. <sup>3</sup> But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may be in secret. And your Father who sees in secret will reward you.

*The Lord’s Prayer*

<sup>5</sup> “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. <sup>6</sup> But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

<sup>7</sup> “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. <sup>8</sup> Do not be like them, for your Father knows what you need before you ask him. <sup>9</sup> Pray then like this:

“Our Father in heaven,  
hallowed be your name.  
<sup>10</sup> Your kingdom come,  
your will be done,  
on earth as it is in heaven.  
<sup>11</sup> Give us this day our daily bread,  
<sup>12</sup> and forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from evil.

<sup>14</sup> For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup> but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

*Fasting*

<sup>16</sup> “And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. <sup>17</sup> But when you fast, anoint your head and wash your face, <sup>18</sup> that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

*Lay Up Treasures in Heaven*

<sup>19</sup> “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>22</sup> “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup> but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

<sup>24</sup> “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

*Do Not Be Anxious*

<sup>25</sup> “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add a single hour to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he

not much more clothe you, O you of little faith? <sup>31</sup> Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you.

<sup>34</sup> "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

#### *Judging Others*

**7** "Judge not, that you be not judged. <sup>2</sup> For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. <sup>3</sup> Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup> Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

<sup>6</sup> "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.

#### *Ask, and It Will Be Given*

<sup>7</sup> "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. <sup>9</sup> Or which one of you, if his son asks him for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a serpent? <sup>11</sup> If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

#### *The Golden Rule*

<sup>12</sup> "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

<sup>13</sup> "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. <sup>14</sup> For the gate is narrow and the way is hard that leads to life, and those who find it are few.

### *A Tree and Its Fruit*

<sup>15</sup> “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. <sup>16</sup> You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles? <sup>17</sup> So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. <sup>18</sup> A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Thus you will recognize them by their fruits.

### *I Never Knew You*

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. <sup>22</sup> On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ <sup>23</sup> And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

### *Build Your House on the Rock*

<sup>24</sup> “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. <sup>25</sup> And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. <sup>26</sup> And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. <sup>27</sup> And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

### *The Authority of Jesus*

<sup>28</sup> And when Jesus finished these sayings, the crowds were astonished at his teaching, <sup>29</sup> for he was teaching them as one who had authority, and not as their scribes.

### *Jesus Cleanses a Leper*

**8** When he came down from the mountain, great crowds followed him. <sup>2</sup> And behold, a leper came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” <sup>3</sup> And Jesus stretched out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed. <sup>4</sup> And Jesus said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer the gift that Moses commanded, for a proof to them.”

### *The Faith of a Centurion*

<sup>5</sup> When he had entered Capernaum, a centurion came forward to him, appealing to him, <sup>6</sup> “Lord, my servant is lying paralyzed at home, suffering terribly.” <sup>7</sup> And he said to him, “I will come and heal him.” <sup>8</sup> But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. <sup>9</sup> For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.” <sup>10</sup> When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel have I found such faith. <sup>11</sup> I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, <sup>12</sup> while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.” <sup>13</sup> And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment.

### *Jesus Heals Many*

<sup>14</sup> And when Jesus entered Peter’s house, he saw his mother-in-law lying sick with a fever. <sup>15</sup> He touched her hand, and the fever left her, and she rose and began to serve him. <sup>16</sup> That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. <sup>17</sup> This was to fulfill what was spoken by the prophet Isaiah:

“He took our illnesses and bore our diseases.”

### *The Cost of Following Jesus*

<sup>18</sup> Now when Jesus saw a crowd around him, he gave orders to go over to the other side. <sup>19</sup> And a scribe came up and said to him, “Teacher, I will follow you wherever you go.” <sup>20</sup> And Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” <sup>21</sup> Another of the disciples said to him, “Lord, let me first go and bury my father.” <sup>22</sup> And Jesus said to him, “Follow me, and leave the dead to bury their own dead.”

