

THE GOSPEL OF MATTHEW

THE LEGACY BIBLE OUTLINE SERIES

THE LEGACY BIBLE OUTLINE SERIES

The Legacy Bible Outline Series is a study of the Bible using the text of the Bible itself. The series outlines books of the Bible in simple format, providing commentary only as needed to enhance understanding. Text-based questions are also included for every chapter.

We suggest you create a notebook for each book of the Bible. Insert the outlines in your notebooks and add your own study notes. Each time you study a book, you can easily append the outlines to continuously expand the materials.

The Legacy Bible Outline Series is designed so you can easily personalize it. The files for the series are in MS Word format to enable you to revise, input your own notes, change page numbers, and alter the layout as needed. You can also create your own outlines for other books of the Bible using this format

The text of the King James Version is included in *The Legacy Bible Outline Series* to enable you to underline and make notes in the actual text as part of your study. Unlike a Bible which will eventually wear out, you can photocopy worn pages if they need to be replaced--which means you won't lose your notes and underlining. Be sure to read the text in other versions of the Bible also, as different translations will greatly enhance your study.

You can print copies of the outlines for your students or--a more cost-effective method--copy the files to a CD ROM or a flash drive and let each student print out their own outlines. If you want students to have only the study questions and not the outlines, then copy the questions to a separate file and print them out for distribution.

For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)

...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)

TABLE OF CONTENTS

Page Number

Introduction To The Book Of Matthew

4

Outline Of The Book Of Matthew

Matthew 1	6
Matthew 2	11
Matthew 3	15
Matthew 4	19
Matthew 5	24
Matthew 6	37
Matthew 7	43
Matthew 8	49
Matthew 9	55
Matthew 10	62
Matthew 11	69
Matthew 12	74
Matthew 13	82
Matthew 14	92
Matthew 15	98
Matthew 16	104
Matthew 17	109
Matthew 18	114
Matthew 19	120
Matthew 20	126
Matthew 21	131
Matthew 22	139
Matthew 23	145
Matthew 24	151
Matthew 25	158
Matthew 26	165
Matthew 27	176
Matthew 28	187

Supplemental Study One:	Miscellaneous Studies	191
Supplemental Study Two:	Walking In The Supernatural	194
Supplemental Study Three:	Consider The Colt	197

INTRODUCTION TO THE GOSPEL OF MATTHEW

AUTHOR: Matthew, the son of Alphaeus (Mark 2:14). The only information shared on him in the Bible is that he was a publican tax collector (Matthew 5:3). He became a disciple of Jesus (Matthew 9:9; Luke 5:27-28). He held a feast to introduce Jesus to his friends (Luke 5:29). He was later appointed an apostle (Matthew 10:3); was in the upper room at Pentecost (Acts 1:13); and wrote this Gospel which bears His name.

TO WHOM: To all believers, although the first intended audience was the Jews to whom Matthew presented Jesus as the Messiah, the Son of David.

PURPOSE: To present the ministry of Jesus, emphasizing His role as King of the Jews. The book opens with the question, "Where is He born King of the Jews?" It closes with the challenge: "Go and tell all nations."

KEY VERSES: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Matthew 28:19-20)

LIFE AND MINISTRY PRINCIPLE: Believers are to go to all nations with the Gospel.

MAIN CHARACTERS: Jesus, John the Baptist, the disciples.

A BRIEF OUTLINE:

- I. The Genealogy Of The King: 1:1-17
- II. The Birth Of The King: 1:18-2:23
- III. Preparation For Ministry: 3:1-4:11
- IV. Ministry In Galilee: 4:12-13:58
- V. Ministry In Regions Near Galilee: 14:1-18:35
- VI. Ministry In Perea: 19:1-20:34
- VII. The King's Last Week: 21:1-27:31
- VIII. The King's Death And Resurrection: 27:27-28:20

QUESTIONS ON THE INTRODUCTION:

- 1. Who wrote the book?
- 2. To whom is the book written?
- 3. What is the purpose of the book?
- 4. What is the key verse?
- 5. What is the life and ministry principle of this book?
- 6. Who are the main characters?
- 7. Give a brief outline of the book.

THE SYNCHRONIZED GOSPELS

In this outline, you will note the repeated use of the code TSG in a special font followed by a number. Here is an example:

II. The ministry of John the Baptist. TSG 18

The code TSG refers to *The Synchronized Gospels*, a study guide that is part of the *Legacy Bible Outlines* for the books of Matthew, Mark, Luke, and John. The TSG study guide lists events in the life and ministry of Jesus. The events are in chronological order and each event has a number that is synchronized to similar references in the other Gospels.

The number after the TSG code directs you to a numbered line in the study guide. There, you will find additional accounts of the event about which you are studying. For example, when you look up TSG 18 on the ministry of John the Baptist, you will find additional references to his ministry as recorded in the other books:

	Matthew	Mark	Luke	John
18 The ministry of John the Baptist	3:1-12	1:1-8	3:1-20	1:6-8

Every number does not appear in every outline, because some events are not mentioned in every book. Here is an example:

	Matthew	Mark	Luke	John
12 Wise men visit Jesus	2:1-12			

In this example, TSG 12 appears only in the outline for the book of Matthew, as the other gospels do not record the visit of the wise men.

The purpose of *The Synchronized Gospels* study guide is to enable you to review all that is written on each event about which you are studying.

OUTLINE OF THE GOSPEL OF MATTHEW

Matthew 1

- 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.**
- 2 Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren;**
- 3 And Judas begot Phares and Zara of Thamar; and Phares begot Esrom; and Esrom begot Aram;**
- 4 And Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon;**
- 5 And Salmon begot Booz of Rachab; and Booz begot Obed of Ruth; and Obed begot Jesse;**
- 6 And Jesse begot David the king; and David the king begot Solomon of her that had been the wife of Urias;**
- 7 And Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa;**
- 8 And Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias;**
- 9 And Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezekias;**
- 10 And Ezekias begot Manasses; and Manasses begot Amon; and Amon begot Josias;**
- 11 And Josias begot Jechonias and his brethren, about the time they were carried away to Babylon:**
- 12 And after they were brought to Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel;**
- 13 And Zorobabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor;**
- 14 And Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud;**
- 15 And Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob;**
- 16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.**
- 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.**
- 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.**
- 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.**
- 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.**
- 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.**
- 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,**
- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**
- 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:**

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Outline 1:

The Genealogy Of The King

1:1-17

- I. Introduction. (1)
The book of the generation of Jesus Christ, the son of David (*His royal heritage*), the son of Abraham (*His spiritual heritage*).TSG 2
- II. The genealogy of Jesus Christ. (2-16)
 - A. The first 14 generations.
 - 1. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren.
 - 2. And Judas begot Phares and Zara of Thamar (*Genesis 38*); and Phares begot Esrom; and Esrom begot Aram.
 - 3. And Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon.
 - 4. And Salmon begot Booz of Rachab (*Rahab: Joshua 2:1-21 and 6:17-25; Hebrews 11:31*); and Booz begot Obed of Ruth (*book of Ruth*); and Obed begot Jesse.
 - 5. And Jesse begot David the king; and David the king begot Solomon of her that had been the wife of Urias (*2 Samuel 11*).
 - B. The second 14 generations.
 - 1. And Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa.
 - 2. And Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias.
 - 3. And Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezekias.
 - 4. And Ezekias begot Manasses; and Manasses begot Amon; and Amon begot Josias.
 - 5. And Josias begot Jechonias and his brothers, about the time they were carried away to Babylon.
 - C. The third 14 generations.
 - 1. And after they were brought to Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel.
 - 2. And Zorobabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor.
 - 3. And Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud.
 - 4. And Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob.

5. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ. *(Notice that Joseph did not "beget" Jesus because He was conceived by the Holy Spirit.)*

(Luke traces Christ's genealogy back to Adam, emphasizing his human ancestry. Matthew provided the legal line of Christ's genealogy. You may think a list of ancestors is a boring way to start the New Testament, but the New Testament revelation rests upon the accuracy of the Lord's lineage. Genealogy established whether or not a person could claim a particular title. For an example, see Ezra 2:62. This record in Matthew 1 established the legal genealogy of Jesus which proved His claims to be the Messiah as prophesied in Old Testament revelations.

The genealogy also reveals that righteousness is not inherited, as good kings were not able to pass on their traits to their successors. It illustrates that God has a specific plan in every generation. We also learn that the genealogical line of Jesus was not perfect. All human families are dysfunctional to some level because all have sinned and fallen short of God's glory. It was unusual to include the names of women in a genealogical record at that time, but four women were included in this list: Tamar, Rahab, Ruth, and Bathsheba.)

- III. The plan of the genealogy: Three eras of 14 generations. (17)
 - A. The generations from Abraham to David are fourteen generations.
 - B. From David until the carrying away into Babylon are fourteen generations.
 - C. From the carrying away into Babylon unto the birth of Christ are fourteen generations.

The Birth Of The King **1:18-2:23**

- IV. The conception of Jesus Christ. (18-23)

Now the birth of Jesus Christ was on this wise *(this is how it happened):*
(The name "Jesus" means Savior. The name "Christ" means anointed one.)

 - A. When his mother Mary was espoused (*engaged*) to Joseph, before they came together, she was found with child (*pregnant*) of the Holy Ghost.
 - B. Then Joseph her husband, being a just man, and not willing to make her a public example, was of a mind to put her away privately. *(Vows were made at the time of engagement, so divorce was required if a couple was to be separated. Joseph could have divorced Mary publicly, as engagement was a formal contract. He had the legal right to do so, but being a just man does not necessarily mean enforcing the letter of the law. Mercy and compassion are more important.)*
 - C. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: TSG 7
 1. Joseph, son of David, do not fear to take unto you Mary as your wife: For that which is conceived in her is of the Holy Ghost.
 2. And she shall bring forth a son, and you shalt call His name JESUS: For

He shall save His people from their sins.

(Joseph did what we should do in times of turmoil: Get alone to think in God's presence and wait to hear from Him. He will show you how to act rather than react to difficult situations.)

- D. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, 'God with us'" *(Isaiah 7:14)*.
- V. The birth of Jesus Christ. (24-25)
 - A. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took Mary unto him as his wife.
 - B. And he knew her not *(did not have sexual relations with her)* until she had brought forth her firstborn son.
 - C. And Joseph called his name JESUS. TSG 8

(Some people have difficulty believing the virgin birth happened, but modern science can now use sperm to impregnate a woman without her ever having sexual contact. Why is it so difficult to believe God could arrange a virgin birth?)

Study questions on chapter 1:

1. Whose genealogy is presented in this chapter? (1)
2. With whom does the genealogy begin in verse 1?
3. With whom does the genealogy end in verse 16?
4. Who is identified as Mary's husband? (16)
5. Who is identified as the mother of Jesus? (16)
6. What titles are given to the Lord in verses 1 and 16?
7. By what other name is Jesus referred to in verse 16?
8. What is the importance of this genealogy? (outline note II C 5)
9. How many generations are between that of Abraham and David? (17)
10. How many generations are between David and the carrying away of Israel into Babylon? (17)
11. How many generations are from the carrying away into Babylon until the birth of Christ? (17)
12. By whom was Mary's baby conceived? (18)
13. What was Joseph's dilemma in regards to Mary's pregnancy? (19)
14. Who appeared to Joseph in a dream and what was revealed regarding Mary's pregnancy? (20-21)
15. Why was the Lord to be given the name "Jesus"? (21)
16. What do you learn about Jesus in verses 20-21?
17. According to verses 22-23, what prophecy was fulfilled by the events recorded in this chapter?
18. What names are used for the Lord in verses 1,16,18, 23, and 25? Give the definition of these names using the references and outline point IV.

19. What decisions did Joseph make based upon the revelation he received? (24)
20. What did Joseph refuse to do until after Jesus was born? (25)
21. What did Joseph name the child born to Mary? (25)
22. What did you learn in this chapter to apply to your life and ministry?

Matthew 2

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10 When they saw the star, they rejoiced with exceeding great joy.
11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
14 When he arose, he took the young child and his mother by night, and departed into Egypt:
15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.
17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,
18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.
19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.
22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Outline 2:

- I. Visit of the wise men and Herod's plot. (1-12) *TSG 12*
 - A. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men (*scholars*) from the east to Jerusalem, saying:
 - 1. Where is He that is born King of the Jews? (*A question everyone should ask: Where is He? If you seek Him, you will find Him!*)
 - 2. For we have seen His star in the east, and are come to worship Him. (*These were most likely men like modern day astronomers, scientists and educated men who studied the stars. God has revealed Himself in the stars, thus the Heaven's declare His glory. See Numbers 24:17; Jeremiah 23:5; and Zechariah 9:9. These men were Gentiles. They sought Jesus, while the Jewish leaders did not.*)
 - B. When King Herod had heard these things, he was troubled and all Jerusalem with him. (*All Jerusalem was troubled: Herod did not want his rule threatened. Government officials felt threatened that their rule would be challenged. Religious leaders were concerned because if this was to be their king, he had not come according to their preconceptions. Others were happy with things as they were, for they were prospering, i.e, the tax collectors, businessmen, etc. They did not want things to change.*)
 - 1. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
 - 2. And they said unto him, "In Bethlehem of Judaea: For it is written by the prophet, 'And you Bethlehem, in the land of Juda, are not the least among the princes of Juda: For out of you shall come a Governor, that shall rule my people Israel'" (*Micah 5:2*).
 - 3. Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared.
 - 4. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when you have found Him, bring me word again, so that I may come and worship Him also."
 - 5. When they had heard the king, they departed.
 - C. And the star which they saw in the east, went before them until it came and stood over where the young child was.
 - 1. When they saw the star, they rejoiced with exceeding great joy.
 - 2. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him. (*Note that they did*

not worship Mary. They worshipped Jesus. Note also that this event did not occur in the stables where Jesus was born. This was some time later, as the family was now in a house.)

3. And when they had opened their treasures, they presented unto Him gifts of gold, frankincense, and myrrh.
4. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. *(Herod's request to worship Jesus was insincere, as confirmed in the next passage.)*

II. The flight into Egypt. (13-15) TSG 13

- A. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying:
 1. Arise, and take the young child and his mother, and flee into Egypt.
 2. Stay there until I bring you word.
 3. For Herod will seek the young child to destroy Him.
- B. When Joseph arose, he took the young child and his mother by night:
 1. They departed into Egypt.
 2. They were there until the death of Herod.
 3. This was so that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son" *(Hosea 11:1. Egypt is symbolic of sin. As Israel was called out of Egypt, so was Jesus called out of this sinful world.)*

III. Herod's revenge. (16-18). TSG 14

- A. Then Herod, when he saw that he was mocked by the wise men, was exceeding angry, and sent and killed all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.
- B. Then was fulfilled that which was spoken by Jeremy the prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." *(Rachel lost her life in childbirth and was buried near Bethlehem. Now, in the place of death, life is born. This passage also relates to the sorrow at the time of Israel's exile: Jeremiah 31:15.)*

IV. Return to Nazareth. (19-23)

- A. But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying:
 1. Arise, take the young child and his mother, and go into the land of Israel.
 2. For they are dead which sought the young child's life. TSG 15
- B. And Joseph arose, took the young child and his mother, and came into the land of Israel. TSG 16
- C. But when he heard that Archelaus reigned in Judaea in the place of his father Herod, he was afraid to go there:
 1. Notwithstanding, being warned of God in a dream, he turned aside into the

parts of Galilee.

2. And he came and dwelt in a city called Nazareth: That it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."
(There is no direct reference to Nazareth in the Old Testament, but Jesus was to be despised as the Nazarenes were: Isaiah 53:3. Being called a "Nazarene" was a derogatory label. See Isaiah 11:1; 53:2-3; Psalm 22:6; Matthew 21:11; Mark 14:67; and John 18:5,7.)

Study questions on chapter 2:

1. Where was Jesus born? (1)
2. Who was king when Jesus was born? (1)
3. Who came seeking Jesus and where were they from? (1)
4. What question did these men ask? (2)
5. What had these men seen that prompted their trip? (2)
6. What were these men planning to do when they found the new King? (2)
7. How did King Herod and the people of Jerusalem respond when they heard of the inquiries raised by these men? Why did they respond in this way? (3 and outline point I B)
8. Who did Herod gather together, what did he ask them, and what was their response? (4-6)
9. Summarize the prophetic words quoted in verse 6.
10. What did Herod do after he heard this prophetic report? (7)
11. What did Herod tell the wise men to do? Was he sincere about his request? (8 and 16)
12. How did the wise men find Jesus? (9-10)
13. How did the wise men respond when they saw the star again? (10)
14. What did the wise men see when they entered the house where the star stopped? (11)
15. What was the response of the wise men to Jesus? (11)
16. What gifts did the wise men present to the family of Jesus? (11)
17. Of what were the wise men warned and what did they do to heed the warning? (12)
18. After the departure of the wise men, who appeared to Joseph, what warning and direction was he given, and how did he respond? (13-14)
19. How long did the family of Jesus remain in Egypt? (15a)
20. What prophecy did these events fulfill? (15b)
21. What happened when Herod learned he had been deceived by the wise men? (16)
22. What prophecy did these events fulfill? Using outline note III B explain the meaning of the prophecy. (17-18)
23. Who appeared to Joseph after Herod's death? (19)
24. What direction was given to Joseph at this time and how did he respond? (20-21)
25. Why did Joseph take his family to Galilee? (22)
26. Where did Joseph settle and what prophetic word was fulfilled by Jesus being raised there? (23)
27. What did you learn in this chapter to apply to your life and ministry?

Matthew 3

- 1 In those days came John the Baptist, preaching in the wilderness of Judaea,
- 2 And saying, Repent ye: for the Kingdom of Heaven is at hand.
- 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
- 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
- 6 And were baptized of him in Jordan, confessing their sins.
- 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
- 8 Bring forth therefore fruits meet for repentance:
- 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
- 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
- 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
- 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
- 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Preparation For Ministry 3:1-4:11

Outline 3:

- I. The ministry of John the Baptist. (1-12) *TSG 18*
 - A. His purpose: In those days John the Baptist came preaching in the wilderness of Judaea, and saying: "Repent, for the Kingdom of heaven is at hand." *(It had been 400 years since Israel had heard a prophetic Word from God. The first Word they hear is "repent"--make a change and act upon that change. The Kingdom was at hand, meaning it was being offered to Israel. Repentance involves confessing your sin and turning from evil to righteousness by remission--*

forgiveness--of sins through the blood of Jesus Christ. See also Malachi 4:5-6. Baptism does not cleanse sin, but it is symbolic of the spiritual cleansing that occurs through repentance)

- B. His prophetic mandate: For this is he that was spoken of by the prophet Esaias, saying, "The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight'" (*Isaiah 40:3*).
(John was the Elijah who was to come in a spiritual sense, for he came in the spirit and power of Elijah: Luke 1:16-17. He dressed like Elijah and preached the same message: 2 Kings 1:8.)
- C. John Baptist had raiment of camel's hair and a leather girdle about his loins, and his meat was locusts and wild honey.
- D. Then all of Jerusalem and Judaea and all the region round about Jordan went out to him and were baptized in Jordan, confessing their sins. *(Baptism did not save them. Repenting of sin and putting trust in Jesus Christ is what saves a person. Before the cross, people were saved by looking forward to the cross by faith. Since Jesus died, we are saved by looking back to the cross in faith. By being baptized, these people acknowledged their need for forgiveness and their acceptance of the coming Messiah.)*
- E. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them:
 - 1. Oh generation of vipers, who has warned you to flee from the wrath to come? *(What an introduction! Many people would consider this inappropriate for an opening statement for a message. A "viper" is a word for a snake that is full of poisonous venom, and it is used in Scriptures to refer to Satan.)*
 - 2. Bring forth therefore fruits *(evidence in your life)* meet for *(consistent with)* repentance.
 - 3. And don't even think about saying within yourselves, "We have Abraham for our father." For I say unto you, that God is able of these stones to raise up children unto Abraham.
 - 4. And now also the axe is laid unto the root of the trees: Therefore every tree which does not bring forth good fruit is cut down and cast into the fire.
 - 5. I indeed baptize you with water unto repentance: But He that comes after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire. *(He will baptize you with the power and purifying fire of the Holy Spirit).*
 - a. His fan is in His hand. *(The "fan" refers to a winnowing fork that was used to separate grain at harvest time. It represents the purification of the believer or judgment of the unbeliever.)*
 - b. He will thoroughly purge His floor.
 - c. He will gather His wheat into the garner.
 - d. He will burn up the chaff with unquenchable fire.

(The message of John emphasized the following:

- Repenting from sin: 2*
- The Kingdom of Heaven: 2*
- Preparing for the Lord's coming: 3*
- Fleeing the wrath to come: 7*
- Bearing good fruit: 8, 10*
- Refusing to be deceived by a godly heritage: 9*
- Acknowledging the power of God: 10*
- Recognizing that judgment is at hand: 10*
- Condemnation of those bearing bad fruit: 10*
- Repenting and being baptized in water: 6*
- Being baptized with the Holy Spirit and fire: 11)*

II. The baptism of Jesus. (13-17) TSG 19

- A. Then Jesus came from Galilee to Jordan unto John, to be baptized of him.
(This is some 30 years after the events recorded in chapter 2. Jesus spent 30 years in preparation for only three years in ministry. Do not become discouraged during the process of preparation for ministry.)
- B. But John forbid Him, saying, "I have need to be baptized of you, and you are coming to me?"
- C. And Jesus answered and said unto him, "Allow it to be so now: For it becomes us to fulfill all righteousness." *(Christ's baptism would fulfill the Word doctrinally and prophetically.)*
- D. Then John allowed Him to be baptized.
(Baptism is an outward sign of death to sin and emerging in new spiritual life. Jesus was not sinful, but by His baptism He was demonstrating the death He would die for sinful mankind, His burial, and His resurrection that would result in new life.)
- E. When He was baptized:
 - 1. Jesus ascended: He went up straightway out of the water, a spiritual symbol of emerging to new life.
 - 2. Jesus received divine access: The heavens were opened unto Him.
 - 3. Jesus received the anointing of the Holy Spirit, symbolized by the dove descended on Him.
 - 4. Jesus received God's divine approval: A voice from heaven said, "This is my beloved Son, in whom I am well pleased."
(This event confirms the doctrine of the Trinity: Jesus was baptized, the Holy Spirit descended, and God spoke.)

Study questions on chapter 3:

1. As this chapter begins, who came preaching, where did he preach, and what was his basic message? (1-2)
2. What prophecy given by whom did John fulfill? (3)
3. Describe John's appearance and his diet. (4)
4. Who went out to John and for what purpose? (5-6)
5. How were people able to repent and be baptized before Jesus died on the cross? (outline point I D)
6. What points were emphasized in John's message? (outline point I D)
7. What admonition did John give to the Pharisees and Sadducees when they came to be baptized? (7-9)
8. Using verse 9, explain what the Pharisees and Sadducees were trusting in for their spirituality.
9. Explain the analogy of the axe and the tree used by John in verse 10.
10. With what was John baptizing? (11a)
11. To whom was John referring when he spoke of someone "greater" than he? (11)
12. What would be the baptism by one greater than John? (11b)
13. What do you learn about Jesus in verses 11-12?
14. Review verses 7-12 again and, using the outline notes, explain the meaning of the following symbols:
 - Fruit
 - Ax
 - Root of tree
 - Fire
 - Winnowing fork
 - Threshing fork
 - Wheat.
 - Chaff
15. Who came to be baptized by John in verse 13, and what was John's initial response and his question in verse 14?
16. How did Jesus answer John in verse 15, and what did John do based on this response?
17. Describe the events that occurred when Jesus was baptized. (16-17)
18. Why did Jesus need to be baptized if He was not sinful? (outline point II D)
19. How did the baptism of Jesus confirm the doctrine of the Trinity? (outline point II E 4)
20. What did you learn in this chapter to apply to your life and ministry?

Matthew 4

- 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.**
- 2 And when he had fasted forty days and forty nights, he was afterward an hungred.**
- 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.**
- 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**
- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,**
- 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.**
- 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.**
- 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;**
- 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**
- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**
- 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.**
- 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;**
- 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:**
- 14 That it might be fulfilled which was spoken by Esaias the prophet, saying,**
- 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;**
- 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.**
- 17 From that time Jesus began to preach, and to say, Repent: for the Kingdom of Heaven is at hand.**
- 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.**
- 19 And he saith unto them, Follow me, and I will make you fishers of men.**
- 20 And they straightway left their nets, and followed him.**
- 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.**
- 22 And they immediately left the ship and their father, and followed him.**
- 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.**

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Outline 4:

I. The temptation of Jesus. (1-11) TSG 20

A. His humanity is attacked by Satan. (*Physical temptation.*)

1. Then Jesus was led up of the Spirit into the wilderness to be tempted by the devil.
2. And when He had fasted forty days and forty nights, He was hungry afterward. (*He had been in the wilderness 40 days preparing for ministry. Key times for temptation from the enemy is after a great spiritual experience, before the launch of a new ministry outreach, and during moments of spiritual, emotional, and physical weakness.*)
3. And when the tempter came to Him, he said, "If you are the Son of God, command that these stones be made bread."
4. But Jesus answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God'" (*The physical is not as important as the spiritual: Deuteronomy 8:3*).

B. His divinity is attacked by Satan. (*Spiritual temptation.*)

1. Then the devil took Him up into the holy city and set Him on a pinnacle of the temple (*about 700 feet*).
2. The devil said to Him, "If you are the Son of God, cast yourself down: For it is written, 'He shall give his angels charge concerning you and in their hands they shall bear you up, lest at any time you dash your foot against a stone'."
3. Jesus said unto him, "It is written again, 'You shall not tempt the Lord your God'" (*God is to be trusted, not tested. See also Deuteronomy 6:16*).

C. His Lordship is attacked by Satan. (*Material temptation.*)

1. Again, the devil took Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them.
2. And Satan said unto Him, "All these things will I give you, if you will fall down and worship me." (*This confirms that at that time Satan had power over the kingdoms of the world, or else the temptation would not have been valid. He was tempting Jesus to compromise, to secure the kingdoms of the world in an easier way than the way of the cross.*)
3. Then Jesus said unto him, "Get out of here, Satan: For it is written, 'You shalt worship the Lord your God, and Him only shall you serve'" (*Deuteronomy 6:13*).

(In each of the temptations, Satan used the word "if": If you are the Son of God, prove it! How often we tempt God the same way: "If you do this, then I will believe.")

(From the combined accounts of this passage and Luke 4:1-13 and Mark 1:12-13, we learn the following about temptation:

- Temptation comes to all, even to the righteous.*
- Temptation is used by the Holy Spirit to accomplish divine purposes.*
- Temptation is analogous to a wilderness experience.*
- Temptation often follows a decision to serve or minister for God.*
- Temptation can be successfully met by using God's Word.*

For further on temptation in general see 1 Corinthians 10:13; Hebrews 2:18; 2 Peter 2:9; and James 1:2-5.)

D. The season of temptation concludes.

1. Then the devil departed.
2. And behold, angels came and ministered unto Him.

(This was a legitimate temptation, not a mock battle: Hebrews 2:14-18 and 4:15. He was tempted in all areas as we are, but without sin. Jesus responded to each temptation with the Word of God. You must know the Word and know how to apply it in order to be victorious in temptation. You cannot blame your failures on your environment. Adam had a perfect environment and failed. Jesus was in a harsh desert environment and passed the test!)

Ministry In Galilee 4:12-13:58

II. Jesus begins His ministry. (12-16)

Now when Jesus had heard that John was cast into prison:

- A. He departed into Galilee.
- B. And leaving Nazareth, He came and dwelt in Capernaum, which is on the sea coast in the borders of Zabulon and Nephthalim. *TSG 38*
- C. He did this so it might be fulfilled which was spoken by Esaias (*Isaiah*) the prophet, saying: The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles...
 1. The people which sat in darkness saw great light.
 2. To them which sat in the region and shadow of death light is sprung up (*Isaiah 9:1-2; 42:6-7*).

III. A call to repentance. (17)

From that time Jesus began to preach and to say, "Repent, for the Kingdom of Heaven is at hand." (*Matthew's gospel is addressed to the Jews, so he used "Kingdom of Heaven" rather than "Kingdom of God" because the Jews had such high respect for the name of*

God that they limited their use of it.)

IV. Four fishermen called to discipleship. (18-22) TSG 39

A. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: For they were fishers.

1. And He said unto them, "Follow me, and I will make you fishers of men."

2. And they immediately left their nets and followed Him.

("Follow me" implies a relationship. "Make you implies" a change. "Fishers of men" implies a destiny.)

B. And going on from there, He saw other two brothers, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets.

1. And He called them.

2. And they immediately left the ship and their father, and followed Him.

(Fishermen demonstrate skill, cooperation, patience, and faith. These men were active, industrious, and frugal--they were mending their nets. Perhaps these are some reasons why Jesus selected several fishermen to be His disciples.)

V. The ministry expands. (23-25) TSG 44

A. And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. *(The three-fold emphasis of Christ's ministry was teaching, preaching, and healing--as so should our ministries be.)*

B. And His fame went throughout all Syria. *(The best way to expand ministry is through the testimony of people whose lives have been changed.)*

C. And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those who were lunatics *(mental conditions)*, and those that had the palsy *(paralytics)* and He healed them. *(Jesus dealt with spiritual, mental, physical, and emotional conditions.)*

D. And great multitudes of people followed Him from Galilee, Decapolis, Jerusalem, Judaea, and from beyond Jordan. TSG 57

Study questions on chapter 4:

1. Where did Jesus go, who led Him there, and for what purpose? (1)
2. For how long had Jesus been in the desert when the tempter came to Him? (1-2)
3. What was the first temptation and what was Christ's response? (3-4)
4. What was the second temptation and what was Christ's response? (5-7)
5. What was the third temptation and what was Christ's response? (8-10)
6. What happened after the third temptation? (11)
7. According to outline point I D, why can you not blame your environment for yielding to temptation?
8. What did Jesus hear about (12a), to where did He depart (12b), and where did He dwell? (13)
9. What prophetic word given by whom was fulfilled when Jesus went to Capernaum? (14) Summarize the prophecy. (14-16)

10. What message did Jesus preach from that time onward? (17)
11. Why is the term "Kingdom of Heaven" used by Matthew instead of "Kingdom of God", as used in the other Gospels? (outline point III)
12. Who did Jesus see while walking by the sea, what did He say to them, and what was their response? (18-20)
13. Who did Jesus encounter next, what did Jesus do, and what was their response? Who and what did these men leave behind? (21-22)
14. Using outline point IV B, list some qualities of fishermen that would be beneficial in ministry.
15. Where did Jesus go then and where, specifically, did He teach? (23)
16. What was Christ's basic message? (23)
17. What signs accompanied the Lord's preaching? (23)
18. Where did Christ's fame spread? (24)
19. Who was brought to Jesus and what did He do for them? (25)
20. According to verses 23-25, what was the three fold ministry of Jesus? (outline point VA)
21. From what cities and regions did people come to hear Jesus? (26)
22. What did you learn in this chapter to apply to your life and ministry?

Matthew 5

- 1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- 2 And he opened his mouth, and taught them, saying,
- 3 Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called the children of God.
- 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.
- 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on an hill cannot be hid.
- 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.
- 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.
- 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother,

and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Introduction to chapter 5:

(In Matthew chapter 5, Jesus gives a concise plan for happiness, or as the KJV calls it, Ablessedness. @ It is part of what is called the Sermon on the Mount, the manifesto of the Kingdom of God recorded in Matthew chapters 5-7. Here are two outlines to help you study this important passage:

The Kingdom of God.

The Kingdom and you: 5:1-16

The Kingdom and the law: 5:17-48

The Kingdom and God: Chapter 6

The Kingdom and others: Chapter 7

The Believer.

Introduction: 5:1-2

The believer=s character: 5:3-9

The believer=s conflict: 5:10-12

The believers conduct 5:13-7:27

Conclusion: 7:28-29

*Matthew 5:1-12 is commonly called the Beatitudes. This word is not found in your Bible, but comes from a Latin word meaning Ato be blessed.@ These are the **attitudes** that should **be** in our lives as believers. It is supernatural living, not natural characteristics. Jesus did not give these guidelines to inhibit us, but to enable us to live within divine guidelines that will assure a blessed life. "Blessed" means to cause to prosper, to be happy, and have an inner spiritual joy and a sense of well-being that is not dependent on external circumstances.*

The key to this passage is found in Matthew 5:20, AMP: "For I tell you, unless your righteousness--your uprightness and your right standing with God--is more than that of the scribes and Pharisees, you will never enter the kingdom of heaven." The scribes and the Pharisees had 365 negative commands and 250 positive ones to define righteousness. The Pharisees were more concerned with external appearance instead of internal condition; ceremonial rather than moral issues; tradition instead of God=s Word: Matthew 23:25-28.

This chapter is not talking about self- improvement, resolutions, or turning over a new leaf. Jesus taught that spiritual qualities must flow from the inside out, not by keeping rules and regulations: Matthew 15:18-20. The principles taught in this chapter that result in a blessed life only come through a born-again experience with Jesus Christ and the indwelling of the Holy Spirit that enables these qualities to flow from the inside out.

The goal of this passage is found in the final verse, Matthew 5:48, AMP: "You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], as your heavenly Father is perfect."

*Each beatitude has a **principle** and a **promise**. These beatitudes are not given in a random order: You must be poor in spirit in order to mourn over sin. Recognizing your own sinfulness eliminates pride and makes you meek and hungry for more of God. When you have more of God in your life, you are merciful to others, pure in heart, and a peacemaker. Finally, it is this type of supernatural living that makes you a target for persecution from unbelievers.)*

Outline 5:

I. Attitudes that should characterize Kingdom citizens. (1-12)

(Known as the Sermon on the Mount.) TSG 61

And seeing the multitudes, Jesus went up into a mountain: And when He was set, His disciples came unto Him and He opened His mouth, and taught them saying:

A. Blessed are the poor in spirit: For theirs is the Kingdom of Heaven.

***The principle: Blessed are the poor in spirit.** This first verse is a key to all the other blessings. Jesus is not saying it is good to live in the slums without proper food or shelter. He is speaking of an attitude of spirit that says, "I can't make it on my own. I need God's help." The Greek word used here describes a person who has nothing at all.*

He is abjectly and completely destitute spiritually. To be poor in spirit, you must admit you need help spiritually. We are reluctant to admit our needs, because we are afraid of rejection or embarrassment. There is a modern emphasis on self-reliance and self-improvement, but God says we must admit our need for help. True happiness results when you admit where you are lacking spiritually. Spiritual poverty, unlike material poverty, is a positive quality, not negative. "It is saying, God I'm depending on you, not myself, not education or rehabilitation." Only by being dependent upon God--being poor in spirit--can you achieve the attitudes described in the remainder of this passage.

***The promise: For theirs is the Kingdom of Heaven.** The Kingdom of Heaven is all that God has--and it is yours, every resource, every promise, every blessing--when you admit your need and that you are poor in spirit. Entrance into the Kingdom is by being born again: Matthew 18:3 and John 3:5-7.*

B. Blessed are they that mourn: For they shall be comforted.

***The principle: Blessed are they that mourn.** The word "mourn" used here is the strongest word for sorrow in Greek. You are blessed because when you mourn, you will be comforted. This is a spiritual attribute, not depression or a sad, surly personality.*

We should mourn over our own sin: 2 Corinthians 7:10; over the suffering of others: Romans 12:15; and over our own personal sorrows. God wants you to become a better person through your sorrows, not a bitter person. When

bad things happen, don't try to fix the blame. Fix the problem or, if you can't fix the problem, fix your attitude towards the problem. You can change your attitude to look at problems as projects; tragedies as triumphs; adversities as adventures; and turn stumbling blocks into stepping stones and sorrows into servants.

The promise: For they shall be comforted. God offers real comfort, not just pity. He comforts you, so you can comfort others: 2 Corinthians 1:3-4. In times of mourning He gives courage, a sense of calm, compassion, companionship, and comfort.

C. Blessed are the meek: For they shall inherit the earth.

The principle: Blessed are the meek. Meekness is strength under control. Meekness is not weakness. It is submission to God's authority, not being a "door mat" for someone. Meekness means to be humble, courteous, and considerate. The Greek interpretation could read: "Blessed are those who are God-controlled." You will either be God-controlled, self-controlled, or controlled by others. Self-control is good, but being God-controlled is the only way to assure self-control.

The promise: They shall inherit the earth. A meek spirit is of great value in God's eyes: 1 Peter 3:3-4. We think it is the aggressive who get ahead, but God says it is the meek who inherit the earth: Psalm 37:11. Inheriting the earth not only means the good things of life now, but the new heaven and earth to come in eternity.

D. Blessed are they which do hunger and thirst after righteousness: For they shall be filled. (Those who crave spiritual things are blessed.)

The principle: Blessed are they which do hunger and thirst after righteousness.

Jesus does not say, "Blessed are those who seek after money, fame, etc." He also does not say, "Blessed are those who are righteous" because Isaiah 64:6 says: "...we are all as an unclean thing, and all our righteousness are as filthy rags." Spiritual hunger is that empty, God-shaped vacuum in your life that you have tried to fill with drugs, alcohol, sex, shopping, eating, etc. It is when you desire to live the kind of life so you can be blessed and be a blessing to others. It is a starving spirit, a hunger that must have spiritual food or else spiritual death will ensue. The Greek word used here describes a starving man, not just the way you feel before dinner time. It is a spiritual hunger, a hunger at heart. Righteousness is not just avoiding temptation or evil, nor is it absolute perfection. God knew that we would fail as evident in 1 John 1:8-9 and in the request to "forgive our sins" being included in the daily prayer. Righteousness is "the character or quality of being right or just." It is not self-righteousness. This righteousness is unattainable by obedience to any law, by any merit of man or anything other than that of faith in Christ. The man who trusts in Christ becomes the righteousness of God in Him: 2 Corinthians 5:21.

The promise: For they shall be filled. When you are filled with righteousness, there is no room for the old life, for anger, bitterness, unforgiveness, etc. When you are filled with God and His Word, you are totally satisfied.

E. Blessed are the merciful: For they shall obtain mercy

The principle: Blessed are the merciful. Being merciful means to help the needy and relieve the miserable. It

also involves forgiveness, unfailing love, and kindness. A scientific and spiritual principle is that for every action, there is a reaction. It is not the action taken against you that is most important, it is your reaction to it. Will you retaliate or show mercy? Mercy is the ability to see and understand things as the offender does. When you understand why someone acts a certain way, it is easier to show mercy and forgive them.

The promise: For they shall obtain mercy. You will be judged by the same judgment you give, so be merciful in your judgment: Matthew 7:2; James 2:13. You must forgive in order to be forgiven: Matthew 6:15. You reap what you sow: Galatians 6:7-9.

F. Blessed are the pure in heart: For they shall see God.

The principle: Blessed are the pure in heart. The Bible teaches man is body, soul, and spirit. Your body is your flesh, blood, and bones. Your spirit is the spiritual part of your nature. Your soul includes your heart where your emotions and will are located. This verse is talking about your heart--your motives and who you are inside. It is from the heart that evil comes forth: Matthew 12:34-35. 15:18-20. This is why you must believe in your heart in order to be saved: Romans 10:9-10. This is why it is important to guard your heart: Proverbs 4:23.

The promise: For they shall see God. You will see God at work in your daily life and circumstances when you are pure in heart. You will also see Him in Heaven for eternity.

G. Blessed are the peacemakers: For they shall be called the children of God.

The principle: Blessed are the peacemakers. Being a peacemaker means making peace between people and between God and man through Jesus Christ. In order to do this, you must be at peace with God yourself. Jesus made peace through His death on the cross: Colossians 1:20. When you are a peacemaker, you are doing God's work, for Jesus is the Prince of Peace: Isaiah 9:6. We are called to the ministry of reconciliation, leading men to peace with God and others: 2 Corinthians 5:18-21.

The promise: For they shall be called the children of God. Everyone has a reputation. What kind of reputation do you want? What do you want to be called? A trouble-maker or peace-maker? A problem or a solution looking for a problem to solve? When you are a peace-maker, you will be called God's child. You will be a spiritual bridge-builder: Isaiah 58:12.

H. Blessed are they which are persecuted for righteousness' sake...For theirs is the Kingdom of Heaven.

The principle: Blessed are they which are persecuted for righteousness' sake... Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. In some nations, persecution means physical torture, imprisonment, or death. In America, it is more likely to be harassment, snubs, rejection, discrimination, and ridicule. As used in this passage, persecution means to be pursued as when hound dogs

pursue their prey. If you are poor in spirit and mourn over your sins and conditions in the world; if you are meek, you hunger and thirst after the good things of God, and you are merciful, pure, and a peacemaker. You will be persecuted because this kind of life style is totally contrary to the ways of the world: John 15:18-20; 2 Timothy 3:12. Note that this is persecution for righteousness and His sake, not for your own bad decisions. Here are some pointers for passing through persecution victoriously.

- Prepare to face it: You will eventually encounter it.*
- Positive attitude: Maintain a good attitude through it.*
- Persevere through the persecution-continue to do what is right.*
- Pardon those who persecute you.*
- Persist in trusting God, even if He seems far away.*
- Pray for understanding and strength.*

***The promise: Rejoice, and be exceedingly glad: For great is your reward in heaven: For so persecuted they the prophets which were before you.** Rejoice, because you are not alone in your suffering and your suffering accomplishes spiritual purposes such as those listed in 1 Peter 5:8-10. Your reward is in Heaven and it will be great!*

II. The witness of Kingdom citizens: Salt and light. (13-16)

A. You are the salt of the earth:

1. But if the salt have lost his savor (*its tangy taste*), wherewith shall it be salted?
2. It is therefore good for nothing, but to be cast out and to be trodden under foot by men.

(The following facts about salt can be applied spiritually:

- Salt preserves things from decay.*
- Salt penetrates, going beyond the surface of that to which it is applied.*
- Salt flavors, changing the taste of that to which it is applied.*
- Salt works quietly. It is visible, but works silently.*
- Salt is distinctive. It is different from the food on which it is used.*
- Salt spreads. A sprinkle of salt has a widespread effect.*
- Salt is irrepressible. Once you apply it, its effect cannot be stopped.)*

B. You are the light of the world.

1. A city that is set on an hill cannot be hid.
2. Neither do men light a candle, and put it under a bushel, but on a candlestick and it gives light unto all that are in the house.
3. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
(Your light is to be displayed for all to see and to give light to those in the house--the church--as well as to all men--the world. The reason? So that God can be glorified.)

(The following facts about light can be applied spiritually:

- Light warns of dangers that lie ahead.*
- Light protects a person from the dangers of darkness, i.e., from falling and being injured.*
- Light penetrates the darkness.*
- Light reveals.*
- Light guides.*
- Light makes it possible to discern the right way from the wrong way.*
- Light enlightens--it changes a person's vision and knowledge.*
- Light is clear and pure.)*

III. Kingdom principles in relation to the law and the prophets. (17-47)

A. God's law in general.

1. Do not think that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.
2. For verily *(assuredly)* I say unto you, until heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled.
 - a. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven. *(All commandments are important, but there are some that are more important than others as indicated by the word "least".)*
 - b. But whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

(The law to which Jesus refers includes the ten commandments, the first five books of the Bible and the teaching of the prophets--all the Old Testament scriptures.)

3. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven.
(The law is a means to show us to the way of salvation. We can never keep God's law perfectly in ourselves. Our righteousness, apart from Christ, is as filthy rags. We can only live righteously through the power of the Holy Spirit: Romans 8. The Bible is the standard by which believers live.)

B. The law about murder.

1. The basic teaching: You have heard that it was said by them of old time, "You shall not kill and whosoever shall kill shall be in danger of the judgment."
2. The expanding teaching: But I say unto you that:
 - a. Whosoever is angry with his brother without a cause shall be in danger of the judgment.
 - b. Whosoever shall say to his brother, "Raca", shall be in danger of the council.

- c. Whosoever shall say, "You fool", shall be in danger of hell fire.
(Calling a person a fool attacks their character and is judging.)
 - d. Therefore if you bring your gift to the altar and remember that your brother has anything against you: Leave there your gift before the altar and go your way. First be reconciled to your brother, and then come and offer your gift.
 - e. Agree with your adversary quickly, while you are in the way with him: Lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you are cast into prison. Verily *(assuredly)* I say unto you, you shall by no means come out from there until you have paid the uttermost farthing *(the last penny)*.
- C. The law about adultery.
- 1. The basic teaching: You have heard that it was said by them of old time, "You shall not commit adultery."
 - 2. The expanded teaching: But I say unto you that whoever looks on a woman to lust after her has committed adultery with her already in his heart. *(Lust is intense, sinful, sexual desire.)*
 - a. And if your right eye offends you, pluck it out, and cast it from you: For it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell.
 - b. And if your right hand offends you, cut it off, and cast it from you: For it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell.*(Jesus did not mean you are to amputate your hand or poke out your eye. He was indicating that spiritually, whatever is causing you to sin must be dealt with immediately and aggressively. This is a form of speech called "hyperbole", an extreme exaggeration used to make a point.)*
- (The teaching in the preceding passage does not mean you might as well murder if you have unforgiveness or commit adultery if you have already lusted. Sinful feelings are not an excuse for committing even more sinful deeds.)*
- D. The law about offenses.
- 1. The basic teaching: It has been said, "Whosoever shall put away his wife, let him give her a writing of divorcement:"
 - 2. The expanded teaching: But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: And whosoever shall marry her that is divorced commits adultery. *(If your spouse commits fornication it is not required that you divorce them, but it is permitted. See also Matthew 19:1-12.)*
- E. The law about oaths.

1. The basic teaching: Again, you have heard that it has been said by them of old time, "You shall not forswear yourself, but shall perform unto the Lord your oaths."
 2. The expanded teaching: But I say unto you:
 - a. Do not swear at all:
 - (1) Neither by heaven, for it is God's throne.
 - (2) Nor by the earth, for it is His footstool.
 - (3) Nor by Jerusalem, for it is the city of the great King.
 - (4) Nor by your own head, because you cannot make one hair white or black.
 - b. But let your communication be, "yes, yes" or "no, no", for whatsoever is more than these comes of evil.
(Be the type of person who does not have to take an oath in order to be believed.)
- F. The law about retribution.
1. The basic teaching: You have heard that it has been said, "An eye for an eye, and a tooth for a tooth."
 2. The expanded teaching: But I say unto you:
 - a. Do not resist evil, but whoever shall strike you on your right cheek, turn to him the other also.
 - b. If any man will sue you at the law and take away your coat, let him have your cloak also.
 - c. Whoever shall compel you to go a mile, go with him two miles.
 - d. Give to him that asks of you, and from him that would borrow of you do not turn them away. *(This does not mean you must give to lazy, slothful people. Psalm 112:5 indicates you should use discretion.)*
- G. The law about treatment of your enemies.
1. The basic teaching: You have heard that it has been said, "You shall love your neighbor and hate your enemy."
 2. The expanded teaching: But I say unto you:
 - a. Love your enemies.
 - b. Bless them that curse you.
 - c. Do good to them that hate you.
 - d. Pray for them which despitefully use you and persecute you.
(Your enemy is defined as one who curses you, hates you, despitefully uses you, and persecutes you.)
 3. Do this so that you may be the children of your Father which is in heaven:
 1. For He makes His sun to rise on both the evil and on the good.
 2. He sends rain on the just and on the unjust.
 4. For if you love them which love you, what reward do you have?

Do not even the publicans do the same? And if you salute your brothers only, what are you doing more than others. Do not even the publicans do so?
(Instituting and living by these guidelines will break the cycle of retaliation. Believers must live by a higher standard. This does not mean you cannot resist the forces of evil spiritually or in society. See James 4:7 and Ephesians 6:13).

- IV. The objective: Be perfect, therefore, even as your Father which is in heaven is perfect. (48)

(The only way you can be perfect is through the applied righteousness of Jesus Christ. Perfection does not mean you will be sinless, as part of the daily prayer we are to pray is for forgiveness of sins. Perfection is your goal, and speaks of spiritual maturity. There is initial perfection at the time of salvation: Hebrews 10:14. There is progressive perfection as you grow in Christ: Galatians 3:3. There is complete perfection when we enter the presence of the Lord: Philippians 3:11-12.)

Study questions on chapter 5:

1. Where was Jesus when He gave this teaching and who was present with Him? (1-2)
2. Using verses 3-12, answer the following questions:
 - What does it mean to be blessed? (outline point I)
 - What does it mean to be poor in spirit? What is the promise to those who are poor in spirit? (3)
 - What does it mean to mourn? What is the promise to those who mourn? (4)
 - What does it mean to be meek? What is the promise to those who are meek? (5)
 - What does it mean to crave righteousness? What is the promise to those who crave righteousness? (6)
 - What does it mean to be merciful? What is the promise to those who are merciful? (7)
 - What does it mean to be pure in heart? What is the promise to those who are pure in heart? (8)
 - What does it mean to be a peacemaker? What is the promise to those who are peacemakers? (9)
 - What does it mean to be persecuted for righteousness sake? What is promised to them? (10)
 - What is to be your response when you are persecuted for Christ's sake? (11-12)
3. Using verses 13-16 and the notes in outline point II, explain the spiritual meaning of the following analogies used to describe believers:
 - The salt. Outline point II A.
 - The light. Outline point II B
 - A city set on a hill, in the house, before men: Using outline point II B, explain where your light is to be displayed and for what reason?
4. What did Jesus say regarding the law in verse 17?
5. Of what law was Jesus speaking? (outline point III A)

6. What is the purpose of the Law? (outline point III A 3)
7. What do you learn about God's Word in verse 18?
8. According to verse 19, who will be least in the Kingdom of God and who will be greatest?
9. What principle is revealed about sin in the statement made by Jesus in verse 20? (See also outline point III A 3)
10. How can your righteousness surpass that of the Pharisees and the teachers of the law? (20)
11. To what command does Christ refer in verse 21 and how does He amplify it in verse 22?
12. What are you to do when you come to worship or give an offering and there is an unresolved issue between you and another brother or sister in the Lord? (23-24)
13. What principle does Jesus teach in verses 25-26? How could you apply this practically in your own life?
14. To what biblical principle does Christ refer in verse 27 and how does He amplify it in verse 28?
15. Summarize Christ's teaching in verses 29-30 and give the spiritual application. (See also outline point III C)
16. Using verses 31-32, summarize the teaching of Jesus on divorce as given in this passage.
17. To what biblical principle does Christ refer in verse 33 and how does He amplify it in verses 34-37?
18. To what biblical command does Christ refer in verse 38? How does He amplify this in verses 39-42 ?
19. To what biblical principle does Christ refer in verse 43 and how does He amplify it in verses 44-47?
20. According to verse 44 and outline notes III H 4, who is your enemy?
21. What qualities should replace the desire for revenge? (44)
22. According to verse 45, what is the reason you should love your enemies?
23. What do you learn about the Heavenly Father in verse 45?
24. What questions are asked in verse 46-47 and what are the assumed answers?
25. According to verse 48, what is the main point of this teaching?
26. Use the final outline note in this chapter to explain what the word "perfect" means and how one can be perfect.
27. What did you learn in this chapter to apply to your life and ministry? List the qualities discussed in verses 3-11 and evaluate how you are doing. Also, evaluate how you are serving as salt, light, and a city set on a hill to those around you.

Matthew 6

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of

these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Outline 6:

(The sermon on the mount is continued.)

I. Kingdom principles. (1-18)

A. Giving: The outward look.

1. Take heed that you do not do your alms (*giving, serving, doing good works*) before men, to be seen of them: Otherwise you have no reward of your Father which is in heaven.
2. Therefore, when you do your alms:
 - a. Do not sound a trumpet before you (*to make a show of it*), as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily(*assuredly*) I say unto you, they have their reward.
 - b. But when you do your alms, do not let your left hand know what your right hand does, that your alms may be in secret. And your Father which sees in secret shall reward you openly.

(This does not mean that all gifts of money, time, etc., must be anonymous. See Acts 4:34-37 and 5:1-11 for examples. These passages confirm that what is most important is the motive behind your giving.)

B. Praying: The upward look.

1. When you pray, do not be as the hypocrites are: For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily (*assuredly*) I say unto you, they have their reward. *(This does not mean you cannot pray publicly when called upon to do so, but your prayer should not be pretentious and it must be done with the proper motive. Jesus prayed publicly: Luke 10:21-22 and John 11:41-42.)*
2. When you pray:
 - a. Enter into your closet (*symbolic of a private place*), and when you have shut your door, pray to your Father which is in secret (*God is in the private, secret place*) and your Father which sees in secret

- shall reward you openly.
- b. Do not use vain repetitions, as the heathen do: For they think that they shall be heard for their much speaking. *(This does not mean you cannot repeat a prayer. Jesus did this in Matthew 26:44. This is addressing vain repetition--repeating prayers without meaning, saying mantras, babbling, etc. People sometimes pray long prayers to impress people or because they think they will secure approval from God or convince Him to answer.)*
 - c. Do not be like them: For your Father knows what things you have need of before you ask Him.