### *Jesus Calms a Storm*

<sup>23</sup> And when he got into the boat, his disciples followed him. <sup>24</sup> And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep.

<sup>25</sup> And they went and woke him, saying, “Save us, Lord; we are perishing.” <sup>26</sup> And he said to them, “Why are you afraid, O you of little faith?” Then he rose and rebuked the winds and the sea, and there was a great calm. <sup>27</sup> And the men marveled, saying, “What sort of man is this, that even winds and sea obey him?”

*Jesus Heals Two Men with Demons*

<sup>28</sup> And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce that no one could pass that way. <sup>29</sup> And behold, they cried out, “What have you to do with us, O Son of God? Have you come here to torment us before the time?” <sup>30</sup> Now a herd of many pigs was feeding at some distance from them. <sup>31</sup> And the demons begged him, saying, “If you cast us out, send us away into the herd of pigs.” <sup>32</sup> And he said to them, “Go.” So they came out and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and drowned in the waters. <sup>33</sup> The herdsmen fled, and going into the city they told everything, especially what had happened to the demon-possessed men. <sup>34</sup> And behold, all the city came out to meet Jesus, and when they saw him, they begged him to leave their region.

*Jesus Heals a Paralytic*

**9** And getting into a boat he crossed over and came to his own city. <sup>2</sup> And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, “Take heart, my son; your sins are forgiven.” <sup>3</sup> And behold, some of the scribes said to themselves, “This man is blaspheming.” <sup>4</sup> But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? <sup>5</sup> For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? <sup>6</sup> But that you may know that the Son of Man has authority on earth to forgive sins”—he then said to the paralytic—“Rise, pick up your bed and go home.” <sup>7</sup> And he rose and went home. <sup>8</sup> When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

*Jesus Calls Matthew*

<sup>9</sup> As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

<sup>10</sup> And as Jesus reclined at table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. <sup>11</sup> And when the Pharisees saw this, they said

to his disciples, “Why does your teacher eat with tax collectors and sinners?”<sup>12</sup> But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick.<sup>13</sup> Go and learn what this means: ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”

#### *A Question About Fasting*

<sup>14</sup> Then the disciples of John came to him, saying, “Why do we and the Pharisees fast, but your disciples do not fast?”<sup>15</sup> And Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast.<sup>16</sup> No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made.<sup>17</sup> Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.”

#### *A Girl Restored to Life and a Woman Healed*

<sup>18</sup> While he was saying these things to them, behold, a ruler came in and knelt before him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.”<sup>19</sup> And Jesus rose and followed him, with his disciples.<sup>20</sup> And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment,<sup>21</sup> for she said to herself, “If I only touch his garment, I will be made well.”<sup>22</sup> Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well.<sup>23</sup> And when Jesus came to the ruler’s house and saw the flute players and the crowd making a commotion,<sup>24</sup> he said, “Go away, for the girl is not dead but sleeping.” And they laughed at him.<sup>25</sup> But when the crowd had been put outside, he went in and took her by the hand, and the girl arose.<sup>26</sup> And the report of this went through all that district.

#### *Jesus Heals Two Blind Men*

<sup>27</sup> And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David.”<sup>28</sup> When he entered the house, the blind men came to him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.”<sup>29</sup> Then he touched their eyes, saying, “According to your faith be it done to you.”<sup>30</sup> And their eyes were opened. And Jesus sternly warned them, “See that no one knows about it.”<sup>31</sup> But

they went away and spread his fame through all that district.

*Jesus Heals a Man Unable to Speak*

<sup>32</sup> As they were going away, behold, a demon-oppressed man who was mute was brought to him. <sup>33</sup> And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.” <sup>34</sup> But the Pharisees said, “He casts out demons by the prince of demons.”

*The Harvest Is Plentiful, the Laborers Few*

<sup>35</sup> And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. <sup>36</sup> When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, “The harvest is plentiful, but the laborers are few; <sup>38</sup> therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.”