(Avoid prayer that is hypocritical: verse 5; done for show: verse 5; filled with empty repetition: verse 7; too lengthy: 7; self-glorifying: 8; and deceptive, in that you think you are heard because of its length: 7-8.)

- 3. After this manner therefore pray:

Our Father which are in heaven, hallowed be your name.
 Your kingdom come, your will be done in earth, as it is in heaven.
 Give us this day our daily bread.
 And forgive us our debts, as we forgive our debtors.
 And lead us not into temptation, but deliver us from evil.
 For yours is the Kingdom, and the power, and the glory, forever. Amen.

(This prayer pattern, referred to as the Lord's Prayer, is a basic prayer outline for believers follow. It includes worship, expression of dependence upon God for daily needs, and giving and receiving forgiveness. Note that all the petitions are in plural tense because we are part of the Body of Christ. For further analysis see the Additional Studies section of the Gospels on the Prayer Life Of Jesus.)

- C. Forgiving: The compassionate look.
 - 1. If you forgive men their trespasses, your Heavenly Father will also forgive you.
 - 2. But if you do not forgive not men their trespasses, neither will your Father forgive your trespasses.
(Don't deprive yourself of forgiveness by being unforgiving. You don't earn forgiveness by forgiving, but your fellowship with the Father will be affected by your unforgiveness and you will be held accountable for your sins. In order to be forgiven you must confess your sin, have faith in God that He will forgive you, repent, and turn away from your sin.)
- D. Fasting: The inward look. *(Fasting is doing without food for spiritual purposes.)*

1. What not to do. When you fast:
 - a. Do not be as the hypocrites, of a sad countenance: For they disfigure their faces, that they may appear unto men to fast.
 - b. Verily (*assuredly*) I say unto you, they have their reward.
2. What to do. When you fast:
 - a. Anoint your head and wash your face so that you do not appear unto men to fast, but unto the Father which is in secret.
 - b. And your Father, which sees in secret, shall reward you openly.
(*Do not fast to attract attention to your spirituality.*)

II. Priorities for Kingdom citizens. (19-34)

- A. In relation to values (*your treasures and possessions*).
 1. Do not lay up for yourselves treasures upon earth, where moth and rust corrupts and where thieves break through and steal.
 2. But lay up for yourselves treasures in heaven, where neither moth nor rust can corrupt, and where thieves do not break through nor steal.
 3. For where your treasure is, there will your heart be also.
- B. In relation to service. The light of the body is the eye:
 1. If therefore your eye be single, your whole body shall be full of light.
 2. If your eye is evil, your whole body shall be full of darkness.
 3. If therefore the light that is in you be darkness, how great is that darkness!
 4. No man can serve two masters:
 - a. Either he will hate the one, and love the other; or else he will hold to the one, and despise the other.
 - b. You cannot serve God and mammon (*money, materialism*).
- C. In relation to material needs.
 1. Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body more than raiment? (*This does not mean you cannot plan what to eat or wear, but that you should not be worried or preoccupied about such things.*)
 2. Behold the fowls of the air: For they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feeds them. Are you not much better than they?
 3. Which of you by taking thought can add one cubit (*18 inches*) unto his stature?
 4. And why do you take thought for raiment?
 - a. Consider the lilies of the field, how they grow: They toil not, neither do they spin. (*Lilies have deep roots, natural beauty, a short life span, seasons of dormancy, and grow in response to water and light--all of which can be applied spiritually.*)
 - b. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
 - c. Wherefore, if God so clothe the grass of the field, which today is

and tomorrow is cast into the oven, shall he not much more clothe you, oh you of little faith?

5. Therefore take no thought, saying, "What shall we eat, or what shall we drink, or with what shall we be clothed?"
 - a. For after all these things do the Gentiles seek. *(They are concerned about the things of the world because they have no hope beyond this world.)*
 - b. Your Heavenly Father knows that you have need of all these things.

D. In relation to priorities.

1. But seek first the Kingdom of God and His righteousness, and all these things shall be added unto you.
2. Take therefore no thought for tomorrow: For tomorrow shall take thought for the things of itself.
3. Sufficient unto the day is the evil thereof.

(According to the previous passage, materialism results in divided values where your heart is focused on earthly instead of heavenly treasures; divided service where you are trying to serve two masters; a divided mind where your main concern is about food, clothing, etc.; and a divided focus where you are more concerned about things of the world instead of the Kingdom of God. When you make the Kingdom your first priority, all other things will be taken care of!)

Study questions on chapter 6:

1. Using verses 1-4, summarize the guidelines given by Jesus regarding proper and improper giving of gifts.
 - What should we avoid doing?
 - How should we give?
 - What should be our motive?
 - What will be our reward if we give properly?
2. Using verses 5-8, answer the following questions:
 - What should you not do when you pray?
 - What guidelines are given for prayer?
 - Why do the heathen think their prayers will be heard?
 - What term does Jesus use for those who pray to be seen?
 - What does the Father know before you even ask?

3. Using verses 9-13, answer the following questions regarding the model prayer.
 - What three concerns relate to God? (9-10)
 - What personal concerns are raised in the requests in verses 11-13?
 - How does verse 11 confirm this prayer is to be prayed daily?
 - What relationship is there between forgiveness and being forgiven? (14-15)
4. Using verses 16-18, answer the following questions regarding fasting.
 - What do hypocrites do when they fast? (16)
 - What does Jesus advise believers to do when they fast? (17-18)
 - What will be the results of fasting properly? (18)
5. Using verses 19-21, answer the following questions:
 - Where should you not be laying up treasure and why? (20)
 - Where should you be laying up treasure and why? (20)
 - Where will a person's heart--his thoughts and affections--be? (21)
6. Explain the analogy of light and darkness used by Jesus in verses 22-23 and apply it spiritually.
7. What do you learn about serving two masters in verse 24? Why is this impossible?
8. Using verses 26-34, summarize what Jesus teaches regarding the cares of the world and your basic needs.
 - What should believers not be concerned about and why?
 - What natural examples are used in this passage to demonstrate God's care? Make a spiritual applications from each example.
 - What do you learn about God from His care of birds and plants?
 - After what do the Gentiles seek?
 - What does God know that you need?
 - What are believers to seek first and what will be added if they do so?
 - Why should you live for today instead of worrying about tomorrow?
9. What did you learn in this chapter to apply to your life and ministry?

Matthew 7

1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Outline 7:

(The sermon on the mount is continued and concluded.)

- I. Proper conduct for Kingdom citizens. (1-12)
 - A. In regards to judging.
 1. Judge not, that you be not judged.
 - a. For with what judgment you judge, you shall be judged.
 - b. With what measure you measure, it shall be measured to you again.
 2. Why do you behold the mote (*small speck*) that is in your brother's eye, but do not consider the beam that is in your own eye?
 3. Or how will you say to your brother, "Let me pull out the mote out of your eye" and, behold, a beam is in your own eye?
 4. You hypocrite! First cast the beam out of your own eye and then you shall clearly see to cast the mote out of your brother's eye.
(We should not judge others because: All the facts are not known; only God knows their heart; you usurp God's authority when you do this; and you are not qualified to judge because of your own faults. One "beam" to eliminate in your life would be a critical, judgmental spirit that is focused on the faults of others! Any confrontation of an errant brother or sister should always be done with the goal of restoration.)
 - B. In regards to that which is holy.
 1. The admonition:
 - a. Do not give that which is holy unto the dogs.
 - b. Do not cast your pearls before swine.
 2. The reason: Lest they trample them under their feet and turn again and attack you.
(Example: Paul refused to argue with those who refused the word: Acts 13:44-49.)
 - C. In regards to prayer.
 1. The responsibility: You must ask, seek, knock.
 - a. Ask, and it shall be given you.
 - b. Seek, and you shall find.
 - c. Knock, and it shall be opened unto you.
 2. The results:
 - a. For every one that asks receives.
 - b. He that seeks finds.
 - c. To him that knocks it shall be opened.
(If you ask, seek, and knock you will receive, find, and the doors of understanding will be opened to you.)
 3. The response: A comparison between the response of natural fathers and the Heavenly Father.
 - a. What man is there of you whom if his son ask bread, will give him a stone, or if he ask a fish will give him a serpent?
 - b. If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? *(Earthly parents sometimes*

give their children things that are not good for them. Your Heavenly Father gives only good things.)

- D. In regards to treatment of others.
 - 1. Therefore all things, whatsoever you would that men should do to you, you should do even so to them.
 - 2. For this is the law and the prophets.
- II. Special warnings to Kingdom citizens. (13-27)
 - A. Two ways: Broad and narrow. Enter in at the strait gate:
 - 1. For wide is the gate and broad is the way that leads to destruction, and many there be which go in there.
 - 2. Because strait is the gate and narrow is the way which leads unto life, and few there be that find it.
(There are two gates, two ways, two destinations, and two groups of travelers.)
 - B. Two doctrines: illustrated by two animals.
Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *(They are not what they appear to be.)*
 - C. Two types of fruit: You shall know them by their fruits.
 - 1. Do men gather grapes of thorns or figs of thistles?
 - 2. Even so every good tree brings forth good fruit, but a corrupt tree brings forth evil fruit.
 - 3. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. *(False doctrines cannot bear good fruit.)*
 - 4. Every tree that does not bring forth good fruit is cut down and cast into the fire.
 - 5. Wherefore by their fruits you shall know them.
(What does the spiritual fruit of your life reveal about you?)
 - D. Two categories of disciples: Obedient and disobedient.
 - 1. Not everyone that says unto me "Lord, Lord" shall enter into the Kingdom of Heaven, but he that does the will of my Father which is in heaven.
(The will of the Father includes accepting Jesus as Savior and living a godly life through the power of the Holy Spirit.)
 - 2. Many will say to me in that day, Lord, Lord:
 - a. Have we not prophesied in your name?
 - b. Have we not cast out devils in your name?
 - c. Have we not done many wonderful works in your name?
(They were depending on their good works because they said, "Have not we".)
 - 3. And then will I profess unto them:
 - a. I never knew you.

b. Depart from me, you that work iniquity.
(It is not what you do, but who you know that secures your eternal destiny. Good works will not save you. You must know and do the Father's will, which includes repenting of sin and accepting Jesus Christ as your personal Savior.)

E. Two builders and two houses: Wise and foolish, the house on a rock and the house on sand.

1. Therefore whosoever hears these sayings of mine and does them, I will liken him unto a wise man, which built his house upon a rock.

a. And the rain descended, and the floods came, and the winds blew, and beat upon that house.

b. And it did not fall, for it was founded upon a rock.

2. And every one that hears these sayings of mine and does not do them shall be likened unto a foolish man, which built his house upon the sand:

a. And the rain descended, and the floods came, and the winds blew, and beat upon that house.

b. And it fell, and great was the fall of it.

(The foundation was what made the difference between these two houses. The foundation of your life must be built on Jesus Christ instead of the shifting sands of worldly philosophies, materialism, enticements, and values.)

The ^{Asayings} which Jesus refers to are His teachings, including those shared in the Sermon on the Mount. He gives two contrasting illustrations:

***The Man Who Builds
His Life On These Sayings***

*He is wise.
He builds on the Rock.
His house stands.*

***The Man Who Does Not
Build His Life On These Sayings***

*He is foolish.
He builds on the sand.
His house falls.*

Comparison: Both men had the same desire: To build a house. Both wanted to be in the same location and perhaps build a similar type of house. They both experienced the "rains" of difficult experiences; the floods of intense attacks; and the winds of the world. The only difference was their foundation.

-The foolish man had a desire to live the good life, but did not follow God's plans. Nobody could tell him anything. He didn't consider the ramifications of what he was doing for the future, and that when the storms of life would come, his spiritual house will not stand.

-The wise man was a doer of the Word, and not just a hearer:

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and

straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:22-25)

The wise man built the house of his life on the right foundation: "For other foundation can no man lay than that is laid, which is Jesus Christ": 1 Corinthians 3:11.

Conclusion: *Be both a hearer and a doer of the Word. Build your life on Word of God and the foundation of God, the Lord Jesus Christ.)*

III. Astonishment at the doctrine of Jesus. (28-29)

- A. And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine. *(They were astonished, but nothing changed in their lives.)*
- B. For He taught them as one having authority, and not as the scribes. *(He did not teach theories, ideas, or traditions. He taught God's Word with authority.)*

Study questions on chapter 7:

1. Using verses 1-5 and outline point I, answer the following questions:
 - Why should you not judge others?
 - What question is asked in verse 3?
 - What question is asked in verse 4?
 - What does verse 5 indicate you should be doing instead of judging?
2. Why should you not present holy things to those who do not value them? (6)
3. Summarize the prayer promises in verses 7-8.
4. What three levels of prayer are described in verse 8?
5. What natural illustrations are used by Jesus in verses 9-10 and what is the application made in verse 11?
6. Summarize the basic principle of conduct presented in verse 12a. On what is this principle based? (12b)
7. Jesus uses the analogy of two ways in verses 13-14.
 - Describe the two gates and explain their spiritual meaning.
 - Where does the wide gate lead and how many find it?
 - Where does the narrow gate lead and how many find it?
8. Of what does Jesus warn in verse 15?
9. How do false prophets sometimes appear and what are they in reality? (15)
10. According to verses 16-20, how can you distinguish between false prophets and professing believers and true prophets and real believers? Explain the natural analogies that are used in this passage.
11. Summarize the principles shared in verses 21-23. According to the latter part of verse 23, who will be denied entrance into the Kingdom of God and why?
12. Using verses 24-27, answer the following questions.
 - Using verse 24a and 26a, explain the spiritual meaning of the parable of the two

- builders, their houses, and the contrasts between them.
 - Where did the wise man build his house?
 - What happened to the wise man's house when the storms came?
 - Where did the foolish man build his house?
 - What happened to the foolish man's house when the storms came?
13. What was the response of the people when Jesus finished the extended teaching recorded in Matthew chapters 5-7? (28-29)
 14. What did you learn in this chapter to apply to your life and ministry? Review the two ways: Are you on the right way? What about doctrine: Is your doctrine biblically based? What kind of fruit are you bearing? Are you obedient or disobedient? Are you a wise or foolish builder?

Matthew 8

- 1 When he was come down from the mountain, great multitudes followed him.**
- 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.**
- 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.**
- 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.**
- 5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,**
- 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.**
- 7 And Jesus saith unto him, I will come and heal him.**
- 8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.**

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd

of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Outline 8:

I. Christ's authority over disease. (1-17) TSG 47

A. Healing of a leper.

1. When He was come down from the mountain, great multitudes followed Him.
2. And, behold, there came a leper and worshipped Him, saying, "Lord, if you will you can make me clean." *(The leper did not doubt Christ's ability to heal, but questioned His willingness to heal him.)*
3. And Jesus put forth His hand, and touched him, saying, "I will. Be clean." *(God's will is: Be clean! By touching the untouchable, Jesus demonstrated His authority over the laws that forbade contact.)*
4. And immediately his leprosy was cleansed.
5. And Jesus said unto him, "See that you tell no man; but go your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony unto them" *(Leviticus 13-14).*

B. Healing of the centurion's servant. TSG 62

1. And when Jesus was entered into Capernaum, a centurion came to Him, beseeching Him and saying, "Lord, my servant lies at home sick of the palsy, grievously tormented."
2. And Jesus said, "I will come and heal him."
3. The centurion answered and said:
 - a. Lord, I am not worthy that you should come under my roof: But speak the word only, and my servant shall be healed.
 - b. For I am a man under authority, having soldiers under me: and I say to this man, "Go" and he goes; and to another, "Come" and he comes; and to my servant, "Do this" and he does it.*(The centurion was a man under authority with authority. He recognized that Jesus was under authority and had authority. This man faced a physical barrier, in that his servant was miles away and critically ill. He faced a spiritual barrier because he was a Gentile and considered an alien to the covenant with God's people. He faced a social barrier, in that Gentiles and Roman authorities were despised by the Jews.)*
4. When Jesus heard it, He marveled, and said to them that followed:
 - a. Truly I say unto you, I have not found so great faith, no, not in

Israel.

- b. And I say unto you, that many shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven.
- c. But the children of the Kingdom shall be cast out into outer darkness: There shall be weeping and gnashing of teeth.
- 5. And Jesus said unto the centurion, "Go your way, and as you have believed, so be it done unto you."
- 6. And his servant was healed in that very hour.
- C. Healing of Peter's mother-in-law. TSG 41
 - 1. And when Jesus was come into Peter's house, He saw that Peter's mother-in-law lay sick of a fever.
 - 2. And He touched her hand, and the fever left her, and she arose and ministered unto them. *(This seems like a "minor miracle", but note the results in the following passage. Never discount a miracle, whether it seems large or small.)*
- D. Healing of all types of conditions.
 - 1. And when evening had come, they brought unto Him many that were possessed with demons.
 - 2. And He cast out the spirits with His word and healed all that were sick.
 - 3. That it might be fulfilled which was spoken by Esaias (*Isaiah*) the prophet, saying, "Himself took our infirmities, and bore our sicknesses."

II. Authority over His disciples. (18-22)

Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side. TSG 75

- A. And a certain scribe came, and said unto him, "Master, I will follow you wherever you go." And Jesus said unto him, "The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head." TSG 126
- B. And another of His disciples said unto Him, "Lord, allow me first to go and bury my father." *(He wanted to wait for his father to die so he could claim his inheritance.)* But Jesus said unto him, "Follow me; and let the dead bury their dead." *(You cannot be a true disciple unless Jesus has absolute authority over your life. You must follow and let those who are spiritually dead deal with the spiritually dead.)* TSG 126

(Note that these potential disciples had things they wanted to do "first". Your commitment to Jesus must be greater than any desire, hardship, kinship, or relationship. It must be your priority. You are called to unconditional surrender.)

III. Authority over natural elements. (23-27) TSG 75-76

- A. And when He entered into a ship, His disciples followed Him.
- B. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: But Jesus was asleep.

- C. And His disciples came and awoke Him, saying, "Lord, save us: We perish."
 - D. And He said unto them, "Why are you fearful, oh you of little faith?"
 - E. Then He arose and rebuked the winds and the sea, and there was a great calm.
(First Jesus rebuked fear and unbelief, then He dealt with the difficult circumstances in the natural world.)
 - F. But the men marveled, saying, "What manner of man is this, that even the winds and the sea obey Him!"
- IV. Authority over demons. (28-34)
- A. And when He came to the other side into the country of the Gergesenes, two possessed with devils met Him there, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
 - B. And, behold, they cried out, saying, "What have we to do with you, Jesus, you Son of God? Are you come here to torment us before the time?" *(Note that the demons called Him Jesus, which acknowledged his anointing, and Son of God, which acknowledged His power over them. James 2:19 says they believe, but not in the way necessary to repent and receive eternal life. Knowing about Jesus is not sufficient for salvation.)*
 - C. And there was a good way off from them an herd of many swine feeding. So the devils besought Him, saying, "If you cast us out, allow us to go away into the herd of swine."
 - D. And He said unto them, "Go."
 - E. And when they were come out, they went into the herd of swine: And behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
(Why did Jesus allow this? Because it was against the law for Jews to own and eat swine, so these people were gaining wealth by illegal means. It also illustrated that the devil kills and destroys, and it exposed the sin of the towns' people who considered wealth more important than spiritual matters.)
 - F. And they that kept them fled, went their ways into the city, and told everything that had happened to the men possessed of the devils.
 - G. And, behold, the whole city came out to meet Jesus: And when they saw Him, they besought Him that He would depart out of their coasts. *(Why? Because they were materialistic, fearful, and they did not recognize who Jesus actually was.)*
- (Demons were mentioned infrequently in the Old Testament. A couple of examples are in Deuteronomy 32:17 and Psalm 106:36-37. Demons are mentioned frequently in the New Testament, most likely because Satan intensified his operations when Jesus came to earth. From this passage, we learn that demons can affect people, causing them to lose their sense of shame and conscience. They cause alienation from society, cannot be restrained by natural methods, are numerous, and desire a body to inhabit. Demons are enraged against the Lord, but subject to His power and the power which He delegated to His followers.)*

Study questions on chapter 8:

1. Where had Jesus been? Who was with Him? (1)
2. Who approached Jesus and what was his request? (2)
3. What was Christ's response to this request and what was the result? (3)
4. What instructions did Jesus give the man who had been healed? (4)
5. Using verses 5-13, answer the following questions regarding the healing of the centurion's servant.
 - Who met Jesus in Capernaum? (5)
 - What was this man's request? (5-6)
 - What was the condition of the servant? (6)
 - What did Jesus offer to do? (7)
 - What was the centurion's response to Christ's offer? (8-9)
 - What do you learn about the centurion in verse 8? How did this demonstrate his faith? (outline point I B 3)
 - What did Jesus say regarding the centurion's faith? (10)
 - Summarize the prophetic word given in verses 11-12.
 - What miracle did Jesus do in this situation and when did it occur? (13)
6. Where did Jesus go next? (14)
7. What was the condition of Peter's mother-in-law, what did Jesus do, and what were the results? (14-15)
8. What happened when evening came at the conclusion of the Sabbath day? (16)
9. What prophecy did this event fulfill? (17)
10. Review verses 1-17 and list the various ailments Jesus healed and the methods He used.
11. What commandment did Jesus give in verse 18?
12. According to verse 19, who wanted to follow Jesus and what was the Lord's response to him in verse 20?
13. What request was made by one of the Lord's disciples in verse 21, and how did Jesus respond in verse 22?
14. Where did Jesus go next and who went with Him? (23)
15. Describe the conditions the group encountered at sea. (24)
16. What was Jesus doing despite these dire conditions? (24b)
17. What did the disciples do and say, and what did Jesus do and say in response? (25-26)
18. What was the disciples response to this miracle? (27)
19. Using verses 28-34, answer the following questions regarding the events that occurred in the country of the Gergesenes.
 - Who met Jesus when He arrived? (28)
 - Describe the condition of these men. (28)
 - What questions did the demons ask and what statement did they make? What did this reveal about Jesus? (29)
 - What was grazing nearby where this encounter occurred? (30)
 - What did the demons ask of Jesus and how did He respond? (31-32)
 - What happened to the herd of swine after the demons entered them? (33)

- What did the keepers of the swine do? (33)
 - What happened when the people of the city came out to meet Jesus? Why do you think they responded this way? (34)
20. What did you learn in this chapter to apply to your life and ministry?

Matthew 9

- 1 And he entered into a ship, and passed over, and came into his own city.**
- 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.**
- 3 And, behold, certain of the scribes said within themselves, This man blasphemeth.**
- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?**
- 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?**
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.**
- 7 And he arose, and departed to his house.**
- 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.**
- 9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the**

receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.
 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.
 34 But the Pharisees said, He casteth out devils through the prince of the devils.
 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;
 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Outline 9:

- I. Authority over sin: The paralytic. (1-8)
 - A. And He entered into a ship, and passed over, and came into His own city (*Capernaum*). TSG 78
 - B. And, behold, they brought to Him a man sick of the palsy, lying on a bed.
 - C. And Jesus, seeing their faith, said unto the sick of the palsy: "Son, be of good cheer: Your sins are forgiven." (*The greatest miracle is that of forgiveness of sin.*) TSG 48
 - D. And, behold, certain of the scribes said within themselves, "This man blasphemeth."
 - E. And Jesus, knowing their thoughts, said:
 - 1. Why are you thinking evil in your hearts?
 - 2. For is it easier to say your sins are forgiven or to say arise and walk?
 - 3. But that you may know that the Son of Man has power on earth to forgive sins.

- F. Then He said to the sick of the palsy: "Arise, take up your bed, and go unto your house." And he arose, and departed to his house.
 - G. But when the multitudes saw it, they marveled and glorified God which had given such power unto men.
- II. Authority over men: The disciples. (9-13)
- A. The calling of Matthew. TSG 49
 - 1. And as Jesus passed on from there, He saw a man named Matthew sitting at the receipt of custom.
 - 2. And He said unto him, "Follow me."
 - 3. And he arose, and followed Him.
 - B. Eating with sinners. TSG 50
 - 1. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. *(Luke 5:29 indicates that Matthew hosted this dinner to honor Jesus.)*
 - 2. And when the Pharisees saw it, they said unto His disciples, "Why is your Master eating with publicans and sinners?"
 - 3. But when Jesus heard that, He said unto them:
 - a. They that are whole do not need a physician, but they that are sick.
 - b. You go and learn what that means.
 - c. I will have mercy, and not sacrifice *(Hosea 6:6)*.
 - d. For I am not come to call the righteous, but sinners to repentance. *(Jesus came to minister to those who are spiritually sick: They need mercy, they are sinners, and they need to repent.)*
- III. Authority over tradition. (14-17) TSG 50
- A. Then the disciples of John came to Him saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"
 - B. And Jesus said unto them *(using three examples to answer their question)*:
 - 1. The bridegroom: Children of the bride chamber. Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast. *(Jesus was with them then. The time for fasting would come when He was taken from them.)*
 - 2. New cloth/old garments. No man puts a piece of new cloth unto an old garment, for that which is put in to fill it up takes from the garment, and the tear is made worse.
 - 3. New wine/old bottles. Neither do men put new wine into old bottles, else the bottles break, and the wine runs out, and the bottles perish. But they put new wine into new bottles, and both are

preserved.

(Jesus was saying that what He was teaching and demonstrating would not fit into the old ruts of religion and tradition, whether it be ritualistic fasting, dogmatic keeping of the Sabbath, etc.)

IV. Authority over death and physical conditions. (18-34)

A. The ruler's daughter. TSG 79

1. While He spoke these things unto them, behold, there came a certain ruler and worshipped Him, saying, "My daughter is even now dead: But come and lay your hand upon her, and she shall live." *(This man believed and confessed his daughter's healing saying, "She shall live." You must believe and confess for salvation as well as other spiritual victories.)*
2. And Jesus and His disciples arose and followed him.
(In Matthew 8:8 the centurion did not require Jesus to come to his house. This ruler needed Him to come. Jesus meets each individual at the level of their need.)