*The Twelve Apostles*

**10** And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. <sup>2</sup> The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot, and Judas Iscariot, who betrayed him.

*Jesus Sends Out the Twelve Apostles*

<sup>5</sup> These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’ <sup>8</sup> Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. <sup>9</sup> Acquire no gold or silver or copper for your belts, <sup>10</sup> no bag for your journey, nor two tunics or sandals or a staff, for the laborer deserves his food. <sup>11</sup> And whatever town or village you enter, find out who is worthy in it and stay there until you depart. <sup>12</sup> As you enter the house, greet it. <sup>13</sup> And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to

you. <sup>14</sup> And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. <sup>15</sup> Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

*Persecution Will Come*

<sup>16</sup> “Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. <sup>17</sup> Beware of men, for they will deliver you over to courts and flog you in their synagogues, <sup>18</sup> and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. <sup>19</sup> When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. <sup>20</sup> For it is not you who speak, but the Spirit of your Father speaking through you. <sup>21</sup> Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, <sup>22</sup> and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. <sup>23</sup> When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

<sup>24</sup> “A disciple is not above his teacher, nor a servant above his master. <sup>25</sup> It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household.

*Have No Fear*

<sup>26</sup> “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. <sup>27</sup> What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. <sup>28</sup> And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Fear not, therefore; you are of more value than many sparrows. <sup>32</sup> So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, <sup>33</sup> but whoever denies me before men, I also will deny before my Father who is in heaven.

*Not Peace, but a Sword*

<sup>34</sup> “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. <sup>35</sup> For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. <sup>36</sup> And a person’s enemies will be those of his own household. <sup>37</sup> Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. <sup>38</sup> And whoever does not take his cross and follow me is not worthy of me. <sup>39</sup> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

*Rewards*

<sup>40</sup> “Whoever receives you receives me, and whoever receives me receives him who sent me. <sup>41</sup> The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward. <sup>42</sup> And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

*Messengers from John the Baptist*

**11** When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.

<sup>2</sup> Now when John heard in prison about the deeds of the Christ, he sent word by his disciples <sup>3</sup> and said to him, “Are you the one who is to come, or shall we look for another?” <sup>4</sup> And Jesus answered them, “Go and tell John what you hear and see: <sup>5</sup> the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. <sup>6</sup> And blessed is the one who is not offended by me.”

<sup>7</sup> As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8</sup> What then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings’ houses. <sup>9</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>10</sup> This is he of whom it is written,

“Behold, I send my messenger before your face,  
who will prepare your way before you.’

<sup>11</sup> Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. <sup>12</sup> From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. <sup>13</sup> For all the Prophets and the Law prophesied until John, <sup>14</sup> and if you are willing to accept it, he is Elijah who is to come. <sup>15</sup> He who has ears to hear, let him hear.

<sup>16</sup> “But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

<sup>17</sup>“We played the flute for you, and you did not dance;  
we sang a dirge, and you did not mourn.”

<sup>18</sup> For John came neither eating nor drinking, and they say, ‘He has a demon.’ <sup>19</sup> The Son of Man came eating and drinking, and they say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.”

#### *Woe to Unrepentant Cities*

<sup>20</sup> Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. <sup>21</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you. <sup>23</sup> And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. <sup>24</sup> But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you.”

#### *Come to Me, and I Will Give You Rest*

<sup>25</sup> At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; <sup>26</sup> yes, Father, for such was your gracious will. <sup>27</sup> All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. <sup>28</sup> Come to me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn from me, for I

am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.”

*Jesus Is Lord of the Sabbath*

**12** At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat. <sup>2</sup> But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” <sup>3</sup> He said to them, “Have you not read what David did when he was hungry, and those who were with him: <sup>4</sup> how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? <sup>5</sup> Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? <sup>6</sup> I tell you, something greater than the temple is here. <sup>7</sup> And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is lord of the Sabbath.”