B. The woman with the issue of blood. TSG 80

1. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him and touched the hem of His garment.
2. For she said within herself, "If I may but touch His garment, I shall be whole."
3. But Jesus turned around and when He saw her, He said, "Daughter, be of good comfort. Your faith has made you whole."
4. And the woman was made whole from that hour.
(Jesus saw her; spoke to her; developed a relationship with her, calling her daughter; and healed her. Jesus sees you, wants to speak to you, develop a relationship with you, and heal you spiritually, mentally, emotionally, and physically. This encounter with the woman was a divine delay, as Jesus was on the way to minister elsewhere. Be open to such spiritual interruptions in your own life and ministry.)

C. The ruler's daughter (continued). TSG 82

1. And when Jesus came into the ruler's house and saw the minstrels and the people making a noise, He said to them, "Give place: For the maid is not dead, but is sleeping." And they laughed Him to scorn.
(The belief was that the more noise one made, the greater their grief.)
2. But when the people were put out, He went in, took her by the hand, and she arose.
3. And the fame hereof went abroad into all that land.

D. The blind. TSG 83

1. And when Jesus departed from there, two blind men followed Him crying, and saying, "Son of David, have mercy on us."
2. And when He came into the house, the blind men came to Him and Jesus said unto them, "Do you believe that I am able to do this?" They said unto him, "Yes, Lord." *(Repeatedly throughout the gospels, Jesus questions*

and/or admonishes people to believe. Faith is not based on feeling, but on believing. You may not "feel" saved or healed, but you must accept it by faith and believe.)

3. Then He touched their eyes, saying, "According to your faith be it unto you." And their eyes were opened.
4. And Jesus charged them, saying, "See that no man know it." But they, when they were departed, spread abroad His fame in all that country.
- E. The demonized. TSG 84
 1. As they went out, they brought to Him a dumb man possessed with a devil.
 2. And when the devil was cast out, the dumb man spoke: And the multitudes marveled, saying, "It was never so seen in Israel."
 3. But the Pharisees said, "He casts out devils through the prince of the devils."
- V. The purpose, compassion, and vision of Jesus. (35-38)
 - A. And Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the Kingdom, and healing every sickness and every disease among the people. *(Jesus did not sit around waiting for people to come to Him. He went to them, as so should we.)*
 - B. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. *(He saw them scattered, without direction, and fainting spiritually under the burdens of sin, legalism, and cares of this life.)*
 - C. Then He said unto His disciples:
 1. The harvest truly is plenteous, but the laborers are few.
 2. Pray therefore the Lord of the harvest, that He will send forth laborers into his harvest.

(Christ's threefold ministry was teaching, preaching, and healing. This should be the focus of your ministry as well, accompanied by compassion and prayer for the spiritual harvest as was the ministry of Jesus. Every generation has a spiritual harvest for which laborers are needed. There is always unlimited work to be done.)

Study questions on chapter 9:

1. Where did Jesus go next? (1)
2. Who was brought to Jesus, what was his condition, and how did Jesus respond to his need? (2)
3. What criticism was raised by the scribes? (3)
4. How did Jesus respond to their criticism in verses 4-6?
5. What did Jesus say to the infirm man and what were the results? (6-7)
6. What was the response of those who witnessed this miracle? (8)
7. Who did Jesus meet at the receipt of customs, what was this man's job, what did Jesus tell him to do, and how did he respond? (9)
8. With whom was Jesus dining in verse 10?

9. What objection was raised by whom in verse 11?
10. What was the Lord's response to the objection? (12-13)
11. What question did John's disciples ask Jesus? (14)
12. What three examples did Jesus use to answer the question raised by John's disciples?
13. How did these examples relate to their inquiry ? (15-17)
14. Who came to Jesus next, what was his problem, what was his request, and what was the Lord's response? (18-19)
15. Using verses 20-22, answer the following questions regarding what happened on the way to the ruler's house:
 - Who touched Jesus? (20)
 - What was this woman's problem? (20)
 - For how long had she been ill? (20)
 - What had this woman said within herself? (21)
 - What did Jesus say to the woman in verse 22?
 - What happened to the woman according to verse 22b?
16. What did Jesus observe when He arrived at the ruler's house? (23)
17. What did Jesus tell the people in verse 24 and what was their response?
18. Summarize what Jesus did, the results, and the ramifications of this miracle. (25-26)
19. Using verses 27-30, answer the following questions:
 - Who was following Jesus in the way? (27)
 - What was their request? (27)
 - What question did Jesus ask these men? (28)
 - How did the men respond? (28)
 - What did Jesus do and what were the results? (29-30)
 - What instructions did Jesus give the men? (30b)
 - What did the men do next according to verse 31?
20. Who was brought to Jesus in verse 32 and what did Jesus do according to verse 33?
21. What was the reaction of the crowd who witnessed this event? (33b)
22. What was the accusation raised by the Pharisees in verse 34?
23. Review verses 18-34 again. Record the role of faith in the healing of the woman with the issue of blood; the ruler's child; the blind men; and the man with an evil spirit. What comments are made regarding faith? Analyze each event and determine who demonstrated the faith?
24. Where did Jesus go, where did He minister, and what were the hallmarks of His ministry? (35)
25. What does verse 36 reveal about Christ's motivation for ministry? (36)
26. Using verses 37-38, answer the following questions:
 - What did Jesus say regarding the harvest in verse 37?
 - For what were the disciples to pray? (38)
 - Of what is the natural harvest symbolic? (refer back to verse 36)
27. What did you learn in this chapter to apply to your life and ministry?

Matthew 10

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The Kingdom of Heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,
10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;
18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.
23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
24 The disciple is not above his master, nor the servant above his lord.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
30 But the very hairs of your head are all numbered.
31 Fear ye not therefore, ye are of more value than many sparrows.
32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Outline 10:

(The disciples are commissioned). TSG 86

- I. Commissioned by the King: The men. (1-4)
 - A. And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. *(Jesus called His disciples to be with Him first, which is communion. Then He taught them commitment, and finally, He commissioned them to ministry. A pattern for discipleship which we should also follow. Ministry is not a profession or occupation. It is a divine commission birthed out of communion, commitment, and commissioning.)*
 - B. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, Bartholomew, Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him. *(The word "apostle" means one who is sent or commissioned. In a narrow sense, these were the first 12 apostles, but*

all who are commissioned and sent to similar ministries are also apostles.)

- II. Commissioned by the King: The mission. (5-6)
Jesus sent these twelve forth and commanded them, saying:
 - A. Do not go into the way of the Gentiles or cities of the Samaritans.
 - B. But go rather to the lost sheep of the house of Israel.
(These were specific instructions for that time. It does not mean other nations were excluded, just that they were not part of this first mission. The key to spiritual harvest is timing. Israel was chosen for purpose, not privilege. They were to hear the gospel of the Kingdom first. See the instructions in Luke 22:35-36 which were different from Acts 1:8 where they are totally inclusive.)
- III. Commissioned by the King: The ministry. (7-8)
 - A. And as you go, preach, saying, "The Kingdom of Heaven is at hand."
 - B. Heal the sick, cleanse the lepers, raise the dead, cast out devils.
 - C. Freely you have received, freely give.
(You are never to charge for preaching, healing, deliverance, etc. People can be invited to support your ministry, as they did that of Paul and other New Testament ministers, but you should never charge for your ministry.)
- IV. Commissioned by the King: The methods *(applicable to this specific mission)*. (9-15)
 - A. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: For the workman is worthy of his meat. *(Ministers should receive proper support from those to whom they minister, but should not live lavishly.)*
 - B. And into whatsoever city or town you shall enter, inquire who in it is worthy, and abide there until you depart.
 - 1. And when you come into an house, salute it.
 - 2. And if the house be worthy, let your peace come upon it.
 - 3. But if it is not worthy, let your peace return to you.
 - C. And whosoever shall not receive you nor hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily *(assuredly)* I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city *(Revelation 20)*.
(You are to minister to those who are receptive. Jesus did no works in some cities and passed through their midst in other locations where He was rejected.)
- V. Commissioned by the King: The mandate *(applicable to all disciples of all times)*. (16-42)
 - A. Behold, I send you forth as sheep in the midst of wolves: Be therefore wise as serpents and harmless as doves.
 - B. But beware of men:
 - 1. They will deliver you up to the councils.
 - 2. They will scourge you in their synagogues.
 - 3. You shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
 - C. But when they deliver you up, take no thought how or what you shall speak:

1. For it shall be given you in that same hour what you shall speak.
 2. For it is not you that speak, but the Spirit of your Father which speaks in you. *(This does not mean you cannot prepare, but that you should not depend on your own preparation. Rather, depend on the Holy Spirit.)*
- D. And the brother shall deliver up the brother to death, and the father the child: And the children shall rise up against their parents and cause them to be put to death.
- E. And you shall be hated of all men for my name's sake: But he that endures to the end shall be saved.
(Times of opposition are also times of opportunity. According to this passage, a believer will be persecuted for the sake of the Lord, for His name, and for a testimony against unbelievers.)
- F. But when they persecute you in this city, flee into another: For verily *(assuredly)* I say unto you, you shall not have gone over the cities of Israel, till the Son of Man comes. *(Flee when persecuted. Stand up against it only when you cannot escape.)*
- G. The disciple is not above his master, nor the servant above his lord.
1. It is enough for the disciple that he be as his master, and the servant as his lord.
 2. If they have called the master of the house "Beelzebub", how much more shall they call them of his household?
 3. Fear them not.
- H. For there is nothing covered that shall not be revealed, and nothing hid that shall not be known.
1. What I tell you in darkness, that speak in light.
 2. What you hear in the ear, that preach upon the housetops.
- I. And do not fear them which kill the body, but are not able to kill the soul: But rather fear him which is able to destroy both soul and body in hell.
- J. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.
1. But the very hairs of your head are all numbered.
 2. Fear not therefore, for you are of more value than many sparrows.
- K. Whosoever therefore shall confess me before men, I will confess him also before my Father which is in heaven. But whosoever shall deny me before men, I will also deny him before my Father which is in heaven. *(This passage confirms the deity of the Trinity. It also concerns denying Christ, which is not an unpardonable sin if a person repents. Peter denied the Lord, sought and received forgiveness, and emerged as a powerful spiritual leader. You may think you would never deny Jesus, but do you deny Him by your words, your actions, or even by keeping silent when you should speak up?)*
- L. Do not think that I am come to send peace on earth: I did not come to send peace, but a sword. *(The "sword" is the Word of God which, because it is accepted by some and rejected by others, results in division.)*
1. For I am come to set a man at variance against his father, and the daughter

- against her mother, and the daughter-in-law against her mother-in-law.
2. And a man's foes shall be they of his own household.
 3. He that loves father or mother more than me is not worthy of me, and he that loves son or daughter more than me is not worthy of me.
(This does not mean you cannot love your family. It simply means that your love for Jesus must be greater.)
- M. And he that does not take his cross and follow me, is not worthy of me.
- N. He that finds his life shall lose it: And he that loses his life for my sake shall find it.
- O. Reciprocal rewards:
1. When people receive you, they also receive Jesus.
 2. When one receive Jesus, they also receive Him that sent Jesus.
 3. When one receives a prophet in the name of a prophet, he shall receive a prophet's reward.
 4. When one receives a righteous man in the name of a righteous man, he shall receive a righteous man's reward.
 5. When anyone gives unto one of these little ones (*new believers*) drink from a cup of cold water only in the name of a disciple, verily (*assuredly*) say unto you, he shall in no wise lose his reward.
(No act goes unnoticed when it is done in the name of the Father, Jesus, a prophet, a righteous man, or a disciple. The point is that no ministry is insignificant.)

Study questions on chapter 10:

1. Who did Jesus call to Him in verse 1 and what power did He delegate to them?
2. List the names of the disciples. (2-4)
3. Review verses 2-4 again and summarize what you learn about these men, their occupations, and their relationships.
4. Using verses 5-42, answer the following questions regarding the instructions Jesus gave the disciples for ministry.
 - What limits did Jesus put on this ministry trip? (5-6)
 - Using outline point II B, explain why this missions trip was limited.
 - What was to be their basic message? (7)
 - What works were to accompany their ministries? (8)
 - What did Jesus instruct them not to take with them? (9-10)
 - Summarize the instructions regarding lodging during their journey. (11-13)
 - What were the disciples to do if they were rejected? (14)
 - What judgment is pronounced upon cities that rejected their ministry? (15)

- What natural analogies did Jesus use to describe the disciples and their ministries in verse 16? Explain the spiritual analogies of each.
- Of what did Jesus warn in verses 17?
- Before whom would the disciples be called to stand and for what purpose? (18)
- What supernatural event would happen when the disciples were required to stand before leaders? (19-20)
- What betrayals are described in verse 21?
- Who would hate the disciples? (22a)
- What promise is given in verse 22b?
- What were the disciples to do if they were persecuted in a city? (23)
- What prophetic assurance is given in verse 23?
- Summarize the spiritual relationship between disciples and their master. (24-25)
- What had enemies called Jesus and what would they call the disciples? (25)
- What admonition is given in verse 26?
- What and where were the disciples to minister? (27)
- Who were the disciples to fear and who were they not to fear? (28)
- Using verses 29-31, summarize the natural analogies used by Jesus to describe His care for His followers. Apply these spiritually.
- What does Jesus say regarding confession and denial in verses 32-33?
- Is denying Christ an unpardonable sin? (outline point V K)
- What divisions does Jesus describe in verses 34-36? What causes these divisions?
- Summarize what you learn about discipleship in verses 37-39.
- When a person receives someone in the name of Jesus, who is he also receiving? (40-41)
- What do you learn in verse 42 about the rewards for good works?

5. Review this chapter again and list characteristics of true discipleship.
6. What did you learn in this chapter to apply to your life and ministry?

Matthew 11

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he.

12 And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Outline 11:

- I. The misunderstood Kingdom. (1-11)
 - A. And it came to pass, when Jesus had made an end of commanding His twelve disciples (*chapter 10*), He departed from there to teach and to preach in their cities.
 - B. Now when John, who was in prison, had heard about the works of Christ, he sent two of his disciples and said unto Him, "Are you he that should come, or do we look for another?" (*Questioning is not a sign of weak faith or unbelief. It is not unusual for great spiritual leaders to have uncertainties at times. Examples: Moses: Numbers 11:10-15; Elijah: 1 King s19; Jeremiah: Jeremiah 20:7-9, 14-18; and Paul: 2 Corinthians 1:8-9. In times of trial, even great men of God need reassurance of their faith.*) TSG 64
 - C. Jesus answered and said unto them: Go and show John again those things which you hear and see. (*The demonstration of God's power produced the proof.*)
 - 1. The blind receive their sight.
 - 2. The lame walk.
 - 3. The lepers are cleansed.
 - 4. The deaf hear.
 - 5. The dead are raised up.
 - 6. The poor have the gospel preached to them.
 - 7. And blessed is he, whosoever shall not be offended in me.
(*The miracles confirmed the identity of Jesus.*)
 - D. And as they departed, Jesus spoke to the multitudes concerning John. TSG 65
 - 1. What did you go into the wilderness to see?
 - a. A reed shaken with the wind? (*John didn't vacillate to please the crowd or because of negative circumstances.*)
 - b. A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. (*He denied himself, rather than live in lavish luxury.*)
 - c. What did you go out to see? A prophet? Yes, I say unto you, and more than a prophet. (*John was more than a prophet because previous prophets had preached "The Kingdom is coming." John preached, "The Kingdom is here!"*)
 - 2. For this is he, of whom it is written, "Behold, I send my messenger before your face, which shall prepare the way before you" (*Malachi 3:1, Isaiah 40:3*).
 - 3. Verily (*assuredly*) I say unto you, among them that are born of women there has not risen a greater than John the Baptist: Notwithstanding he that is least in the Kingdom of Heaven is greater than he. (*Why? Because John only spoke of the coming Kingdom. We have experienced it. We can look back on the reality of the cross and the resurrection.*)
- II. The history of the Kingdom (12-19)
 - A. And from the days of John the Baptist until now the Kingdom of Heaven has

- suffered violence, and the violent take it by force (*vigorous effort*).
- B. For all the prophets and the law prophesied until John.
 - C. And if you will receive it, this is Elias (*Elijah*), which was to come. (*John Baptist came in the spirit and power of Elijah.*) He that has ears to hear, let him hear (*a man can have good ears, and still not be able to hear spiritual truths*).
 - D. But unto what shall I liken this generation? It is like unto children sitting in the markets, calling unto their fellows, and saying, "We have piped unto you, and you have not danced; we have mourned unto you, and you have not lamented." (*Jesus called that generation childish. They were like children playing wedding and funeral who were disappointed in the response they got. The ministries of John and Jesus did not live up to their expectations.*)
 - E. For John came neither eating nor drinking, and they say, "He has a devil."
 - F. The Son of Man came eating and drinking, and they say, "Behold a gluttonous man, a winebibber, and a friend of publicans and sinners. "
 - G. But wisdom is justified of her children. (*Both John and Jesus were correct in their approaches, as evidenced by the spiritual fruit that resulted.*)

(*Facts we learn about John Baptist from this passage: He did not waver, but was a man firm in convictions: verse 7. He was disciplined and practiced self-denial: verse 8. He was a prophet and more: verse 9. He was the forerunner of the Messiah: verse 10. He was the greatest of natural men, yet not as great as the least in the Kingdom: verse 11. He initiated a spiritual revolution with the announcement of the Kingdom come: verse 12. He fulfilled the promise of Elijah, ministering in the same spirit and power: verse 14.*)

III. The Kingdom is rejected. (20-24)

Then Jesus began to upbraid the cities wherein most of His mighty works were done, because they did not repent. TSG 66

- A. Woe unto you, Chorazin! Woe unto you, Bethsaida!
 - 1. For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes (*which demonstrated grief, sorrow, and repentance*).
 - 2. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. (*There is no written record of the works Jesus did in Chorazin and Bethsaida, but John indicates that not everything Jesus did was recorded: John 21:25.*)
- B. And you, Capernaum, which are exalted unto heaven, shall be brought down to hell:
 - 1. For if the mighty works which have been done in you had been done in Sodom, it would have remained until this day.
 - 2. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for you. (*The more truth you receive, the more responsible you are before God.*)

IV. The Kingdom is revealed. (25-27)

At that time Jesus answered and said:

- A. I thank you, oh Father, Lord of heaven and earth, because you have hid these things from the wise and prudent and have revealed them unto babes.
- B. Even so, Father: For so it seemed good in your sight.
- C. All things are delivered unto me of my Father.
- D. No man knows the Son, but the Father.
- E. Neither does any man know the Father, save the Son, and he to whomsoever the Son will reveal Him.

V. The invitation into the Kingdom. (28-30)

- A. Come unto me, all you that labor and are heavy laden, and I will give you rest. *(Your responsibility is to come. His responsibility is to give.)*
- B. Take my yoke upon you, and learn of me. *(Your responsibility is to choose to take His yoke and learn of Him. Learning about the Lord is a life-long process.)*
- C. For I am meek and lowly in heart.
- D. And you shall find rest unto your souls. *(This rest is supernatural peace despite the challenges and pressures of life.)*
- E. For my yoke is easy, and my burden is light.

(The rest of which this passage speaks is spiritual rest that alleviates the burdens of this world. This rest comes from having salvation, peace with God and man, justification and reconciliation through the forgiveness of sin, hope for the future, purpose, provision, and safety: All of which come from Jesus!)

Study questions on chapter 11:

- 1. What did Jesus do after giving the disciples the instructions recorded in chapter 10? (1)
- 2. Who sent disciples to Jesus and what did they ask? (2-3)
- 3. How did Jesus answer their question? (4-6)
- 4. What questions did Jesus ask in verses 7-9 and what is the point He is making?
- 5. About whom was Jesus speaking in verse 10?
- 6. What did Jesus say about John the Baptist in verse 11? Why is the least in the Kingdom greater than him? (outline point I D 3)
- 7. Review verses 7-11 and make a summary chart showing what John was and what he was not.
- 8. What do you learn about the Kingdom of Heaven in verse 12?
- 9. Who prophesied until the time of John? (13)
- 10. Explain verse 14. To whom is Jesus referring?
- 11. What admonition is given in verse 15?
- 12. To what does Jesus compare the generation of that time? (16-17)

13. What criticism had been raised against the ministry of John? (18)
14. Using outline point II G, summarize what you learned about John Baptist in verses 7-18.
15. What criticism was raised against Jesus? (19)
16. What was the subject of the next passage, as introduced in verse 20?
17. Summarize what Jesus said about the following cities:
 - Chorazin (21-22)
 - Tyre and Sidon (21-22)
 - Bethsaida (21-22)
 - Capernaum (23-24)
 - Sodom (23-24)
18. Why would the judgment be worse on these cities than the evil cities of Old Testament times? (21-24)
19. Summarize Christ's prayer in verses 25-27. What is the main point?
20. Using verses 28-30, answer the following questions:
 - What appeal is made by Jesus? (28)
 - To whom is the appeal made? (28)
 - What is the promise to those who respond to this appeal? (28)
 - What does Jesus tell those who respond to do? (29)
 - What will be the result if they do what Jesus commands? (29b)
 - What do you learn about Jesus in verse 29?
 - What do you learn about the yoke and burden of Jesus? (30)
 - A yoke unites two animals in a task. How does this apply to working and resting in Christ?
21. What did you learn in this chapter to apply to your life and ministry?

Matthew 12

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.
9 And when he was departed thence, he went into their synagogue:
10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.
11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.
13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.
14 Then the Pharisees went out, and held a council against him, how they might destroy him.
15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
16 And charged them that they should not make him known:
17 That it might be fulfilled which was spoken by Esaias the prophet, saying,
18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.
20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.
21 And in his name shall the Gentiles trust.
22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is not this the son of David?
24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.
25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.
31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.
32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Outline 12:

- I. Controversies over the Sabbath. (1-21)
 - A. Harvesting on the Sabbath. TSG 54
 - 1. At that time, on the Sabbath, Jesus went through the cornfields and His disciples were hungry and began to pluck the ears of corn and to eat.

(According to Deuteronomy 23:24-25, this was permissible.)

2. But when the Pharisees saw it, they said unto Him, "Behold, your disciples do that which is not lawful to do on the Sabbath day." *(This was their Sabbath day rule, not God's law.)*

3. But He said unto them:

a. Example of David: Have you not read what David did, when he was hungry, and they that were with him; How he entered into the house of God and ate the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? *(1 Samuel 21:1-6)*

(The showbread was considered holy as it was symbolic of the presence of God and of Jesus, the Bread of Life.)

b. Example of the priests: Or have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless? *(The priests are doing temple-related work, yet they are not in violation of the Sabbath.)*

c. Example of Himself:

(1) But I say unto you, that in this place is one greater than the temple.

(2) But if you had known what this means, "I will have mercy, and not sacrifice", you would not have condemned the guiltless. *(The sacrifices were a means to mercy, not an objective in themselves: Hosea 6:6).*

(3) For the Son of Man is Lord even of the Sabbath day. *(There is no conflict between the law and doing good.)*

B. Healing on the Sabbath. TSG 55

1. And when He was departed from there, He went into their synagogue: *(Note that it was "their" synagogue--not His.)*

2. And, behold, there was a man which had a withered hand. *(How many are in our congregations today who are awaiting the healing touch of God because of "withered" physical, emotional, mental, or spiritual conditions?)*

3. And they asked him, saying, "Is it lawful to heal on the Sabbath days?"--that they might accuse Him. *(What prevents you from meeting the needs of others? Rituals? Tradition? Rules of man? Fear? Unconcern?)*

4. And He said unto them:

a. What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?

b. How much then is a man better than a sheep?

c. Wherefore it is lawful to do well on the Sabbath days.

5. Then He said to the man, "Stretch forth your hand." And he stretched it forth, and it was restored whole as the other. *(In every deliverance, the*

Lord will call for an act of faith. Here it was for the man to stretch forth his hand, despite the religious criticism, in order to receive his miracle.)

- C. The results of the Sabbath controversies.
1. Then the Pharisees went out and held a council against Him to decide how they might destroy Him.
 2. But when Jesus knew it, He withdrew Himself from there: And great multitudes followed Him, and He healed them all. TSG 56
 3. And He charged them that they should not make him known so that it might be fulfilled which was spoken by Esaias (*Isaiah*) the prophet, saying:
 - a. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased.
 - b. I will put my spirit upon Him, and He shall show judgment to the Gentiles.
 - c. He shall not strive nor cry, neither shall any man hear His voice in the streets.
 - d. A bruised reed (*a damaged reed about to break*) He shall not break, and smoking flax (*a wick of a lamp that is flickering and about to go out*) He shall not quench, until He send forth judgment unto victory.
 - e. And in His name shall the Gentiles (*nations*) trust (*Isaiah 42:1-4*).

II. Controversy regarding authority over demons. (22-32)

- A. Then there was brought to Him one possessed with a devil, blind and dumb: And He healed him, insomuch that the blind and dumb both spoke and saw. TSG 69
- B. And all the people were amazed, and said, "Is not this the son of David?"
- C. But when the Pharisees heard it, they said, "This fellow casts out devils by Beelzebub the prince of the devils." (*They couldn't deny the power, so they claimed the power was satanic.*) TSG 70
- D. And Jesus knew their thoughts, and said unto them:
1. Satan's kingdom cannot be divided against itself.
 - a. Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.
 - b. And if Satan cast out Satan, he is divided against himself: How then shall his kingdom stand?
 - c. And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. (*Acts 19:13-16 speaks of Jewish exorcists.*)
 - d. But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you.
 2. Satan's power cannot be denied. It must be dealt with.
How can one enter into a strong man's house (*his domain*) and spoil his goods, except he first bind the strong man (*Satan and his demons*) and then he will spoil his house.

3. In regards to Satan's kingdom, there is no neutrality.
 - a. If you are not for Christ, you are against Him.
 - b. If you are not gathering the spiritual harvest with Christ, then you are scattering it.
- E. Wherefore I say unto you (*the bottom line is this...*):
 1. All manner of sin and blasphemy shall be forgiven unto men: But blasphemy against the Holy Ghost shall not be forgiven unto men.
 2. And whosoever speaks a word against the Son of Man, it shall be forgiven him.
 3. But whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

(The phrase "unpardonable sin" is not actually used in the Bible, but the term is based on this passage where Jesus mentions a sin that cannot be forgiven, a transgression that is deemed "unpardonable." The unpardonable sin is attributing the work of God to Satan. This results in a reprobate mind that does not desire or seek repentance: Romans 1:28. Satan often uses this to torment those seeking forgiveness from sin. They think their case is hopeless because they have committed the unpardonable sin. When a person truly has committed this sin, he will not have any interest in spiritual things, nor will he have any desire to repent because he believes that the work of God is actually that of Satan. The final rejection of Christ is unpardonable, of course, in that there are no second chances after death.)