*A Man with a Withered Hand*

<sup>9</sup> He went on from there and entered their synagogue. <sup>10</sup> And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him. <sup>11</sup> He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? <sup>12</sup> Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath.” <sup>13</sup> Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. <sup>14</sup> But the Pharisees went out and conspired against him, how to destroy him.

*God’s Chosen Servant*

<sup>15</sup> Jesus, aware of this, withdrew from there. And many followed him, and he healed them all <sup>16</sup> and ordered them not to make him known. <sup>17</sup> This was to fulfill what was spoken by the prophet Isaiah:

<sup>18</sup> “Behold, my servant whom I have chosen,  
my beloved with whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.

<sup>19</sup> He will not quarrel or cry aloud,  
nor will anyone hear his voice in the streets;  
<sup>20</sup> a bruised reed he will not break,  
and a smoldering wick he will not quench,  
until he brings justice to victory;  
<sup>21</sup> and in his name the Gentiles will hope.”

*Blasphemy Against the Holy Spirit*

<sup>22</sup> Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. <sup>23</sup> And all the people were amazed, and said, “Can this be the Son of David?” <sup>24</sup> But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.” <sup>25</sup> Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. <sup>26</sup> And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. <sup>28</sup> But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. <sup>29</sup> Or how can someone enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. <sup>30</sup> Whoever is not with me is against me, and whoever does not gather with me scatters. <sup>31</sup> Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

*A Tree Is Known by Its Fruit*

<sup>33</sup> “Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. <sup>34</sup> You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. <sup>35</sup> The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. <sup>36</sup> I tell you, on the day of judgment people will give account for every careless word they speak, <sup>37</sup> for by your words you will be justified, and by your words you will be condemned.”

### *The Sign of Jonah*

<sup>38</sup> Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” <sup>39</sup> But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. <sup>42</sup> The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

### *Return of an Unclean Spirit*

<sup>43</sup> “When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. <sup>44</sup> Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. <sup>45</sup> Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.”

### *Jesus’ Mother and Brothers*

<sup>46</sup> While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. <sup>48</sup> But he replied to the man who told him, “Who is my mother, and who are my brothers?” <sup>49</sup> And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! <sup>50</sup> For whoever does the will of my Father in heaven is my brother and sister and mother.”

### *The Parable of the Sower*

**13** That same day Jesus went out of the house and sat beside the sea. <sup>2</sup> And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. <sup>3</sup> And he told them many things in parables, saying: “A sower went out to sow. <sup>4</sup> And as he sowed, some seeds fell along the path, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, <sup>6</sup> but when the sun rose they were scorched. And since they had no root, they withered away. <sup>7</sup> Other seeds fell among thorns, and the

thorns grew up and choked them. <sup>8</sup> Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. <sup>9</sup> He who has ears, let him hear.”

*The Purpose of the Parables*

<sup>10</sup> Then the disciples came and said to him, “Why do you speak to them in parables?” <sup>11</sup> And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. <sup>12</sup> For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. <sup>13</sup> This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. <sup>14</sup> Indeed, in their case the prophecy of Isaiah is fulfilled that says:

““You will indeed hear but never understand,  
and you will indeed see but never perceive.”

<sup>15</sup> For this people’s heart has grown dull,  
and with their ears they can barely hear,  
and their eyes they have closed,  
lest they should see with their eyes  
and hear with their ears  
and understand with their heart  
and turn, and I would heal them.’

<sup>16</sup> But blessed are your eyes, for they see, and your ears, for they hear. <sup>17</sup> For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

*The Parable of the Sower Explained*

<sup>18</sup> “Hear then the parable of the sower: <sup>19</sup> When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. <sup>20</sup> As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, <sup>21</sup> yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the

word, immediately he falls away. <sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. <sup>23</sup> As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

#### *The Parable of the Weeds*

<sup>24</sup> He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, <sup>25</sup> but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. <sup>26</sup> So when the plants came up and bore grain, then the weeds appeared also. <sup>27</sup> And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ <sup>28</sup> He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ <sup>29</sup> But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. <sup>30</sup> Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.””

#### *The Mustard Seed and the Leaven*

<sup>31</sup> He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. <sup>32</sup> It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

<sup>33</sup> He told them another parable. The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

#### *Prophecy and Parables*

<sup>34</sup> All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. <sup>35</sup> This was to fulfill what was spoken by the prophet:

“I will open my mouth in parables;  
I will utter what has been hidden since the foundation of the world.”

*The Parable of the Weeds Explained*

<sup>36</sup> Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” <sup>37</sup> He answered, “The one who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, <sup>39</sup> and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. <sup>40</sup> Just as the weeds are gathered and burned with fire, so will it be at the end of the age. <sup>41</sup> The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, <sup>42</sup> and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

*The Parable of the Hidden Treasure*

<sup>44</sup> “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

*The Parable of the Pearl of Great Value*

<sup>45</sup> “Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> who, on finding one pearl of great value, went and sold all that he had and bought it.

*The Parable of the Net*

<sup>47</sup> “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. <sup>48</sup> When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. <sup>49</sup> So it will be at the end of the age. The angels will come out and separate the evil from the righteous <sup>50</sup> and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

*New and Old Treasures*

<sup>51</sup> “Have you understood all these things?” They said to him, “Yes.” <sup>52</sup> And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

APPENDIX B: MAP OF JESUS' MINISTRY



## APPENDIX C: THE ATTRIBUTES OF GOD

**Attentive:** God hears and responds to the needs of His children.

**Compassionate:** God cares for His children and acts on their behalf.

**Creator:** God made everything. He is uncreated.\*

**Deliverer:** God rescues and saves His children.

**Eternal:** God is not limited by and exists outside of time.

**Faithful:** God always keeps His promises.

**Generous:** God gives what is best and beyond what is deserved.

**Glorious:** God displays His greatness and worth.\*

**Good:** God is what is best and gives what is best. He is incapable of doing harm.

**Holy:** God is perfect, pure and without sin.\*

**Incomprehensible:** God is beyond our understanding. We can comprehend Him in part but not in whole.

**Infinite:** God has no limits in His person or on His power.

**Immutable/Unchanging:** God never changes. He is the same yesterday, today and tomorrow.

**Jealous:** God will not share His glory with another. All glory rightfully belongs to Him.

**Just:** God is fair in all His actions and judgments. He cannot over-punish or under-punish.

**Loving:** God feels and displays infinite unconditional affection toward His children. His love for them does not depend on their worth, response or merit.

**Merciful:** God does not give His children the punishment they deserve.

**Omnipotent/Almighty:** God holds all power. Nothing is too hard for God. What He wills He can accomplish.

**Omnipresent:** God is fully present everywhere.

**Omniscient:** God knows everything, past, present and future, all potential and real outcomes, all things micro and macro.

**Patient/Long-suffering:** God is untiring and bears with His children.

**Provider:** God meets the needs of His children.

**Refuge:** God is a place of safety and protection for His children.\*

**Righteous:** God is always good and right.

**Self-existent:** God depends on nothing and no one to give Him life or existence.

**Self-sufficient:** God is not vulnerable. He has no needs.

**Sovereign:** God does everything according to His plan and pleasure. He controls all things.

**Transcendent:** God is not like humans. He is infinitely higher in being and action.

**Truthful:** Whatever God speaks or does is truth and reality.

**Wrathful:** God hates all unrighteousness.

**Wise:** God knows what is best and acts accordingly. He cannot choose wrongly.

**Worthy:** God deserves all glory and honor and praise.

\*Definitions taken from or informed by *The ABCs of God* by Children Desiring God







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