III. Fruitfulness. (33-37)

- A. Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: For the tree is known by his fruit.
- B. Oh generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.
- C. A good man out of the good treasure of the heart brings forth good things and an evil man out of the evil treasure brings forth evil things.
- D. But I say unto you that every idle (*negative, unfruitful, ineffective*) word that men shall speak, they shall give account thereof in the day of judgment.
 - a. For by your words you shall be justified.
 - b. And by your words you shall be condemned.

(Fruit--conduct and character--comes out of your heart. Your words reflect what is in your heart. A good man brings forth good fruit externally and good treasure internally from his heart.)

IV. Controversy over signs. (38-42)

- A. Then certain of the scribes and of the Pharisees answered, saying, "Master, we would see a sign from you." TSG 71
- B. But He answered and said unto them: (*He gave two signs from Old Testament times.*)

1. The sign of Jonah: An evil and adulterous (*spiritually unfaithful*) generation seeks after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas (*in two ways*):
 - a. Jonah himself: For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. (*This was symbolic of the death and resurrection of the Lord.*)
 - b. The people of Ninevah: The men of Nineveh shall rise in judgment with this generation, and shall condemn it because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. (*Read Jonah chapters 1-4. God sent Jonah to warn the wicked city of Ninevah of impending judgment, they believed God, and repented.*)
2. The queen of the south (*Queen Sheba*): She shall rise up in the judgment with this generation, and shall condemn it:
 - a. For she came from the uttermost parts of the earth to hear the wisdom of Solomon.
 - b. And, behold, a greater than Solomon is here. (*The people of Ninevah only had Prophet Jonah, yet they sought repentance. Israel had Jesus and yet they did not repent. The queen of Sheba traveled a long way to find truth. Jesus came from Heaven to Israel and they rejected the truth. Both will be used to judge those who refused the truth and failed to repent.*)

V. Unclean spirits. (43-45)

When the unclean spirit is gone out of a man:

- A. He walks through dry places, seeking rest, and finds none.
- B. Then he says, "I will return into my house from where I came out." And when he is come, he finds it empty, swept, and garnished. (*Any spiritual void must be filled or else the enemy will return!*)
- C. Then he goes and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there.
- D. And the last state of that man is worse than the first.
- E. Even so shall it be also unto this wicked generation.

VI. The priority of spiritual relationships. (46-50)

- A. While He yet talked to the people, behold, His mother and his brothers stood without, desiring to speak with Him. TSG 72
- B. Then one said unto Him, "Behold, your mother and brothers stand without, desiring to speak with you." (*The Lord's brothers did not believe in Him until after His resurrection: John 7:5 and Acts 1:14. The absence of the mention of Joseph here and elsewhere is most likely because he had already died.*)
- C. But He answered and said unto him that told Him:
 1. Who is my mother? Who are my brothers?
 2. And He stretched forth His hand toward His disciples and said: "Behold

my mother and my brothers! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."
(Jesus was not advocating abandoning family relationships. He demonstrated care for Mary throughout His life and made arrangements for her while dying on the cross: John 19:26-27. Rather, Jesus was explaining that true kinship does not exist just because people have common blood ties. True kinship is based on an experience with God and is a spiritual relationship. Those who are in spiritual union with the Lord are His sons and daughters and are brothers and sisters with one another spiritually. No greater kinship exists. Spiritual relationships result from the new birth: 1 Peter 1:23; being adopted into the family of God: Romans 8:15-17; and doing God's will: Matthew 12:50.)

Study questions on chapter 12:

1. Where was Jesus and His disciples when this chapter opens, what day of the week was it, and what were they doing? (1)
2. What objection is raised by the Pharisees? (2)
3. Using verses 4-8, answer the following questions:
 - What Old Testament example did Jesus use to support His response to the Pharisees? (3-5)
 - What did David do that was not normally permitted? (3-4)
 - What example does Jesus use in verse 5?
 - What personal example does Jesus use in verse 6?
 - Explain verse 7.
 - What principle does Jesus establish in verse 8?
4. Where did Jesus go next? (9)
5. Who was brought to Jesus? (10a)
6. What question did the Pharisees ask and what was their motive in asking? (10)
7. What response did Jesus give to the Pharisees? What examples did He use? (11-12)
8. What basic principle does Jesus teach in verse 12?
9. What did Jesus tell the infirm man to do, what did the man do, and what were the results? (13)
10. What did the Pharisees do next? (14)
11. What did Jesus do in response to the plot of the Pharisees? (15-16)
12. Who followed Jesus? (15b)
13. What did Jesus do for the multitudes? (15b)
14. According to verses 17-21, what prophecy given by whom was fulfilled by these events?
15. Summarize what you learn about Christ's person and purposes in verses 18-21.
16. Who was brought to Jesus in verse 22, what was the man's condition, and what did Jesus do for him?
17. What was the response of the people to this miracle? (23)
18. What was the response of the Pharisees to this miracle? (24)
19. Why can Satan not drive out demons? (25)

20. Summarize the teaching of Jesus regarding demons in verses 28-29.
21. What do you learn about neutrality in spiritual matters in verse 30?
22. What does Jesus teach regarding what is called the "unpardonable sin" in verses 31-32?
23. What sins are forgiven? What one sin is not forgiven? (31-32)
24. What is the unpardonable sin? (outline point II E)
25. What natural analogy does Jesus use in verse 33 and what does it illustrate?
26. What does Jesus call that present generation? (34a)
27. What question does Jesus ask in verse 34?
28. What do you learn about the heart in verses 34-35?
29. What do you learn about the importance of words in verses 36-37?
30. What did the scribes and Pharisees request in verse 38?
31. What was the Lord's response to their request? (39)
32. What is the sign of Jonah and what does it mean? (39-40)
33. What did Jesus say regarding the generation He was addressing? (41-42)
34. What historical examples does Jesus use in verses 40-42 and what is His point?
35. Using verses 43-45, summarize what happens when a demon is cast out of a person and then tries to return again.
36. Who was standing outside desiring to speak with Jesus? (46-47)
37. What question did Jesus ask in verse 48 and what answer did He give in verses 49-50?
38. What did you learn in this chapter to apply to your life and ministry?

Matthew 13

- 1 The same day went Jesus out of the house, and sat by the sea side.**
- 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.**
- 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;**
- 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:**
- 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:**
- 6 And when the sun was up, they were scorched; and because they had no root, they withered away.**
- 7 And some fell among thorns; and the thorns sprung up, and choked them:**
- 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some**

sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the

reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them; The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the Kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Outline 13:

- I. The setting. (1-3)
Parables by the sea. TSG 73
 - A. Jesus went out of the house and sat by the sea side.
 - B. And great multitudes were gathered together unto Him, so that He went into a ship, and sat, and the whole multitude stood on the shore.
 - C. And He spoke many things unto them in parables.
(The English word "parable" comes from two Greek words that means "to cast alongside of". A parable is a story or example that is easily understood that enables you understand a more complex subject. In essence, it is an earthly story with a heavenly meaning.)
- II. The parable of the sower. (3-9)
A sower went forth to sow, and when he sowed:
 - A. Some seeds fell by the way side, and the fowls came and devoured them up.
 - B. Some seeds fell upon stony places, where they did not have much earth:
 - 1. And they sprang up quickly, because they had no deepness of earth.
 - 2. And when the sun was up, they were scorched.
 - 3. And because they had no root, they withered away.
 - C. Some seeds fell among thorns, and the thorns sprung up and choked them.
 - D. Other seeds fell into good ground and brought forth fruit--some an hundredfold, some sixtyfold, some thirtyfold.
 - E. Whoever has ears to hear, let him hear. *(Meaning to not only hear, but to understand and act upon what is heard. The interpretation of this parable is given in verses 18-23.)*
- III. The reason for speaking in parables. (10-17)
 - A. And the disciples came and said unto Him, "Why do you speak to them in parables?"
 - B. He answered and said unto them:
 - 1. Because it is given unto you to know the mysteries of the Kingdom of

Heaven, but to them it is not given. *(Spiritual truths can only be understood with a spiritual mind: 1 Corinthians 2:14.)*

2. For whoever has, to him shall be given, and he shall have more abundance: But whosoever has not, from him shall be taken away even that he has. *(This is the law of "use it or lose it" which applies in all areas of life. Examples: If you do not use a language, you will forget it. If you do not practice an instrument, your skill will decline. A "hearing ear" means that you hear truth, understand it, and act upon it.)*
3. Therefore I speak to them in parables: Because seeing they see not, and hearing they hear not, neither do they understand *(Psalm 78:2)*.
4. And in them is fulfilled the prophecy of Esaias *(Isaiah)* which said:
 - a. By hearing you shall hear, and shall not understand; and seeing you shall see, and shall not perceive.
 - b. For this people's heart is waxed gross *(grown fat because of self-indulgence)*, and their ears are dull of hearing, and they have closed their eyes *(spiritually)*.
 - c. Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them *(Isaiah 6:1-13)*.
5. But blessed are your eyes for they see, and your ears for they hear.
6. For verily *(assuredly)* I say unto you that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.

IV. Interpretation of the parable of the sower. (18-23)

Hear therefore the parable of the sower. TSG 74

- A. When any one hears the word of the Kingdom and does not understand it, then the wicked one comes and catches away that which was sown in his heart. This is he which received seed by the way side. *(The wicked one steals it through deception and/or inattention on the part of the hearer.)*
- B. He that received the seed into stony places, the same is he that hears the word and receives it with joy:
 1. Yet he does not have root in himself, but endures for only awhile.
 2. For when tribulation or persecution arises because of the word, by and by he is offended.*(This person may have a dramatic, joyous conversion, but does not develop spiritual depth and falls away when tribulation and persecution arises.)*
- C. He also that received seed among the thorns is he that hears the word and the cares of this world and the deceitfulness of riches choke the word and he becomes unfruitful. *(The deceitfulness of riches is when one thinks they are okay because they are blessed financially with material goods. The cares of the world are the everyday duties, difficulties, and circumstances of life.)*

(The previous verses reveal how the devil, the flesh, and the world all can hinder

the seed of God's Word from taking root in our lives.)

- D. But he that received seed into the good ground is he that hears the word, understands it, bears fruit, and brings forth--some an hundredfold, some sixty, some thirty. *(He hears the Word, receives it, understands it, acts upon it, and spiritual fruit results.)*
- V. Parable of the wheat and the tares. (24-30)
And He put forth another parable to them saying:
- A. The Kingdom of Heaven is like a man which sowed good seed in his field.
- B. But while men slept, his enemy came and sowed tares *(noxious weeds that looked like wheat during the growing stage)* among the wheat, and went his way. *(The enemy sows tares in the same field, just as Satan sows "tares" in the church.)*
- C. But when the blade was sprung up and brought forth fruit, then the tares appeared also.
- D. So the servants of the householder came and said unto him, "Sir, did you not sow good seed in your field? From where then have the tares come?"
- E. He said unto them, "An enemy has done this."
- F. The servants said unto him, "Do you want us to go and gather them up?"
- G. But he said:
1. No, lest while you gather up the tares, you also root up the wheat with them.
 2. Let both grow together until the harvest.
 3. In the time of harvest I will say to the reapers, "Gather together first the tares, and bind them in bundles to burn them. But gather the wheat into my barn."
- (This parable is interpreted in verses 36-43)*
- VI. Parable of the mustard seed *(outward growth of the Kingdom)*. (31-32)
He spoke another parable to them saying:
- A. The Kingdom of Heaven is like a grain of mustard seed which a man took and sowed in his field.
- B. It indeed is the least of all seeds: But when it is grown, it is the greatest among herbs, becomes a tree, and the birds of the air come and lodge in the branches thereof.
- VII. Parable of the leaven *(inward growth of the Kingdom)*. (33)
And He spoke another parable to them saying: The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened. *(Some people interpret this as leaven being symbolic of evil as it is elsewhere in the Bible. But here, leaven has many characteristics that can be applied spiritually in terms of the Gospel. It is powerful and can penetrate a person's entire life. It makes bread soft and moist so that it is no longer hard and dry. It makes bread satisfying and nourishing and works quietly and silently. It is consistent, dependable, and finishes its work. Leaven changes the quality of the dough, not the dough itself.)*
- VIII. A prophecy about parables. (34-35)

- A. All these things Jesus spoke unto the multitude in parables.
 - B. He did not speak to them without a parable, so that it might be fulfilled which was spoken by the prophet, saying:
 - 1. I will open my mouth in parables.
 - 2. I will utter things which have been kept secret from the foundation of the world.
- IX. Interpretation of the parable of the tares. (36-43)
- A. Then Jesus sent the multitude away and went into the house. And His disciples came unto Him, saying, "Declare unto us the parable of the tares of the field."
 - B. He answered and said unto them:
 - 1. He that sows the good seed is the Son of Man.
 - 2. The field is the world.
 - 3. The good seed are the children of the Kingdom.
 - 4. The tares are the children of the wicked one.
 - 5. The enemy that sowed them is the devil.
 - 6. The harvest is the end of the world.
 - 7. The reapers are the angels.
 - C. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.
 - 1. The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend and them which do iniquity.
 - 2. And He shall cast them into a furnace of fire where there shall be wailing and gnashing of teeth (*Revelation 20:1-15*).
 - 3. Then shall the righteous shine forth as the sun in the Kingdom of their Father.
 - 4. Whoever has ears to hear, let him hear.
(*The Father allows the tares to remain because of His mercy. He is not willing that any should perish, and is giving them opportunity to repent: 2 Peter 3:9.*)
- X. Parable of the hidden treasure. (44)
- A. Again, the Kingdom of Heaven is like unto treasure hid in a field.
 - B. When a man has found the treasure there, he hides it and, and for joy thereof goes and sells all that he has and buys that field.
(*Jesus Christ paid the ultimate price for the treasure of the nation of Israel.*)
- XI. Parable of the pearl of great value. (45-46)
- A. Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly pearls.
 - B. When he had found one pearl of great price, he went and sold all that he had and bought it.
(*Jesus Christ paid the price for the treasure of His Church.*)
- XII. Parable of the dragnet. (47-50)
- A. Again, the Kingdom of Heaven is like unto a net that was cast into the sea, and gathered every kind of fish.

- B. When it was full, they drew to shore, sat down, and gathered the good into vessels, but cast the bad away.
 - C. So shall it be at the end of the world (*the end of the age*):
 - 1. The angels shall come forth, and sever the wicked from among the just. (*The just are those who were justified through Jesus Christ.*)
 - 2. They shall cast the wicked into the furnace of fire where there shall be wailing and gnashing of teeth.
- XIII. Parable about old and new treasures. (51-52)
- A. Jesus said unto them, "Have you understood all these things?" They said unto Him, "Yes, Lord."
 - B. Then said He unto them, "Therefore every scribe which is instructed in the Kingdom of Heaven is like unto a man that is an householder, which brings forth out of his treasure new and old things."
(Established truths are important, as are fresh revelations drawn from the Word of God. We are the stewards of God's truth and should dispense both old and new truths. Do not be so focused on the past that you miss the present move of God. If you really "understand all these things" of which Jesus spoke, then you will be able to share both old and new spiritual treasures with others.)
- XIV. The reactions of the people in Christ's hometown (53-58)
- A. And it came to pass, that when Jesus had finished these parables, He departed from there.
 - B. And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said:
 - 1. From where did this man receive this wisdom, and these mighty works?
 - 2. Is not this the carpenter's son?
 - 3. Is not his mother called Mary and his brethren, James, Joses, Simon, and Judas? And his sisters, are they not all with us?
 - 4. From where, then, has this man received all these things?
 - 5. And they were offended in Him. TSG 85
 - C. But Jesus said unto them, "A prophet is not without honor, save in His own country, and in His own house."
 - D. And He did not do many mighty works there because of their unbelief.
(First they questioned, then they denied Christ's deity by saying He was only the carpenter's son.. They denied the virgin birth when they mentioned His brothers and sisters. Then they entered into unbelief, and finally they were offended in Him because He didn't establish the kingdom as they had anticipated. Many people have turned away from God because He didn't do as they desired and did not meet their preconceived expectations.)

Study questions on chapter 13:

- 1. Where was Jesus as this chapter opens and who was with Him? (1-2)
- 2. Using verses 3-9, answer the following questions regarding the parable of the sower.
 - According to verse 3, what was the subject of this parable?

- What happened to the seed that fell by the wayside? (4)
 - What happened to the seed that fell on the stony ground? (5-6)
 - What happened to the seed that fell among thorns? (7)
 - What happened to the seed that fell on good ground? (8)
 - What admonition is given in verse 9?
3. Using verses 18-23, answer the following questions:
 - According to verse 18, what was Jesus explaining?
 - What does the seed represent? (19)
 - What does the wayside represent? Who snatches up this seed? (19)
 - What does the stony ground represent? What happens to this seed at first? What happens later? (20-21)
 - What do the thorns represent? What happens to this seed? (22)
 - What does the good ground represent? What are the results from seed being sown in good ground? (23)
 4. What question did the disciples ask Jesus in verse 10?
 5. Using verses 11-17 and 34-35, answer the following questions concerning the Lord's response to the disciples' question about parables:
 - Why did Jesus use parables to teach? (11,13)
 - How can one receive more spiritually? (12)
 - What prophecy given by whom was Jesus fulfilling by using parables? (14-15)
 - Why are the disciples especially blessed? (16)
 - Who had desired to see and hear what the disciples were experiencing? (17)
 6. Using verses 24-30, answer the following questions regarding the parable of the good and bad seed.
 - To what does Christ compare the Kingdom of Heaven? (24)
 - What happened while the householder slept? (25)
 - What happened when the crop sprung up? (26)
 - What questions were asked by the servants in verse 27?
 - What answer does the householder give in verse 28a?
 - What question is asked by the servants in verse 28b?
 - What answer is given by the householder in verses 29-30 and what is the reason for this response?
 7. Using verses 31-32, answer the following questions:
 - What is the analogy used to describe the Kingdom of Heaven? (31)
 - What do you learn about this natural analogy in verse 32?
 - Apply this parable spiritually.
 8. What analogy did Jesus use to describe the Kingdom of Heaven in verse 33? Apply this spiritually.
 9. Where did Jesus go next? (36a)
 10. What request was made by Christ's disciples in verse 36b?
 11. Using verses 37-43, answer the following questions regarding the Lord's explanation of the parable of the good and bad seed.
 - Who sows the seed? (37)

- What is the field? (38)
 - What does the good seed represent? (38)
 - What does the bad seed represent? (38)
 - Who is the enemy and what does he do? (39)
 - When does the harvest occur? (39)
 - Who reaps the harvest? (39)
 - What happens to the unrighteous (represented by the tares)? (40-42)
 - Who dispatches the angels? (41)
 - What happens to the righteous (represented by the good seed)? (43)
12. What analogy is used to describe the Kingdom of Heaven in verse 44? Apply this spiritually.
 13. What analogy is used to describe the Kingdom of Heaven in verses 45-46? Apply this spiritually.
 14. What analogy is used to describe the Kingdom of Heaven in verses 47-50? Apply this spiritually.
 15. What is revealed about the end of the world in verses 49-50?
 16. What question did Jesus ask in verse 51 and how did the disciples respond?
 17. What analogy is used by Jesus in verse 52? Apply this spiritually and explain the meaning.
 18. Where did Jesus go next after finishing this discourse? (53-54)
 19. What was the response of the people in the Lord's home town? (54-57a)
 20. What statement did Jesus make regarding His home town? (57b)
 21. What were the results of the rejection of Jesus by people in His home town? (58)
 22. Review outline note XIV D and explain the pattern that led to the residents of Christ's home town being offended.
 23. The phrase "the Kingdom of Heaven is like" is used repeatedly in this chapter. Record what it is compared to in verses 24;31;33;44;45;47.
 24. "Hear" is a key word in this chapter. Underline each use of the word and summarize the admonitions given.
 25. What did you learn in this chapter to apply to your life and ministry?

Matthew 14

- 1 At that time Herod the tetrarch heard of the fame of Jesus,**
- 2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.**
- 3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.**
- 4 For John said unto him, It is not lawful for thee to have her.**
- 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.**
- 6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.**
- 7 Whereupon he promised with an oath to give her whatsoever she would ask.**
- 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.**

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.
35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Outline 14:

Ministry In Regions Near Galilee 14:1-18:35

- I. The death of John the Baptist. (1-12) TSG 87
 - A. At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, "This is John the Baptist. He is risen from the dead, and therefore mighty works show forth themselves in him."
 - B. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, "It is not lawful for you to have her" (*Mark 6:19*).
 - C. And when he would have put John to death, he feared the multitude because they counted John as a prophet.
 - D. But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod. Whereupon he promised, with an oath, to give her whatsoever she would ask.
 1. And she, being instructed of her mother beforehand, said, "Give me John Baptist's head in a charger."
 2. And the king was sorry: Nevertheless for the oath's sake, and them which sat with him at meat (*in order to save face*), he commanded it to be given her.
 3. And he sent, and beheaded John in the prison.
 4. And his head was brought in a charger, and given to the damsel, and she brought it to her mother.

(*Herod rejected the Word of God delivered by John. He feared the people more than he feared God, and he lived indulgently, sinfully, and lasciviously.*)
 - E. And John's disciples came, and took up the body, and buried it, and went and told Jesus.
- II. Feeding the 5,000. (13-21)
 - A. When Jesus heard of it, He departed from there by ship into a desert place apart. TSG 89
 - B. And when the people had heard thereof, they followed Him on foot out of the cities. And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick. TSG 90
 - C. And when it was evening, His disciples came to Him, saying, "This is a desert place, and the time is now past. Send the multitude away, that they may go into

the villages, and buy themselves victuals." *(How many times do we try to tell God what to do when confronted with a difficult situation? His plan is always greater! Believers sometimes refer people with needs to secular sources for help. Jesus wants us to take personal responsibility to meet their needs through His power and provision.)* TSG 91

- D. But Jesus said unto them, "They need not depart. You give them something to eat." *(Two attitudes towards human need are demonstrated here. One says, "send them away". The other says, "give them to eat." What can you do to help people who are hungry for salvation, healing, deliverance, and spiritual and physical provision?)*
- E. And they say unto Him, "We have here but five loaves and two fishes."
- F. He said, "Bring them here to me." *(Bring what you have--don't fret over what you don't have. When placed in the Master's hands, what you have will be more than sufficient for the need. You cannot meet the pressing needs of humanity without Jesus!)*
- G. And He commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven He blessed and broke them, and gave the loaves to His disciples, and the disciples gave to the multitude. *(Jesus always uses men to accomplish a mission. As with the bread, He will bless you, break you, and through you share the Word of Life with the multitudes.)*
- H. And all ate and were filled: And they took up twelve baskets full of the fragments that remained.
- I. And they that had eaten were about five thousand men, beside women and children. *(Start with what you have. Give it to Jesus. Obey and act upon His Word, and then conserve the results.)*

(When you combine the accounts of the other Gospels, four possible responses to human need are illustrated. Three are incorrect, one is correct:

-Get rid of the problem: "Send them away": Mark 6:35-36.

-Look to your own meager resources: John 6:7.

-Try to buy your way out of the problem: Matthew 14:21; John 6:5.

...or you can...

-Give what you have instead of complaining about what you don't have, get into the presence of the Lord, and wait for a miracle.)

III. A difficult voyage. (22-33)

- A. And immediately, Jesus constrained His disciples to get into a ship and go before Him unto the other side, while He sent the multitudes away. *(According to John 6:15, after this miracle the people wanted to make Jesus king, so He dispersed the crowd quickly.)*
- B. And when He had sent the multitudes away, He went up into a mountain apart to

- pray: And when the evening was come, He was there alone. TSG 92
- C. But the ship was now in the midst of the sea, tossed with waves: For the wind was contrary. *(Jesus had told them to go across the sea. Obedience does not guarantee smooth sailing, but it does assure you will reach your destination despite storms on the sea of life.)*
 - D. And in the fourth watch of the night *(between 3 and 6 a.m.)* Jesus went unto them, walking on the sea. TSG 93
 - E. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a spirit"--and they cried out for fear. *(The thing you fear actually brings Him near!)*
 - F. But immediately Jesus spoke to them saying, "Be of good cheer; it is I; do not be afraid."
 - G. And Peter answered Him and said, "Lord, if it is you, bid me come unto you on the water." And He said, "Come." TSG 94
 - 1. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
 - 2. But when he saw the wind boisterous, he was afraid and, beginning to sink, he cried out, saying, "Lord, save me." *(Prayers do not have to be lengthy in order to be effective. Only Jesus can answer this prayer: "Lord save me!")*
 - 3. And immediately Jesus stretched forth his hand, and caught him, and said unto him, "Oh you of little faith, wherefore did you doubt?"
(See Supplemental Study Two: Walking In The Supernatural.)
 - H. And when they were come into the ship, the wind ceased.
 - I. Then they that were in the ship came and worshipped Him, saying, "Of a truth you are the Son of God." *(The disciples professed who Jesus was and then worshipped Him. It is not enough to simply recognize Jesus for who He is, as demons also recognize Him. You must worship Him as your Savior and Lord of your life.)*
 - V. Ministry in Gennesaraet. (34-36) TSG 95
 - A. And when they were gone over, they came into the land of Gennesaret.
 - B. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased, and besought Him that they might only touch the hem of His garment.
 - C. And as many as touched were made perfectly whole.

Study questions on chapter 14:

1. Using verses 1-3, describe the response of Herod to the fame of Jesus. What were his thoughts and why was he thinking this way?
2. What had Herod done to John the Baptist and why? (2-4)
3. Why did Herod not execute John immediately? (5)
4. Using verses 6-11, answer the following questions regarding the tragic events that led to the death of John Baptist:

- What special occasion was being celebrated? (6)
 - Who danced for the party and what was Herod's reaction to her? (6)
 - What did Herod promise her? (7)
 - Who did the young lady consult regarding what to ask? (8)
 - What was she told to ask for? (8)
 - Did Herod grant the request? If so, why? (9-10)
 - To whom was the head of John Baptist presented? (11)
 - Who claimed John's body after his death and told Jesus about it? (12)
 - What was the Lord's response to John's death? (12-13a)
5. Who followed Jesus, what was His attitude towards them, and what did He do for them? What do you learn from this about how to handle interruptions that occur even at difficult times when you prefer to be alone? (12-14)
 6. What was the problem raised by the disciples in verse 15?
 7. What statement did Jesus make in verse 16 and how did the disciples respond in verse 17.
 8. What did Jesus command the disciples to do in verse 18?
 9. What did Jesus tell the multitude to do in verse 19?
 10. What did Jesus do with the five loaves and two fish? (19)
 11. How many baskets of leftovers remained after everyone had eaten? (20)
 12. How many men partook of the meal? (21)
 13. Where did Jesus tell His disciples to go? (22)
 14. Where did Jesus go and for what purpose? (23)
 15. Using verses 24-33, answer the following questions regarding the voyage at sea.
 - Where was the ship and what was the problem? (24)
 - What time of night was it when this problem occurred? (25)
 - Who came towards the ship walking on the sea? (25)
 - What was the response of the disciples? (26)
 - What did Jesus command the disciples and how did He reassure them? (27)
 - What was Peter's request in verse 28 and how did Jesus respond in verse 29?
 - Describe Peter's walk on the water. (29-31)
 - What statement did Jesus make and what question did He ask Peter in verse 31?
 - What happened when Peter and Jesus came into the ship? (32)
 - What did those in the ship do and what confession did they make? (33)
 16. Where did Jesus and the disciples go next? (34)
 17. What happened when the people learned that Jesus had arrived? (35-36)
 18. What final phrase in verse 36 describes the ministry of Jesus to these people?
 19. What did you learn in this chapter to apply to your life and ministry?

Matthew 15

- 1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,**
- 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.**
- 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?**
- 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.**
- 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;**
- 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.**
- 7 Ye hypocrites, well did Esaias prophesy of you, saying,**

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude,

because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala,

Outline 15:

I. Dialogue with the Pharisees and Scribes: Rebuking the traditions of men. (1-11)

TSG 97

A. Then the scribes and Pharisees of Jerusalem came to Jesus saying, "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." *(The tradition of the elders was an oral tradition of rules that governed every aspect of daily life. Here, they were referring to the tradition of ceremonial washing. The controversy wasn't really about hand-washing. It was about keeping their rules and regulations)*

B. But He answered and said unto them:

1. Why do you also transgress the commandment of God by your tradition?
2. For God commanded, saying, "Honor your father and mother", and "he that curses father or mother, let him die the death."
 - a. But you say whosoever shall say to his father or his mother, "It is a gift, by whatsoever you might profit by me" and does not honor his father or his mother, he shall be free.
 - b. Thus you have made the commandment of God of no effect by your tradition.

(Note the phrases "God commanded" but "you say." Anytime your beliefs or traditions disagree with God's Word, you are in error.)

C. You hypocrites, well did Esaias (Isaiah) prophesy of you, saying:

1. This people draw near unto me with their mouth and honor me with their lips, but their heart is far from me.
2. But they worship me in vain, teaching for doctrines the commandments of men.

(Traditions of men transgress God's commands, make the Word ineffective, and result in vain worship and in regulations and traditions of men being taught as doctrines. Man-made traditions and rules result in religion rather than relationship.)

- D. And He called the multitude and said unto them, Hear, and understand:
1. That which goes into the mouth does not defile a man.
 2. That which comes out of the mouth defiles a man.
(The mouth speaks what is in the heart. The heart must be changed first, then outward changes in words, actions, attitudes, etc., are manifested.)
- II. Dialogue with His disciples. (12-20)
- A. Then His disciples came and said unto Him, "Did you know that the Pharisees were offended, after they heard this saying?"
- B. But He answered and said: TSG 98
1. Every plant *(every false religious system, false doctrine, and false religious leader)* which my Heavenly Father has not planted, shall be rooted up.
 2. Let them alone *(abandon them)*. They are blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.
(Do not get sidetracked trying to "root out" false religions. Your calling is to preach the Gospel. Truth always trumps error! The Father will root out all error and the blind who are led by the blind, will ultimately fall!)
- C. And Jesus said:
1. Are you also yet without understanding?
 2. Do you not yet understand, that whatever enters in at the mouth goes into the belly and is cast out into the draught *(is eliminated through bodily processes)*?
 3. But those things which proceed out of the mouth come forth from the heart and they are what defile the man.
 4. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies.
 5. These are the things which defile a man: But to eat with unwashed hands does not defile a man.
- III. Jesus' withdraws to the region of Tyre and Sidon. (21-28)
- A. Then Jesus departed from there into the coasts of Tyre and Sidon.
- B. And, behold, a woman of Canaan *(a Gentile)* came out of the same coasts, and cried unto Him saying, "Have mercy on me, oh Lord, you Son of David. My daughter is grievously vexed with a devil." But He did not answer her a word.
TSG 99
- C. And His disciples came and besought Him, saying, "Send Her away, for she cries after us."
- D. But He answered and said, "I am not sent but unto the lost sheep of the house of Israel." *(It is not a matter of denial here, rather priority. It is merely a statement of fact that Jesus came to the Jews first. He is also wanting to draw out the woman's faith.)*
- E. Then she came and worshipped Him, saying, "Lord, help me."

- F. But He answered and said, "It is not meet to take the children's bread and cast it to dogs" (*referring to little pet dogs*).
 - G. And she said, "Truth, Lord: Yet the dogs eat of the crumbs which fall from their masters' table." (*She accepted the divine order that Israel was to be first to receive the benefits of the Kingdom, but she persevered in her intercession for her daughter.*)
 - H. Then Jesus answered and said unto her:
 - 1. Oh woman, great is your faith.
 - 2. Be it unto you even as you will.
 - I. And her daughter was made whole from that very hour.
- IV. Jesus travels to Decapolis. (29-38)
- A. And Jesus departed from there, came near the sea of Galilee, went up into a mountain, and sat down there.
 - B. And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet.
 - C. And He healed them: Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see.
 - D. And they glorified the God of Israel. TSG 101
 - E. Feeding the 4,000. TSG 102
 - 1. Then Jesus called His disciples unto Him and said, "I have compassion on the multitude because they continue with me now three days, and have nothing to eat: And I will not send them away fasting, lest they faint in the way." (*Jesus did not want to send them away hungry. When people come to you with needs, do you send them away hungry?*)
 - 2. And His disciples said unto Him, "From where should we have so much bread in the wilderness, as to fill so great a multitude?" (*They said this, despite the fact they had already experienced the feeding of the multitude recorded in Matthew 14. When faced with new challenges, always recall and rely upon God's faithfulness in the past.*)
 - 3. And Jesus said unto them, "How many loaves do you have?"
 - 4. And they said, "Seven, and a few little fishes."
 - 5. And He commanded the multitude to sit down on the ground.
 - 6. And He took the seven loaves and the fishes, and gave thanks, and broke them, and gave to His disciples, and the disciples gave to the multitude.
 - 7. And they all ate and were filled: And they took up seven baskets full of the leftover meat.
 - 8. And they that ate were four thousand men, beside women and children.

(Compassion is more than an emotion. As demonstrated by this account, it involves recognizing needs, meeting needs with what you have, and carefully preserving God-given resources.)

(This feeding is not to be confused with the first instance when the multitude was fed in

Matthew 14. Here are some differences:

- The first time 5,000 men plus women and children were fed. Here, 4,000 were fed.*
- On the first occasion, the disciples were told to see what was available, while this time they had the information before they were asked.*
- When the 5,000 were fed, there were 5 loaves and 2 fish. Here there are 4,000 people were fed with seven loaves and a few fish.*
- The first time, the crowd was told to sit in companies on the green grass. The second time they were instructed to sit on the ground--literally the dirt--because it was the time of year when the grass was scorched by the summer sun.*
- In the first incident, the multitude had been with the Lord one day. Here, they had been with Him three days.*
- Twelve baskets of food remained after the first feeding. Here, seven baskets were left over.)*

V. Journey to Magdala. (39)

And He sent the multitude away, took a ship, and came into the coasts of Magdala,

Study questions on chapter 15:

1. Who came to Jesus in verse 1?
2. What was their accusation posed in the form of a question? (2)
3. What was the Lord's response in verse 3?
4. What example did Jesus use to illustrate His response? (4-6)
5. What were the results of the traditions of the Pharisees? (6b and outline point I)
6. What did Jesus call the Pharisees in verse 7a?
7. What did Jesus say Isaiah had prophesied regarding them? (7-9)
8. What truth did Jesus share with the multitudes in verses 10-11 and how did it relate to the exchange He had just had with the Pharisees in the preceding passage?
9. What did the disciples ask Jesus in verse 12?
10. What was Christ's answer regarding the offended Pharisees? (13-14)
11. What did Peter ask Jesus in verse 15?
12. What question did Jesus ask in verse 16?
13. Summarize the explanation given by Jesus in verses 17-20.
 - What defiles a man?
 - What is the true source of evil?
 - What specific sin does Jesus identify as coming from the heart?
14. Where did Jesus go next? (21)
15. Using verses 22-28, answer the following questions regarding Christ's encounter with the woman from Canaan.
 - How did this woman address Jesus? (22)
 - What was the woman's request? (22)
 - What was the condition of her daughter? (22)
 - What was Christ's first response and what did the disciples want to do? (23)
 - What was Christ's answer to the disciples request? (24)

- What did the woman do and say in verse 25?
 - What was Christ's statement in verse 26 and how did the woman respond to His words in verse 27?
 - What declaration did Jesus make in verse 28 and what were the results?
16. Where did Jesus go next, who joined Him, and how did He minister there? (29-30)
 17. What was the response of the multitude when they witnessed these miracles? (31)
 18. Why was Jesus concerned about the multitude? (32)
 19. What question did the disciples ask in verse 33?
 20. What question did Jesus ask in verse 34a and what was the response of the disciples in 34b?
 21. What did Jesus tell the multitude to do? (35)
 22. What did Jesus do with the seven loaves and the fishes? (36)
 23. What role did the disciples have in this miracle? (36b)
 24. How much food was left over? (37)
 25. How many men ate of this provision? (38a)
 26. Where did Jesus go next? (39)
 27. What did you learn in this chapter to apply to your life and ministry?

Matthew 16

- 1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.**
- 2 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.**
- 3 And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**
- 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.**
- 5 And when his disciples were come to the other side, they had forgotten to take bread.**
- 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.**
- 7 And they reasoned among themselves, saying, It is because we have taken no bread.**
- 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among**

yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Outline 16:

- I. Warnings concerning the Pharisees and the Sadducees. (1-12)
 - A. Warning about their spiritual blindness.

1. The Pharisees and the Sadducees came and, tempting Him, desired that He would show them a sign from heaven. *(They were blind to the sign that God had sent: Jesus Christ, His Son.)* TSG 103
 2. He answered and said unto them:
 - a. When it is evening, you say it will be fair weather: For the sky is red.
 - b. And in the morning you say that it will be foul weather today: For the sky is red and lowering.
 - c. Oh you hypocrites, you can discern the face of the sky, but can you not discern the signs of the times?
 - d. A wicked and adulterous generation seeks after a sign and there shall no sign be given unto it, but the sign of the prophet Jonas. *(Jonah, who was buried in the fish in the sea and then brought forth was symbolic of the death and resurrection of Jesus.)*
 3. And He left them and departed.
- B. Warning concerning their doctrine.
1. And when His disciples were come to the other side, they had forgotten to take bread.
 2. Then Jesus said unto them, "Take heed and beware of the leaven *(doctrine)* of the Pharisees and of the Sadducees." TSG 104
 3. And they reasoned among themselves, saying, "It is because we have no bread."
 4. Which, when Jesus perceived, He said unto them:
 - a. Oh you of little faith, why are you reasoning among yourselves because you have brought no bread?
 - b. Do you not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up? Neither the seven loaves of the four thousand, and how many baskets you took up?
 - c. How is it that you do not understand that I did not speak to you concerning bread, but that you should beware of the leaven of the Pharisees and of the Sadducees?
 - d. Then they understood that He told them not to beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees.
- II. Preparing His disciples for the future. (13-28)
- A. Preparing the disciples regarding His person.
1. When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, "Whom do men say that I, the Son of Man, am?"
 2. And they said, "Some say that you are John the Baptist, some Elias *(Elijah)*, and others, Jeremias *(Jeremiah)*, or one of the prophets.
 3. But He said to them "But who do you say that I am?" *(Every person must answer this question. It is not what others believe, but what you believe*

that determines your eternal destiny. It is not enough to accept Jesus as a great teacher or prophet.)

4. And Simon Peter answered and said, "You are the Christ, the Son of the living God." *(Note that Jesus is not just "a" son of "a" God. He is "the" Son of "the" God.)* TSG 106
5. And Jesus answered and said unto him: You are blessed, Simon Barjona: For flesh and blood has not revealed it unto you, but my Father which is in heaven. *(This can only be understood by a spiritual revelation.)*

B. Preparing His disciples for their future ministry.

1. And I say also unto you that you are Peter, and upon this rock I will build my church. and the gates of hell shall not prevail against it. *(The name Peter was "petros", meaning "little rock". The rock upon which the church would be built was "this rock", meaning Jesus Himself. God and Jesus are often referred to as a "rock" in scripture. For examples see Psalm 18:2,31; 1 Peter 2:5; and Deuteronomy 32:4.)*
2. The gates of hell shall not prevail against it *(my church)*. *(Gates are defensive measures. Even the gates of hell cannot prevail against the offensive spiritual strategies of the church. This statement indicates that the church is to be on the offensive.)*
3. And I will give unto you the keys of the Kingdom of Heaven:
 - (1) And whatsoever you shall bind on earth shall be bound in heaven.
 - (2) And whatsoever you shall loose on earth shall be loosed in heaven.

(Jesus taught the importance of binding evil spirits before casting them out, but the principle of binding and loosing is effective for more than casting out demons. You can bind the power of the enemy to work in your life, home, community, and church fellowship. You can loose men and women from the bondage of sin, depression, and discouragement of the enemy. The principle of binding and loosing is an important strategy for overcoming the power of the enemy. In every situation with which you are confronted--every problem and every challenge--there is a spiritual key. That key is in exercising the principle of binding and loosing. When you recognize what to bind and what to loose and act upon that knowledge, the enemy will be defeated.)

4. Then He charged His disciples that they should tell no man that He was Jesus the Christ.

C. Preparing His disciples for His death and resurrection.

1. From that time forth Jesus began to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders, chief priests, and the scribes, be killed, and be raised again the third day.

(He repeats this prophetic message in Matthew 17:12, 22-23 and 20:18-19,28. Prior to the disciples' confession that Jesus was the Christ, He had referred to His impending death symbolically in terms of the destruction and raising up of the temple: John 2:9; the lifting up of serpent in the wilderness: John 3:14; and the bread that was to be broken: John 6:51. With their confession regarding His identity, a new stage of revelation commenced. Jesus began to speak openly and provide details regarding His impending death.)

2. Then Peter took Him and began to rebuke Him, saying, "Far be it from you Lord: This shall not be unto you."
 3. But Jesus turned, and said unto Peter, "Get you behind me, Satan. You are an offence unto me: For you do not savor (*discern and understand*) the things that be of God, but those that be of men." TSG 107
- D. Preparing His disciples for discipleship. Then Jesus said unto His disciples:
1. If any man will come after me, let him deny himself, and take up his cross, and follow me.
 2. For whosoever will save his life shall lose it: And whosoever will lose his life for my sake shall find it.
 3. For what is a man profited, if he shall gain the whole world, and lose his own soul or what shall a man give in exchange for his soul?
- E. Preparing His disciples for His return.
1. His future glory: For the Son of Man shall come in the glory of His Father with his angels and then He shall reward every man according to his works (*Revelation 20:11-15*).
 2. His eminent glory: Verily (*assuredly*) I say unto you: There be some standing here, which shall not taste of death, until they see the Son of Man coming in His Kingdom.
(Three of the disciples would see Jesus transfigured as a confirmation and revelation of the coming Kingdom. See chapter 17.)

Study questions on chapter 16:

1. What was the request of the Pharisees and Sadducees and what was their purpose in asking? (1)
2. Using verses 2-4, answer the following questions regarding the answer Jesus gave the Pharisees and Sadducees.
 - What natural example did He use? (2-3)
 - What historical example did He use? (4)
 - Who did Jesus say seeks for signs? (4)
3. What was the disciples' problem as recorded in verse 5?
4. How did Jesus address the disciples in verse 6, and how did they interpret His words in verse 7?
5. Using verses 8-12, answer the following questions regarding the Lord's response to the disciples:

- How did Jesus address the disciples in verse 8a?
 - What were the disciples reasoning about? (8b)
 - What questions did Jesus ask in verses 8-10?
 - What point was Jesus making according to verse 11?
 - What did the disciples finally understand? (12)
6. Where did Jesus go next? (13)
 7. What question did Jesus ask His disciples in verse 13 and how did they respond in verse 14?
 8. What question did Jesus ask in verse 15 and how did Peter respond in verse 16?
 9. Using verses 17-19, answer the following questions regarding Christ's response to Peter:
 - Who had revealed this truth to Peter? (17)
 - What prophetic word did Jesus speak over Peter? (18)
 - Upon what rock would Jesus build His church? (18 and outline point II B 1)
 - What would not be able to prevail against the church? (18)
 - What supernatural power was delegated to believers? (19)
 10. What did Jesus instruct His disciples to refrain from doing? (20)
 11. What did Jesus begin to do from that time forth? (21)
 12. How did Peter respond to the revelation given by Jesus in verse 21? (22)
 13. What did Jesus say to Peter in verse 23 regarding his statements?
 14. What do you learn about discipleship in verses 24-26?
 15. What do you learn about the end-times in verse 27?
 - How will the Lord return?
 - Who will be with Him?
 - Who will be rewarded and on what basis will the rewards be made?
 16. Explain the statement made by Jesus in verse 28. To what is He referring? (see also outline point II E)
 17. What did you learn in this chapter to apply to your life and ministry?

Matthew 17

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Outline 17:

- I. The transfiguration. (1-9) TSG 108
 - A. And after six days Jesus took Peter, James, and John his brother and brought them up into an high mountain apart. *(Most likely this was Mt. Hermon. Peter refers to this experience in 2 Peter 1:16-18. Jesus likely selected these three*

men because of their destinies. Peter was to become the leader of the first church; James was to head the church in Jerusalem; and John was to author the revelation of the end-times.)

- B. And He was transfigured before them: And His face shone as the sun, and His raiment was white as the light.
- C. And, behold, there appeared unto them Moses (*representing the law*) and Elias (*Elijah, representing the prophets*) talking with Him. (*According to Luke 9:31, the topic was Christ's impending death and resurrection. The appearance of these two men confirms that believers live on after death.*)
- D. Then Peter said unto Jesus:
 - 1. Lord, it is good for us to be here.
 - 2. If you will, let us make here three tabernacles: One for you, one for Moses, and one for Elias. (*People want to package and preserve the great moves of God. They want to build a monument to the past. Do not dwell on past revelations, blessings, or victories. Remember them, treasure them, learn from them--but move on to experience the new things of God. By suggesting three monuments, Peter was equating Moses and Elijah with Jesus! Moses, represented the law and Elijah the prophets. Neither was equal to the revelation of Jesus who represented the New Covenant.*)
- E. While he was yet speaking, behold, a bright cloud overshadowed them:
 - 1. And behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased: Hear Him!"
 - 2. And when the disciples heard it, they fell on their faces and were very afraid.
(*The cloud was a symbol of God's glory: Exodus 40:34-38. This once again confirmed the deity of Christ.*)
- F. And Jesus came and touched them, and said, "Arise, and be not afraid."
- G. And when they had lifted up their eyes, they saw no man save Jesus only.
- H. And as they came down from the mountain, Jesus charged them, saying, "Tell the vision to no man, until the Son of Man be risen again from the dead" (*2 Peter 1:2*).

II. A discussion regarding Elijah. (10-13) TSG 109

- A. And His disciples asked Him, saying, "Why do the scribes say that Elias (*Elijah*) must first come?"
- B. And Jesus answered and said unto them:
 - 1. Elias truly shall first come and restore all things.
 - 2. But I say unto you, that Elias is come already, and they knew Him not, but have done unto him whatsoever they liked.
 - 3. Likewise also shall the Son of Man suffer of them.
- C. Then the disciples understood that He spoke unto them of John the Baptist. (*There was a three-fold fulfillment of this: John Baptist came in the spirit and power of Elijah, as did Jesus. Both were rejected and killed. According to Revelation 11, Elijah most likely will be one of two witnesses in the end-times.*)

- III. Healing a lunatic. (14-21) TSG 110
- A. And when they were come to the multitude, there came to Him a certain man, kneeling down to Him, and saying:
1. Lord, have mercy on my son: For he is lunatic and sore vexed. For often he falls into the fire, and often into the water.
*(This incident is recorded also in Mark 9 and Luke 9. Here is the combined description of this young man's desperate condition:
 -Matthew: Demonized, a lunatic, sore vexed, falling into the fire and water.
 -Mark: A dumb spirit, takes him, tears him, he foams at the mouth, gnashes his teeth, and wastes away.
 -Luke: A spirit takes him, cries out through him, tears him, bruises him, and causes him to foam at the mouth.)*
 2. And I brought him to your disciples, and they could not cure him.
- B. Then Jesus answered and said:
1. Oh faithless and perverse generation, how long shall I be with you?
 2. How long shall I suffer you?
 3. Bring him here to me.
(This is the answer to a hurting world: Bring them to Jesus for deliverance.)
- C. And Jesus rebuked the devil and he departed out of him: And the child was cured from that very hour.
- D. Then the disciples came to Jesus apart and said, "Why could we not cast him out?" TSG 111
- E. And Jesus said unto them:
1. Because of your unbelief.
 2. For verily (*assuredly*) I say unto you, if you have faith as a grain of mustard seed, you shall say unto this mountain, "Remove from here to yonder place" and it shall remove.
 3. And nothing shall be impossible unto you.
 4. However, this kind does not go out but by prayer and fasting.
- IV. Prediction of His death and resurrection. (22-23) TSG 112
- And while they abode in Galilee, Jesus said unto them:
- A. The Son of Man shall be betrayed into the hands of men.
 - B. And they shall kill Him, and on the third day He shall be raised again.
 - C. And they were exceedingly sorry.
- V. Paying the temple tax. (24-27) TSG 113
- A. And when they were come to Capernaum, they that received tribute money came to Peter, and said, "Doesn't your master pay tribute?"--and he answered, "Yes".
 - B. And when Peter had come into the house, Jesus prevented him (*anticipated his question*) and asked:
 "What do you think, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?"

- C. Peter said unto Him, "Of strangers."
 - D. Jesus said unto him:
 - 1. Then are the children free.
 - 2. Notwithstanding, lest we should offend them:
 - a. Go to the sea.
 - b. Cast an hook.
 - c. Take up the fish that comes up first.
 - d. When you open his mouth you will find a piece of money.
 - e. Take that and give unto them for me and you.
- (Just think...every other fish in the sea could not take that bait. Only the fish with the coin in its mouth could respond. When you have a need, know that God has a plan and provision for you.)*

(According to Exodus 30:11-13, Jesus was actually not required to pay this tribute. He was a king and a citizen of another kingdom. The principle He was teaching is that sometimes--as long as it is not unscriptural--one must concede to requirements lest you offend others and/or transgress the law.)

Study questions on chapter 17:

- 1. Who did Jesus take with Him to the mountain? (1)
- 2. Using verses 2-9, answer the following questions regarding the events that occurred on the mountain.
 - What happened to Jesus? (2a)
 - How did the Lord's countenance and clothing change? (2)
 - Who appeared with Jesus? (3)
 - What did Peter suggest to commemorate this event? (4)
 - Describe what happened in verse 5.
 - What was the reaction of the disciples to what they had witnessed? (6)
 - What did Jesus do and say to calm the disciples' fears? (7)
 - Who did the disciples see when they rose up? (8)
 - What did Jesus tell the disciples to refrain from doing? (9)
- 3. What question did the disciples ask in verse 10 and how did Jesus answer it in verses 11-12?

4. What did the disciples understand from Christ's answer? (13)
5. Using verses 14-16, describe what was happening when Jesus and the three disciples joined the others. Who was involved in the event? What was the problem?
6. What was the Lord's response to the situation? (17)
7. What did Jesus do and what was the result? (18)
8. What question did the disciples ask Jesus in verse 19?
9. How did Jesus respond to their question in verses 20-21? What do you learn about dealing with demons in these verses?
10. What revelation did Jesus share in verses 22-23?
11. What was the response of the disciples to this revelation? (23b)
12. According to verse 24a, where did Jesus and the disciples go next?
13. Using verses 24-27, answer the following questions regarding the tribute money.
 - Who approached Peter regarding the tribute and what question did they ask? (24)
 - How did Peter answer the question? (25a)
 - What did Jesus ask in verse 25 and what was Peter's response in verse 26a?
 - What statement is made by Jesus in verse 26b?
 - What did Jesus instruct Peter to do in verse 27?
14. What did you learn in this chapter to apply to your life and ministry?

Matthew 18

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that

thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Outline 18:

- I. A lesson about greatness. (1-6) TSG 114
 - A. At the same time the disciples came unto Jesus, saying, "Who is the greatest in the Kingdom of Heaven?"
 - B. And Jesus called a little child and set him in the midst of them, and said:
 - 1. Verily (*assuredly*) I say unto you, Except you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. (*We are to be childlike, not childish. Unspoiled children are dependant, forgiving, loving, trusting, etc.*)
 - 2. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.
 - 3. And whoso shall receive one such little child in my name receives me.
 - 4. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
(*"Little child" can apply to new believers in Christ as well as actual children. We can offend these little ones by setting a poor example that leads them to sin; by persecuting or ridiculing them; by teaching them incorrectly; and by conduct that may be acceptable to us, but may be offensive to them.*)
- II. Dealing with offenses. (7-10) TSG 116
 - A. Offences caused by others.
 - 1. Woe unto the world because of offences.
 - 2. For it must needs be that offences come.
 - 3. But woe to that man by whom the offence comes.
 - B. Offences you cause yourself.
 - 1. Wherefore if your hand or your foot offends you, cut them off and cast them from you. It is better for you to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

2. And if your eye offend you, pluck it out, and cast it from you: It is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire.
(Your hands touch evil; your feet take you to evil; and your eyes focus on evil. This passage is talking about radical spiritual actions that should be taken to maintain holiness--not literal amputation. It addresses your relationship with others, what you do for God, your walk with God, and your spiritual vision. Anything that hinders these must be dealt with, aggressively and cut off spiritually.)
- C. Offences you may cause others.
 1. Take heed that you do not despise one of these little ones.
 2. For I say unto you that their angels do always behold the face of my Father which is in heaven.
- III. Parable of the lost sheep. (11-14) TSG 117
 - A. For the Son of Man is come to save that which was lost. *(Christ's statement of purpose.)*
 - B. What do you think? If a man have an hundred sheep and one of them has gone astray, does he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?
 - C. And if so be it that he finds it, verily *(assuredly)* I say unto you, he rejoices more over that sheep than over the ninety and nine which did not go astray.
 - D. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. *(God's will is that all men be saved and that no one perishes.)*
- IV. Settling disputes among Kingdom citizens. (15-17) TSG 118
(This passage provides the specific process believers should follow in resolving offences.)
 - A. Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone: If he shall hear you, then you have gained your brother. *(Note that your brother is the one to blame for the trespass, but you are the one that should take the initiative and go to him. You are to go to him first alone--not talk about the offence with others.)*
 - B. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. *(They are not only witnesses, but can possibly give wise counsel that may help settle the offense.)*
 - C. And if he shall neglect to hear them, tell it unto the church.
 - D. But if he neglect to hear the church, let him be unto you as an heathen man and a publican. *(Meaning you should not have close relationship with him, but you should pray and seek for restoration just as you would for the unsaved.)*
- V. The power of two. (18-20) TSG 119
 - A. Verily *(assuredly)* I say unto you, whatsoever you shall bind on earth shall be bound in heaven: And whatsoever you shall loose on earth shall be loosed in heaven.
 - B. Again I say unto you, that if two of you shall agree on earth as touching anything

that they shall ask, it shall be done for them of my Father which is in heaven.

- C. For where two or three are gathered together in my name, there am I in the midst of them. *(If you are asking in His name according to His will, it will be done.)*

VI. Forgiveness. (21-35) TSG 120

- A. A question about forgiveness.

1. Then Peter came to him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up until seven times?"
2. Jesus said unto him: "I say unto you not just seven times, but seventy times seven" *(meaning to extend unlimited forgiveness)*.

- B. A parable about forgiveness.

1. Therefore is the Kingdom of Heaven is like a certain king who wanted to take account of his servants.
2. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But since he did not have funds to pay, his lord commanded him to be sold, his wife, children, and all that he had, and payment to be made.
3. The servant therefore fell down and worshipped him, saying, "Lord, have patience with me, and I will pay you all." Then the lord of that servant was moved with compassion, loosed him, and forgave him the debt.
4. But the same servant went out and found one of his fellow-servants which owed him an hundred pence:
 - a. And he laid hands on him, and took him by the throat, saying, "Pay me what you owe."
 - b. And his fellow-servant fell down at his feet, and besought him, saying, "Have patience with me, and I will pay you all."
 - c. And he would not listen, but went and cast him into prison, until he should pay the debt.
 - d. So when his fellow-servants saw what was done, they were very sorry, and came and told to their lord all that was done.
5. Then after that, his lord called him and said unto him:
 - a. You wicked servant, I forgave you all that debt because you desired me to do so.
 - b. Should you not also have had compassion on your fellow-servant, even as I had pity on you?
6. And his lord was angry and delivered him to the tormentors until he should pay all that was due unto him.
7. So likewise shall my Heavenly Father do also unto you if you, from your hearts, do not forgive everyone that is your brother their trespasses.

(You cannot earn salvation by forgiving others, but you should forgive others because you have been forgiven: Ephesians 4:32. This passage is discussing forgiveness, not salvation. It does not mean you will go to Hell if you don't forgive someone. God will simply turn you to the "torment" of unforgiveness until

you pay what is due--forgiving your brother or sister in Christ. The word "torment" indicates adverse circumstances.)

Study questions on chapter 18:

1. What question did the disciples ask in verse 1?
2. What example did Jesus use to answer the disciples' question? (2)
3. Summarize what Jesus said regarding the example of a child in relation to the Kingdom of God. (3-5)
4. Who is greatest in the Kingdom of Heaven? (4)
5. What did Jesus say in verse 5 regarding receiving a child in His name?
6. What did Jesus say in verse 6 regarding offending a child?
7. According to outline point I B 4, to whom can the term "child" refer?
8. According to outline point I B 4, what are some ways that you might offend a new believer?
9. What do you learn about offenses in verse 7?
10. Summarize what Jesus says about your hand, foot, and eye in verses 8-9. Apply this spiritually.
11. What warning does Jesus give in verse 10a?
12. What do you learn about angels in verse 10b?
13. What statement of purpose does Jesus make in verse 11?
14. Summarize the parable of the lost sheep recorded in verses 12-13 and the principle drawn from it in verses 13 and 14.
15. Using verses 15-17, answer the following questions about resolving offenses with other believers.
 - What is the first step to take if someone offends you? (15)
 - What must you do next if the one who offended you will not hear you? (16)
 - What is the next step to take if the one who offended you still will not hear you? (17)
16. Explain the principle taught in verse 18. See also outline note V A.
17. What do you learn in verses 19-20 about the power of united prayer?
18. What question did Peter ask in verse 21 and what answer did he propose?
19. What was Christ's answer in verse 22?
20. Using verses 23-35, answer the following questions regarding the parable of the king and his servants.
 - Summarize the opening statement in verse 23.
 - What did the king discover when he checked the accounts of his servants? (24)
 - What did the king command be done with the indebted servant? (25)
 - What did the servant do and what appeal did he make? (26)
 - What was the response of the king to the servant's appeal? (27)
 - What did this same servant begin to do? (28)
 - What was the request of the fellow-servant who owed this man money? (29)
 - What did the servant do to the man who was indebted to him? (30)
 - What happened when his lord heard what he had done? (32-34)

- What truth does Jesus share in verse 35 regarding this parable?
 - If you refuse to forgive others, how are you affected? (32-35)
21. What did you learn in this chapter to apply to your life and ministry?

Matthew 19

1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
2 And great multitudes followed him; and he healed them there.
3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,
5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the Kingdom of Heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first.

Outline 19:

**Ministry In Perea
19:1-20:34**

- I. Healing multitudes in Judea. (1-2)
 - A. And it came to pass that when Jesus had finished these sayings (*those recorded in chapters 16-18*), He departed from Galilee.
 - 1. And He came into the coasts of Judaea beyond Jordan. TSG 202
 - 2. And great multitudes followed Him and He healed them there. TSG 203
- II. Questions concerning marriage and divorce. (3-12) TSG 204
 - A. The Pharisees also came unto Him, tempting Him, and saying unto Him, "Is it lawful for a man to put away (*divorce*) his wife for every cause?"
(*Some leaders were conservative, believing that divorce should only be in the case of adultery. The liberal leaders thought any offence that displeased a husband was just cause for divorce. The question of the Pharisees was not to seek true knowledge, but to entrap Jesus. No matter which side He took, He would offend someone.*)
 - B. And He answered and said unto them:
 - 1. Have you not read, that He which made them at the beginning made them male and female and said, "For this cause shall a man leave father and mother, and shall cleave (*be joined fast/cemented*) to his wife: And the two shall be one flesh?"
 - 2. Wherefore they are no more two, but one flesh.
 - 3. What therefore God has joined together, let not man put asunder.
 - C. Then they said to Him, "Why then did Moses command to give a writing of divorcement and to put her away?"
 - D. He said unto them:
 - 1. Moses, because of the hardness of your hearts, allowed you to put away your wives: But from the beginning it was not so. (*God's plan was one man and one wife for life. They were to be joined emotionally by cleaving to one another; physically by becoming one flesh; and spiritually by being joined together by God. The root cause of any divorce is sin, but God forgives this sin just as He does all others when repentance is sought.*)
 - 2. And I say unto you:
 - a. Whoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery.
 - b. Whoever marries her which is put away commits adultery.

- E. His disciples said unto Him, "If the case of the man be so with his wife, it is not good to marry."
- F. But He said unto them:
 - 1. All men cannot receive this saying, save they to whom it is given.
 - 2. Three types of eunuchs (*one who remains single*).
 - a. For there are some eunuchs, which were so born from their mother's womb (*perhaps due to physical, mental, or emotional issues or congenital defects*).
 - b. And there are some eunuchs, which were made eunuchs of men. (*They are eunuchs because their job and/or other circumstances required them to be single.*)
 - c. And there be eunuchs, which have made themselves eunuchs for the Kingdom of Heaven's sake. (*They choose to remain single for the sake of ministry.*)
 - 3. He that is able to receive it, let him receive it. (*Not everyone is called as a eunuch or can live the single life.*)
- III. Children are blessed by Jesus. (13-15) TSG 205
 - A. Then there were brought unto Him little children, that He should put His hands on them, and pray: And the disciples rebuked them. (*Note that the parents brought the children to Jesus. Do not let children choose their own way spiritually. Bring them to Christ at an early age.*)
 - B. But Jesus said: "Suffer little children, and forbid them not to come unto me: For of such is the Kingdom of Heaven."
 - C. And He laid His hands on them, and departed from there.
- IV. Interview with the rich young ruler. (16-22) TSG 206
 - A. And, behold, one came and said unto Him saying, "Good Master, what good thing shall I do, that I may have eternal life?" (*This young man thought eternal life could be secured by his own good works.*)
 - B. And Jesus said unto him:
 - 1. Why are you calling me good? There is none good but one, that is God. (*Jesus was not saying He wasn't good. He was saying that if the young man called Him good, then He must acknowledge His deity as well.*)
 - 2. But if you will enter into life, keep the commandments.
 - C. He said unto Him, "Which?"
 - D. Jesus said:
 - 1. You shall do no murder.
 - 2. You shall not commit adultery.
 - 3. You shall not steal.
 - 4. You shall not bear false witness,
 - 5. Honor your father and your mother.
 - 6. Love your neighbor as yourself.

(*Jesus was not saying salvation is by works. This passage must be taken in light of other scriptures such as the dialogue in John 3.*)

- E. The young man said unto Him, "All these things have I kept from my youth up. What am I still lacking?"
- F. Jesus said unto him, "If you will be perfect, go and sell what you have and give to the poor, and you shall have treasure in heaven: And come and follow me."
- G. But when the young man heard that saying, he went away sorrowful: For he had great possessions.
(This does not mean that everyone must sell everything they possess to follow Christ. It means that anything standing between you and a total commitment to the Lord must be eliminated. In this case, it was the young man's riches. Note that this young man went away sorrowing. How much sorrow, depression, etc., is a result of refusing to yield to the Lord in certain areas of your life?)
- V. The peril of riches. (23-26)
 - A. Then said Jesus unto His disciples:
 - 1. Verily (*assuredly*) I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven.
 - 2. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.
(Jesus was using a hyperbole, which is a form of speech that uses exaggeration to make a point. He was not saying riches were wrong, but He was saying that trusting in anything other than God or putting anything before Him as an idol will prevent entrance into the Kingdom of God. The rich often trust in their wealth instead of God and value it more than Him, as did this rich young ruler.)
 - B. When His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?"
 - C. But Jesus beheld them and said unto them, "With men this is impossible; but with God all things are possible." *(It is not impossible for rich people to be saved. Biblical examples include wealthy men like Matthew, Zacchaeus, Joseph of Arimathea, and Nicodemus.)*
- VI. The rewards of discipleship. (27-30) TSG 207
 - A. Then answered Peter and said unto Him, "Behold, we have forsaken all, and followed you. What shall we have therefore?"
 - B. And Jesus said unto them: Verily (*assuredly*) I say unto you:
 - 1. You which have followed me: In the regeneration when the Son of Man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.
 - 2. And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.
 - 3. But many that are first shall be last; and the last shall be first.

Study questions on chapter 19:

- 1. Where did Jesus go as this chapter opens? (1)
- 2. Who followed Jesus and how did He minister to them? (2)

3. What question did the Pharisees ask and what motivated their inquiry? (3)
4. Using verses 4-12, answer the following questions regarding the Lord's teaching on marriage.
 - What do you learn about creation in verse 4?
 - What was God's original plan for a man and his wife? (5-6a)
 - What declaration is made in verse 6b?
 - What question is asked in verse 7?
 - According to verses 8-9, what is Christ's answer to the question asked in verse 7?
 - What comment is made by the disciples in verse 10?
 - How does Jesus address the comment made by the disciples? (11-12)
 - What is a eunuch and how does a person become one? (verse 12 and outline point II F)
5. What happened in verse 13 and what was the response of the disciples? (13)
6. What was the response of Jesus to the children? (14-15)
7. Using verses 16 through 22, answer the following questions regarding the Lord's dialogue with a rich young man.
 - How did the rich young man address Jesus? (16)
 - What question did the rich young man ask Jesus? (16)
 - How did Jesus respond to the young man's question? (17)
 - What question did the young man ask in verse 18 and how did Jesus respond in verses 18-19?
 - According to outline point IV D, was Jesus saying that salvation is by works?
 - What did the young man claim in verse 20 and what question did he ask?
 - What was the Lord's response in verse 21?
 - How did the young man respond in verse 22 and what prompted his response?
 - According to outline point IV G, does Jesus mean that everyone should sell all they have in order to follow Him?
8. What statements did Jesus make in verses 23-24 regarding the rich?
9. What was the reaction of the disciples to the statements in verses 23-24? What question did they ask and how did Jesus respond? (25-26)
10. What statement did Peter make and what question did he ask in verse 27?
11. Using verses 28-30, answer the following questions:
 - What do you learn about Jesus in verse 28a?
 - What do you learn about the rewards for the disciples in verse 28b?
 - What does Jesus state in verse 29 regarding the sacrifices made by all true disciples?
 - What Kingdom principle is shared in verse 30?
12. What did you learn in this chapter to apply to your life and ministry? Like the young ruler, is there an area in your life that you are unwilling to commit to the Lord?

Matthew 20

1 For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the

labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Outline 20:

- I. Parable of the householder. (1-16) TSG 208
 - A. For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.
 1. And he went out about the third hour (*9 a.m.*), and saw others standing idle in the marketplace.
 2. And he said to them, "You go also into the vineyard, and whatsoever is right I will give you." And they went their way.
 3. Again he went out about the sixth hour (*noon*) and the ninth hour (*3 p.m.*), and did likewise.
 4. And about the eleventh hour (*5 p.m.*) he went out, found others standing idle, and said unto them, "Why are you standing here idle all day?" They said unto him, "Because no man has hired us" He said unto them, "You go also into the vineyard and whatsoever is right, that shall you receive."
 - B. So when evening came, the lord of the vineyard said unto his steward, "Call the laborers and give them their hire, beginning from the last unto the first."
 1. The pay: And when those came who were hired about the eleventh hour, they received every man a penny.
 2. The problem:
 - a. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
 - b. And when they had received it, they murmured against the good-man of the house saying, "These last have worked but one hour, and you have made them equal unto us, which have borne the burden and heat of the day."
 - C. But he answered one of them and said:
 1. Friend, I do you no wrong. Did you not agree with me for a penny?
 2. Take that which is yours and go your way.
 3. I will give unto this last, even as unto you.
 4. Is it not lawful for me to do what I will with mine own?
 5. Is your eye evil, because I am good?

(In this parable, a "day" represents a lifetime. Some heed Christ's call and serve Him all their lives. Others come in at the 11th hour, so to speak, near the end of their lives. Whether a person responds early or late in life, all receive the promised reward of salvation through Jesus Christ and the gift of eternal life.)
 - D. The principle: So the last shall be first, and the first last: For many be called, but few chosen. *(It is not the length of time you serve God or your position in serving,*

but it is your faithfulness that will be rewarded. Those hired at the 11th hour, if they remained faithful, were rewarded just as those hired early in the day.)

II. Impending death and resurrection of Jesus. (17-19) TSG 209

And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them:

- A. Behold, we go up to Jerusalem and the Son of Man shall be betrayed unto the chief priests and unto the scribes.
- B. They shall condemn Him to death,
- C. And they shall deliver Him to the Gentiles to mock, to scourge, and to crucify.
- D. And the third day He shall rise again.

III. A mother's selfish request. (20-24) TSG 210

- A. Then the mother of Zebedee's children came with her sons, worshipping Him, and desiring a certain thing of Him. *(They came worshipping with a selfish request. How many of our prayers and how much of our worship is insincere and self-motivated?)*
- B. And He said unto her, "What do you want?"
- C. She said unto Him, "Grant that these, my two sons, may sit the one on your right hand and the other on the left, in your Kingdom."
- D. But Jesus answered and said:
 - 1. You do not know what you ask.
 - 2. Are you able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with? *(The cup speaks of internal suffering. The baptism speaks of external suffering.)*
- E. They say unto Him: "We are able."
- F. And He said unto them:
 - 1. You shall indeed drink of my cup, and be baptized with the baptism that I am baptized with. *(James died a martyr. John went through much persecution and suffering, including banishment to the Isle of Patmos.)*
 - 2. But to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father.
- G. And when the ten heard it, they were moved with indignation against the two brethren.

IV. A lesson on servanthood. (25-28) TSG 211

But Jesus called them unto Him and said:

- A. Greatness as defined by the Gentiles. You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- B. Greatness as defined in the Kingdom.
 - 1. But it shall not be so among you. *(A key principle in the Kingdom of God: It shall not be so among you.)*
 - 2. Whosoever will be great among you, let him be your minister.
 - 3. Whosoever will be chief among you, let him be your servant.
 - 4. Even as the Son of Man came not to be ministered unto, but to minister

and to give His life a ransom for many.

(Just prior to this passage, Jesus had revealed His impending death. Instead of focusing their thoughts and concerns on this however, the disciples are arguing about who was greatest! Jesus taught that we are to be servants. In a world that worships celebrities, can you be a servant instead of a star? Do you want to be famous, or do you want to be effective for the Kingdom of God by serving--even in the smallest, most unobserved tasks or in the forgotten regions of the world?)

- V. Two blind men healed near Jericho. (29-34) TSG 212
- A. And as they departed from Jericho, a great multitude followed Him.
 - B. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, "Have mercy on us, oh Lord, you Son of David."
 - C. And the multitude rebuked them, because they should hold their peace: But they cried the more, saying, "Have mercy on us, oh Lord, you Son of David."
(They were acknowledging Jesus as King by referring to His lineage to King David. The multitude tried to prevent the blind men from reaching Jesus. What is standing in the way of your miracle? Jesus is passing by today. There will never be a more convenient time to receive your miracle.)
 - D. And Jesus stood still, and called them, and said, "What do you want me to do unto you?" *(Jesus knows your need, but He wants you to express it to Him.)*
 - E. They say unto him, "Lord, that our eyes may be opened."
 - F. So Jesus had compassion on them, and touched their eyes: And immediately their eyes received sight, and they followed Him.

(Mark identifies one blind man named Bartimaeus and says this encounter happened as Jesus was leaving Jericho. Luke says it happened as he came near Jericho. In times past, some critics said that this difference confirmed that there are errors in the Bible. Archaeologists, however, have discovered that there were two Jerichos that were located about three miles apart. Jesus was most likely leaving one city and going to the other, making both accounts accurate. Whenever critics and the Bible disagree, accept God's Word as fact!)

Study questions on chapter 20:

1. Using verses 1-16, answer the following questions regarding the householder and the laborers.
 - To what was Jesus comparing the Kingdom in this parable? (1)
 - Using verses 1-2, describe what the householder did early in the morning.
 - Using verses 3-7, summarize what the householder did later in the day.
 - What happened when evening came? (8)
 - What did those hired in the eleventh hour receive? (9)
 - What did those who had been hired first expect? (10)
 - What objection was raised by those who had been hired first? (11-12)
 - What was the response of the householder to these workers? (13-15)

- What Kingdom principle is drawn from this story? (16)
2. What did Jesus reveal to the disciples in verses 17-19? Where is He going and what will occur there?
 3. What was the request made by the mother of Zebedee's children? (20-21)
 4. Using verses 22-23, summarize the Lord's response to the mother's request.
 5. What was the attitude of the other disciples when they heard about this request? (24)
 6. Using verses 25-28, list the contrasts between worldly leaders and leaders in the Kingdom of God. What basic Kingdom principle is stated in verse 26a?
 7. What statement of purpose does Jesus make in verse 28?
 8. Where did Jesus go next and who followed Him? (29)
 9. Who was sitting by the side of the road and what did they do when they heard that Jesus was passing by? (30)
 10. What did the multitude tell these men to do and how did the men respond? (31)
 11. What was Christ's response to the men? (32)
 12. What question did Jesus ask in verse 32, and how did the men answer it in verse 33?
 13. What did Jesus do for these men, what was the result, and what did the men do after this encounter with Christ? (34)
 14. What did you learn in this chapter to apply to your life and ministry? If Jesus asked you the question in verse 32, how would you respond?

Matthew 21

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.
3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
6 And the disciples went, and did as Jesus commanded them,
7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.
8 And a very great multitude spread their garments in the way; others cut down branches

from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Outline 21:

The King's Last Week 21:1-27:31

I. The entry into Jerusalem. (1-11) TSG 223

A. The plan: And when they drew near unto Jerusalem and were come to Bethphage unto the mount of Olives, then Jesus sent two disciples saying unto them:

1. Go into the village over against you, and straightway you shall find an ass

2. tied, and a colt with her: Loose them, and bring them unto me.
2. And if any man say anything unto you, you shall say, "The Lord has need of them" and straightway (*immediately*) he will send them. (*The Lord has need of you also. Are you available?*)
- B. The prophecy: All this was done, that it might be fulfilled which was spoken by the prophet, saying: "Tell the daughter of Sion, Behold, your King comes unto you, meek, sitting up on an ass, and a colt the foal of an ass" (*Zechariah 9:9*). TSG 224
- C. The procession. TSG 225
1. And the disciples went and did as Jesus commanded them, and brought the ass and the colt, put on them their clothes, and set Him thereon. (*See Supplemental Study Three, "Consider The Colt".*)
 2. And a very great multitude spread their garments in the way. Others cut down branches from the trees, and strewed them in the way.
 3. And the multitudes that went before and that followed cried, saying:
 - a. Hosanna to the Son of David.
 - b. Blessed is He that comes in the name of the Lord.
 - c. Hosanna in the highest (*Psalms 118:25-26*).
("Hosanna" means "save now", which acknowledged Christ as Savior "Son of David" acknowledged Him as King. "Comes in the name of the Lord" acknowledged that He was sent with the authority of God.)
- D. The profession:
1. And when He was come into Jerusalem, all the city was moved, saying, "Who is this?" (*A key question: Who do you think He is? Your answer will determine your eternal destiny.*)
 2. And the multitude said, "This is Jesus the prophet of Nazareth of Galilee."

(Christ's mode of transportation was predicted in Zechariah 9:9; what the crowd would say was predicted in Psalms 118:25-26; and the very day of His entry was predicted in Daniel 9:25.)

II. Cleansing the temple. (12-17)

- A. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them: "It is written, My house shall be called the house of prayer; but you have made it a den of thieves." (*This was not a temper tantrum. It was righteous anger that determined to right a wrong. See also Jeremiah 7:11 and Isaiah 56:7. The leaders were exploiting the people right in there the temple where the focus should have been on prayer, the Word, worship, and meeting the needs of the people. Jesus cast out those who desecrated God's house by using it as a thoroughfare--a way to get somewhere by passing through. He cast out those who commercialized religion. He cast out*

those who did not understand the purpose of His house: It was to be a house of prayer. He cast out those who were not inclusive of others, as it was to be a haven for all people.) TSG 230

- B. And the blind and the lame came to Him in the temple and He healed them.
TSG 231
- C. And when the chief priests and scribes saw the wonderful things that He did and the children crying in the temple saying, "Hosanna to the Son of David," they were very displeased, and said unto him "Do you hear what these say?"
(The religious establishment was displeased--and many still are--when their old ways of doing things are challenged or when they perceive that their power and position are being threatened. Christ's entry to Jerusalem and actions in the temple stirred even more opposition against Him. The Romans feared an uprising. The Jewish Herodians feared losing their political status and being blamed and replaced by the Romans. The Scribes and Pharisees were filled with envy and malice and feared losing their religious status.) TSG 232
- D. And Jesus said unto them, "Yes; have you never read, 'Out of the mouth of babes and sucklings you have perfected praise'?"
- E. And He left them, and went out of the city into Bethany and lodged there.
TSG 233 (Sad words: "And He left them.")

III. Cursing the fig tree. (18-22) TSG 234

- A. Now in the morning, as He returned into the city, He was hungry.
 - 1. And when He saw a fig tree in the way, He came to it and found nothing thereon but leaves.
 - 2. And He said unto it, "Let no fruit grow on you henceforward forever."
 - 3. And presently the fig tree withered away.
- B. And when the disciples saw it, they marveled, saying, "How soon is the fig tree withered away!"

(The fig tree looked as if it had fruit, but it had none. He cursed the tree because it was symbolic of the nation of Israel which was to bear spiritual fruit, but had failed to do so.)

- C. Jesus answered and said unto them:
 - 1. Verily *(assuredly)* I say unto you, if you have faith and do not doubt, you shall not only do this which is done to the fig tree. but also if you shall say unto this mountain, "Be removed and be cast into the sea", it shall be done.
(Mountains represent difficulties. Sometimes you need to stop talking about your problems and start speaking to them. Your mountains of difficulties are voice activated. Speak the Word, and watch the mountains of difficulties move!)
 - 2. And all things, whatsoever you shall ask in prayer, believing, you shall receive. *(The keys to moving mountains: Have faith and do not doubt, speak to your mountain, ask in prayer, and believe. This passage must be considered in relation to the total teaching on prayer in the Bible.*

Prayers that are not in harmony with God's will are forbidden elsewhere in scripture.)

- IV. The authority of Jesus is challenged. (23-27) TSG 235
- A. And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching and said, "By what authority do you do these things and who gave you this authority?" *(Their question was not sincere. They were seeking to entrap Jesus.)*
 - B. And Jesus answered and said unto them: "I also will ask you one thing, which if you tell me, I likewise will tell you by what authority I do these things. The baptism of John *(required for repentance)*: Where was it from--from heaven or of men?" *(Jesus actually answered their question with a question that silenced them.)*
 - C. And they reasoned with themselves, saying:
 - 1. If we shall say, "from heaven", He will say unto us, why then did you not believe him?
 - 2. But if we shall say "of men" we fear the people, for they hold John as a prophet. *(Their concern was not to discover the truth, but rather to save face before the people.)*
 - D. And they answered Jesus, and said, "We cannot tell." *(These leaders made no decision. No decision is actually a decision in itself.)*
 - E. And He said unto them, "Neither do I tell you by what authority I do these things."
- V. The parable of the evil tenants. (28-32) TSG 236
(This parable reveals how the spiritual leaders of Israel had rejected God the Father.)
- A. But what do you think? A certain man had two sons:
 - 1. He came to the first and said, "Son, go work today in my vineyard." He answered and said, "I will not"--but afterward he repented and went.
 - 2. He came to the second, and said likewise. And he answered and said, "I go, sir"--but did not go.
 - 3. Which of the two of them did the will of his father?
 - B. They say unto Him, "The first." *(Their answer was correct, but they condemned themselves by giving this answer because they were like the second son.)*
 - C. Jesus said unto them:
 - 1. Verily *(assuredly)* I say unto you that the publicans and the harlots go into the Kingdom of God before you.
 - 2. For John came unto you in the way of righteousness, and you did not believe him. *(They did not believe and repent.)*
 - 3. But the publicans and the harlots believed him.
 - 4. And you, when you had seen it, did not repent afterward, that you might believe him. *(The religious leaders witnessed the transformations of publicans and harlots, but still did not believe John.)*
- VI. The parable of the wicked husbandmen. (33-46) TSG 237
(This parable reveals how Israel had rejected the plan of God, but is applicable to all who reject Him. The householder is God and the vineyard is Israel. The husbandmen

are the religious leaders of Israel who not only rejected God's prophets over the years, but also rejected and eventually killed His only Son.)

Hear another parable:

- A. There was a certain householder which planted a vineyard, hedged it round about, dug a winepress in it, built a tower, let it out to husbandmen, and went into a far country. *(The householder built a fence, a place to harvest the grapes, and a watch tower for protection of the crop--just as God had done spiritually for Israel.*
- B. And when the time of the fruit drew near, he sent his servants to the husbandmen, so that they might receive the fruits of it.
 - 1. And the husbandmen took his servants and beat one, killed another, and stoned another.
 - 2. Again, he sent other servants more than the first: And they did unto them likewise.
 - 3. But last of all he sent unto them his son, saying, "They will reverence my son."
 - 4. But when the husbandmen saw the son, they said among themselves, "This is the heir. Come, let us kill him and let us seize his inheritance."
 - 5. And they caught him, cast him out of the vineyard, and killed him.
- C. When the lord of the vineyard comes therefore, what will he do unto those husbandmen? *(The husbandmen in this parable refers prophetically to the people of Israel who were to be the stewards and representatives of God's plan for the world. Instead of being responsible and accountable as God's chosen nation, Israel rebelled against the servants--the prophets--that God sent. They eventually rebelled against God's own Son, Jesus Christ. The parable is also applicable to believers. As "husbandmen" of the Gospel, we have responsibility and accountability for the message entrusted to us.)*
- D. They said unto Him: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." *(Again, they spoke the truth, but in so doing condemned themselves. Israel had rejected the prophets and were rejecting Jesus.)*
- E. Jesus said unto them:
 - 1. Did you never read in the scriptures, "The stone which the builders rejected, the same is become the head of the corner *(the cornerstone)*. This is the Lord's doing, and it is marvelous in our eyes?" *(Psalm 118:22-23)* *(As the cornerstone, Jesus is the foundation upon which every man must build his life. He is the stumbling stone and rock of offence, in that many will stumble over committing their lives to Him. He is called the crushing stone, meaning He will eventually bring judgment upon evil: Daniel 2:34. He is also called the living stone upon which the living stones of believers are built: 1 Peter 2:4-5.)*
 - 2. Therefore say I unto you, the Kingdom of God shall be taken from you

and given to a nation bringing forth the fruits thereof. *(The Jews rejected Jesus; the Gentiles received Him. The church is now a holy nation: grafted in by God's sovereignty: 1Peter 2:7-9.)*

3. And whosoever shall fall on this stone shall be broken: But on whomsoever it shall fall, it will grind him to powder.
- F. And when the chief priests and Pharisees had heard His parables, they perceived that He spoke of them. But when they sought to lay hands on Him, they feared the multitude because they took Him for a prophet.

Study questions on chapter 21:

1. Where was Jesus when this chapter opens? (1)
2. Summarize the instructions Jesus gave His disciples in verses 2-3.
3. What prophecy would this event fulfill? (4-5)
4. What did the disciples do in response to Christ's command? (6)
5. Describe the scene as Jesus entered Jerusalem. (7-9)
6. What happened after Jesus came into Jerusalem? (10)
7. How did the multitude respond? (11)
8. Where did Jesus go next and what did He do? (12)
9. What statement did Jesus make in verse 13 regarding what His house was and what it should be?
10. Who came to Jesus in the temple and what did Jesus do for them? (14)
11. What were the children in the temple crying out? (15)
12. What was the response of the chief priests and scribes when they observed these events? (15)
13. What question did the chief priests and scribes ask and what was the Lord's response? (16)
14. Where did Jesus go next? (17)
15. Using verses 18-22, answer the following questions regarding the incident of the fig tree:
 - What time of day was it and what did Jesus desire? (18)
 - What did Jesus see along the way? 19
 - What did He fail to find on the tree? (19)
 - What did He say concerning this tree? (19)
 - What were the results of what Jesus said? (19)
 - What was the response of the disciples when they saw what happened to the fig tree? (20)
 - What promise is made in verses 21-22 and what is the prerequisite for claiming this promise?
 - Explain the spiritual symbolism of the tree. What did the tree represent? (outline point III)
16. What questions were asked in verse 23 by the chief priests and elders?
17. What was the Lord's response in verses 24-25?
18. How did the chief priests and elders respond to the Lord's question, why did they respond in this way, and what did Jesus answer in return? (25-27)

19. Using verses 28-32, answer the following questions regarding the parable of the man and his sons.
 - What did the man tell the first son to do and how did he respond? (28-29)
 - What did the man tell the second son to do and how did he respond? (30)
 - What question did Jesus ask in verse 31?
 - How did the listeners respond to the Lord's question? (31)
 - What comment did Jesus make in the latter part of verse 31 regarding the leaders He was addressing?
 - Summarize what Jesus said regarding John's ministry. (32)
20. Using verses 33-41, answer the following questions regarding the householder and his vineyard.
 - Describe the efforts of the householder in his vineyard. (33)
 - Where did the householder eventually go? (33)
 - Who did the householder send first to reap the fruits of his vineyard and what happened to him? (34-35)
 - What did the householder do next and what were the results? (36)
 - Who did the householder finally send and what happened to him? (37-39)
 - What question did Jesus ask in verse 40?
 - What was the response of His audience in verse 41?
 - Review this parable again and identify who was represented spiritually by the landowner, the vineyard, the tenants, the servants, and the son. Explain the meaning of the parable.
21. What question did Jesus ask in verse 42 and what application is made in verses 43-44?
22. What did the priests and Pharisees realize when they heard this parable, what was their response, and why did they not follow through with their plan at that time? (45-46)
23. What did you learn in this chapter to apply to your life and ministry?

Matthew 22

- 1 And Jesus answered and spake unto them again by parables, and said,**
- 2 The Kingdom of Heaven is like unto a certain king, which made a marriage for his son,**
- 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.**
- 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.**
- 5 But they made light of it, and went their ways, one to his farm, another to his merchandise:**
- 6 And the remnant took his servants, and entreated them spitefully, and slew them.**
- 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.**
- 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not**

worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
40 On these two commandments hang all the law and the prophets.
41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Outline 22:

- I. Parable of the wedding feast. (1-14) TSG 238
 And Jesus answered and spoke unto them again by parables and said:
 - A. The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: And they would not come.
 - B. Again, he sent forth other servants, saying, "Tell them which are bidden, 'Behold, I have prepared my dinner: My oxen and my fatlings are killed, and all things are ready. Come unto the marriage.'"
 - C. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them.
 - D. But when the king heard thereof, he was angry and he sent forth his armies, and destroyed those murderers, and burned up their city. *(This happened as judgment on Israel in AD 70.)*
 - E. Then he said to his servants:
 1. The wedding is ready, but they which were bidden were not worthy.
 2. Go therefore into the highways, and as many as you shall find, bid them to the marriage.
 - F. So those servants went out into the highways and gathered together as many as they found, both bad and good: And the wedding was furnished with guests. *(Symbols in this parable: The King is God. The Son is Jesus Christ. Israel was invited first, but refused. Those in the highways and byways represent the Gentile nations who would accept the invitation.)*
 - G. And when the king came in to see the guests, he saw there a man which did not have on a wedding garment:
 1. And he said unto him, "Friend, how did you come here not having a wedding garment? " *(The wedding garments were provided by the host in*

those days. Jesus provides our "wedding garment". There are no excuses, reasons, or arguments for not having the righteousness of Christ applied to your life through salvation. You can only attend the spiritual wedding of Christ and His Bride if you have on the robe of righteousness.)

2. And he was speechless.
3. Then the king said to the servants:
 - a. Bind him hand and foot, take him away, and cast him into outer darkness where there shall be weeping and gnashing (*grinding*) of teeth.
 - b. For many are called, but few are chosen. *(The whole world is called to repentance and salvation, but few respond. It is up to you whether or not you are chosen. Reasons people do not respond to the call include indifference: verse 5; rebellion: verse 6; and self-righteousness: verse 12.)*

II. A question about paying taxes. (15-22) TSG 239

A. Then Pharisees took counsel as to how they might entangle Him in His talk.

B. And they sent unto Him their disciples with the Herodians, saying:

1. Master, we know that you are true, and teach the way of God in truth, neither do you care for any man: For you do not regard the person of men.
2. Tell us therefore, what do you think? Is it lawful to give tribute unto Caesar, or not?

(The Pharisees were Jewish religious leaders and Herodians were political leaders who were loyal to Rome. They were trying to discredit Jesus. If Jesus said to pay tribute, the Jews would be angered as they were opposed to paying taxes to Rome. If Jesus said not to pay tribute, then He most likely would be considered a rebel against Rome and would be arrested.)

C. But Jesus perceived their wickedness and said:

1. Why are you tempting me, you hypocrites?
2. Show me the tribute money. And they brought a penny to Him.
3. And He said to them, "Whose image and superscription is this?"
4. They say to Him, "Caesar's."
5. Then He said to them: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

(We are citizens of the Kingdom of God who live in the kingdom of this world where we are required to obey governmental authorities. Acts 4:19 confirms that the only time a believer should disobey civil authorities is when the situation conflicts with God's Word.)

D. When they had heard these words, they marveled, and left Him, and went their way. *(They thought this was a great message, but they did not change!)*

III. A question concerning the resurrection. (23-33) TSG 240

A. The same day the Sadducees, who say that there is no resurrection, came to Him and asked Him, saying:

1. Master, Moses said that if a man dies, having no children, that his brother

- shall marry his wife, and raise up seed unto his brother.
 2. Now there were with us seven brethren: And the first, when he had married a wife, died, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also.
 3. Therefore in the resurrection, whose wife shall she be of the seven? For they all had her.
(They were basing their question on the law in Deuteronomy 25:45-6. This was a setup to entrap Jesus. The Sadducees didn't even believe in the resurrection!)
- B. Jesus answered and said unto them:
1. You err, not knowing the scriptures, nor the power of God. *(These same two problems lead people into error today: They don't know the Word of God or the power of God.)*
 2. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven. *(Jesus clarifies the issue and, in so doing, assures that there is a resurrection. Relationships in the Kingdom will greatly surpass earthly relationships, even those of happy marriages.)*
 3. But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" God is not the God of the dead, but of the living." *(By saying "God is" instead of "God was", Jesus is also confirming that Abraham, Isaac, and Jacob are still living.)*
- C. And when the multitude heard this, they were astonished at His doctrine. *(They marveled at His teaching, but did not repent or change. They heard the message, but did not repent or act upon it.)*

IV. A question about the great commandment. (34-40) TSG 241

- A. But when the Pharisees heard that He had put the Sadducees to silence, they were gathered together.
- B. Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, "Master, which is the great commandment in the law?"
- C. Jesus said unto him:
 1. You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. *(You must love God with all your heart, the seat of your affection and devotion; with your soul, wherein is the essence of life; and with your mind which enables you to reason and understand.)*
 2. And the second is like unto it: You shall love your neighbor as yourself.
 3. On these two commandments hang all the law and the prophets. *(Everything in God's Word relates to these two commandments. All commandments are important, but by the answer Jesus gave we learn that*

some are weightier than others. See also Mathew 23:23.)

- V. A questions regarding David. (41-46) TSG 242
- A. While the Pharisees were gathered together, Jesus asked them saying, "What do you think of Christ? Whose Son is He?"
 - B. They said unto him, "The Son of David."
 - C. He said unto them:
 - 1. How then does David, in spirit, call him Lord, saying, 'The Lord said unto my Lord, sit on my right hand, till I make your enemies your footstool?'
 - 2. If David then calls him Lord, how is he his son? (*Psalms 110:1*)
 - D. And no man was able to answer Him a word, neither did any man dare to ask Him any more questions from that day forth.
(*Jesus was David's Lord because He was the Messiah. He was David's son because He descended from His genealogical line.*)

(Issues addressed in this chapter include a political question in verses 15-22; a doctrinal question in verses 23-33; a relational question in verses 34-40; and a personal question in verses 41-46.)

Study questions on chapter 22:

1. What method did Jesus use to present the truths recorded in this chapter? (1)
2. Using verses 2-14, answer the following questions regarding the king and the feast.
 - What was the feast celebrating? (2)
 - Who did the king send out and what was their mission? (3)
 - What was the response of those initially invited? (3b)
 - What were the servants to say to those who were invited? (4)
 - What was the response of those who were invited to the feast? (5-6)
 - What was the king's reaction when he heard the responses of those invited who refused to come? (7)
 - What did the king tell his servants? (8-9)
 - What did the servants do next and what was the response of the new invited guests? (10)
 - What did the king observe when he came to greet the guests? (11)
 - What did the king ask the errant guest and what was the guest's response? (12)
 - What did the king tell his servants to do to this man? (13)
 - What Kingdom principle is revealed in verse 14?
3. Summarize what the Pharisees did in verses 15-17. What question did they ask and what was their motive in asking it?
4. Using verses 18-21, summarize how Jesus addressed the issue raised by the Pharisees.
5. What did the Pharisees do in response to what Jesus said? (22)
6. Who came next with a question? (23)
7. What do you learn about the Sadducees in verse 23?
8. What was the hypothetical story and question raised by the Sadducees? (24-28)
9. Summarize the Lord's answer to the Sadducees. What do you learn about the resurrection

- in this passage? (29-31)
10. According to verse 29 and outline point III B, what causes most doctrinal error?
 11. What was the response of the multitude to Christ's doctrine? (33)
 12. What was the response of the Pharisees and Sadducees to the Lord's doctrine? (34)
 13. What question was asked by the lawyer? (35-36)
 14. Using verses 37-40, summarize the Lord's answer to the lawyer's question. What are the two greatest commandments?
 15. Who did Jesus question in verses 41-42 and what was their answer?
 16. Explain the statement Jesus made in verses 43-46. How can Jesus be the son of David and yet be David's Lord (outline point V C)
 17. What happened after this discussion with Jesus? (46)
 18. What did you learn in this chapter to apply to your life and ministry?

Matthew 23

- 1 Then spake Jesus to the multitude, and to his disciples,**
- 2 Saying, The scribes and the Pharisees sit in Moses' seat:**
- 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**
- 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**
- 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**
- 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9 And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10 Neither be ye called masters: for one is your Master, even Christ.**

11 But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
24 Ye blind guides, which strain at a gnat, and swallow a camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Outline 23:

(This chapter concerns the scribes and Pharisees, religious leaders of the time.) TSG 243

- I. The scribes and Pharisees impose religious authority. (1-3)
 - Then Jesus spoke to the multitude and to His disciples saying:
 - A. The scribes and the Pharisees sit in Moses' seat. *(They claimed to be authorized teachers of the law and sat in special seats reserved for teachers.)*
 - B. All therefore, whatsoever they bid you to observe, that observe and do. *(Do that which is commanded by the law of Moses.)*
 - C. But do not after their works: For they say, and do not. *(They did not live what they taught. Just because a person teaches truth does not make them acceptable to God.)*
- II. The scribes and Pharisees impose impossible burdens on others. (4)
 - A. For they bind heavy burdens and grievous to be borne and they lay them on men's shoulders. *(They were religious, ritualistic, and legalistic.)*
 - B. But they themselves will not move them with one of their fingers.
- III. The scribes and Pharisees covet praise. (5-7)
 - A. But they do all of their works to be seen of men.
 - B. They make broad their phylacteries and enlarge the borders of their garments. *(Phylacteries were leather boxes containing portions of the Word of God worn by the religious leaders. To understand the original intent of these, see Numbers 15:37-41; Exodus 13:1-10 and 11-16; and Deuteronomy 6:4-9 and 11:13-21. The "borders of the garments" referred to fringes that were to remind them of God's commands. These religious leaders enlarged these to draw attention to how spiritual they were.)*
 - C. They love the uppermost rooms at feasts and the chief seats in the synagogues. *(They loved positions of honor.)*

- D. They love greetings in the markets, and to be called of men, "Rabbi, Rabbi."
(*They loved religious titles.*)
- IV. Their conduct is not to be emulated. (8-12)
- A. But do not be called "Rabbi": For one is your Master, even Christ; and you are all brethren.
- B. And call no man your "father" upon the earth: For one is your Father, which is in heaven.
- C. Do not call yourselves masters: For one is your Master, even Christ.
- D. He that is greatest among you shall be your servant.
1. Whosoever shall exalt himself shall be abased.
 2. He that humbles himself shall be exalted.
- (*You are called to serve. You are called to purpose, not position. Avoid giving yourself spiritual titles such as "Prophet Jones", "Apostle Smith", etc. Your ministry will confirm your calling.*)
- V. Woes upon the scribes and Pharisees. (13-36)
(*The word "woe" means sorrow and distress by a prophetic word of judgment.*)
- A. Woe unto you, scribes and Pharisees, hypocrites!
1. You shut up the Kingdom of Heaven against men.
 2. You neither go in yourselves, neither do you allow them that are entering to go in.
- B. Woe unto you, scribes and Pharisees, hypocrites!
1. You devour widows' houses.
 2. You make long prayers for a pretense.
 3. Therefore you shall receive the greater damnation.
- C. Woe unto you, scribes and Pharisees, hypocrites!
1. You compass sea and land to make one proselyte. (*You indoctrinate them with your false traditions and teachings and draw them to allegiance to you instead of to the Lord.*)
 2. When he is made, you make him twofold more the child of hell than yourselves. (*They deliberately led people away from the truth.*)
- D. Woe unto you, you blind guides:
1. You say: "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!" You fools and blind: For which is greater, the gold or the temple that sanctifies the gold?
 2. You say "Whoever shall swear by the altar, it is nothing; but whoever swears by the gift that is upon it, he is guilty." You fools and blind: For which is greater, the gift or the altar that sanctifies the gift?
 3. The facts regarding swearing:
 - a. Whoever therefore shall swear by the altar, swears by it and by all things thereon.
 - b. And whoever shall swear by the temple, swears by it and by him that dwells therein.

- c. And he that swears by heaven, swears by the throne of God, and by Him that sits thereon.
(They claimed if a person swore by the temple or altar, it was not binding but if one swore by the gold of the temple or altar, it was binding. Be the type of person who does not need to swear in order to be believed.)
- E. Woe unto you, scribes and Pharisees, hypocrites!
1. You pay tithe of mint, anise, and cumin (*spices*), and have omitted the weightier matters of the law: Judgment, mercy, and faith.
 2. These you should have done and not leave the other undone.
 3. You blind guides, which strain at a gnat, and swallow a camel.
- F. Woe unto you, scribes and Pharisees, hypocrites!
1. You make clean the outside of the cup and the platter (*through ritualistic purification*), but within you are full of extortion and excess.
 2. You blind Pharisees, cleanse first that which is within the cup and platter, so that the outside may be clean also.
- G. Woe unto you, scribes and Pharisees, hypocrites!
1. You are like whitened sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. (*Whitened sepulchers refers to a practice of that time where they marked graves by whitewashing them so that someone would not mistakenly step on the burial plot.*)
 2. Even so, you also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity.
- H. Woe unto you, scribes and Pharisees, hypocrites!
1. You build the tombs of the prophets and garnish the sepulchers of the righteous. (*They took pride in what they called a godly heritage.*)
 2. You say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."
 3. Wherefore you must be witnesses unto yourselves, that you are the children of them which killed the prophets.
 4. Fill up then the measure of your fathers.
 5. You serpents, you generation of vipers, how can you escape the damnation of hell? (*By calling them "vipers", Jesus associated them with Satan who is described in scripture as a snake.*)
 6. Wherefore, behold, I send unto you prophets, wise men, and scribes:
 - a. Some of them you shall kill and crucify.
 - b. Some of them shall you scourge in your synagogues and persecute them from city to city.
 7. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. Verily (*assuredly*) I say unto you, all these things shall come upon this generation. (*All Old Testament murders of God's representatives would be required of this*

generation that was being given the opportunity of the Kingdom of God.)

(Jesus referred to hypocrites as children of hell: verse 15; blind fools: verses 17 and 19; blind guides: verse 24; full of dead men's bones and all uncleanness: verse 27; and as serpents and vipers: verse 33.)

- VI. The lament over Jerusalem. (37-39)
- A. Oh Jerusalem, Jerusalem, you that kill the prophets and stone those which are sent unto you.
 - B. How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! *(How often has Jesus desired to gather you into the shelter of His wings. What was your response?)*
 - C. Behold, your house (your temple) is left unto you desolate. *(As Israel, if you reject the Lord then the personal temple of your life will be desolate until you welcome Him into it.)*
 - D. For I say unto you, you shall not see me again until you shall say, "Blessed is He that comes in the name of the Lord."

Study questions on chapter 23:

1. Who was Jesus addressing as this chapter opens? (1)
2. Using verses 2-7, answer the following questions about what Jesus said regarding the Pharisees.
 - Where did Jesus say they sat and what did He mean by this? (2)
 - What did the Pharisees do to others? (3-4)
 - Why did they do their works? (5a)
 - Using verses 5b-7, list what the Pharisees also did and what they desired.
3. What does Jesus forbid in verses 8-9?
4. Why is a believer not to be called "master"? (10)
5. What principle of Kingdom leadership is revealed in verse 11?
6. What happens to the humble and what happens to those who exalt themselves? (12)
7. Using verses 13-36, answer the following questions regarding the woes pronounced on the Pharisees.
 - What woe is pronounced in verse 13 and why is it pronounced?
 - What woe is pronounced in verse 14 and why is it pronounced?
 - What woe is pronounced in verse 15 and why is it pronounced?
 - What woe is pronounced in verse 16 and why is it pronounced?
 - Using verses 17-22, summarize how Jesus expands upon the woe pronounced in verse 16.
 - What woe is pronounced in verses 23-24 and why is it pronounced?
 - What woe is pronounced in verses 25-26 and why is it pronounced?
 - What woe is pronounced in verses 27-28 and why is it pronounced?
 - What woe is pronounced in verse 29-30 and why is it pronounced? How does Jesus expand on this in verses 31-32?

- What does Jesus call the Pharisees in verse 33?
 - What question does Jesus ask in verse 33?
 - Who had been sent to the Pharisees previously and how were they received? (34)
 - According to verse 35, what would come upon the Pharisees? (35)
 - What was to be the timing of the events Jesus prophesied in this chapter? (36)
8. Over what city was Jesus lamenting in verse 37?
 9. Why was Jesus weeping over this city? (37)
 10. What was to be the end condition of this city? (38)
 11. What prophetic statement is made regarding this city in verse 39?
 12. Review this chapter again and make a list of principles of conduct for Christian leaders.
 13. What did you learn in this chapter to apply to your life and ministry? Review the sad words "you were not willing--you would not." Have you refused the Lord in any area of your life?

Matthew 24

- 1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.**
- 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**
- 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**
- 4 And Jesus answered and said unto them, Take heed that no man deceive you.**
- 5 For many shall come in my name, saying, I am Christ; and shall deceive many.**
- 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.**
- 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.**

8 All these are the beginning of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
16 Then let them which be in Judaea flee into the mountains:
17 Let him which is on the housetop not come down to take any thing out of his house:
18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be gathered together.
29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Outline 24:

- I. The destruction of the temple. (1-2) TSG 245
 - A. And Jesus went out, and departed from the temple.
 - B. And His disciples came to Him to show Him the buildings of the temple.
 - C. And Jesus said unto them, "Do you see all these things? Verily (*assuredly*) I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."
- II. Signs of the end. (3-14) TSG 246
 - A. Questions about the end-times: And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us:
 - 1. When shall these things be?
 - 2. What shall be the sign of your coming?
 - 3. What shall be the sign of the end of the world?
 - B. Signs of the end-times: And Jesus answered and said unto them: TSG 247
 - 1. Deception: Take heed that no man deceive you, for many shall come in

- my name, saying, "I am Christ" and shall deceive many.
 2. Violence: And you shall hear of wars and rumors of wars: See that you are not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.
 3. Natural disasters: And there shall be famines, and pestilences, and earthquakes in many different places. All these are the beginning of sorrows.
 4. Religious persecution: Then they shall deliver you up to be afflicted, and shall kill you: And you shall be hated of all nations for my name's sake.
 5. Apostacy, betrayals, hatred: And then shall many be offended, and shall betray one another, and shall hate one another.
 6. False prophets: And many false prophets shall rise and shall deceive many.
 7. Increasing iniquity and decreased love: And because iniquity shall abound (*increase and multiply*), the love of many shall wax cold.
 - C. Supernatural preservation. But he that shall endure unto the end, the same shall be saved.
 - D. The end: The Gospel spreading to all nations: And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come. (*Regardless of adversities in the end-times, the Gospel shall be preached to all nations!*)
- III. Desecration of the temple. (15-22) TSG 248
- A. When you shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place--whoso reads, let him understand. (*To understand this, see Daniel 11:31 and the Legacy Bible Outline commentaries on Daniel and the book of Revelation*).
 1. Then let them which be in Judaea flee into the mountains.
 2. Let him which is on the housetop not come down to take anything out of his house. (*Leave your material possessions behind.*)
 3. Neither let him which is in the field return back to take his clothes.
 4. And woe unto them that are with child (*pregnant*), and to them that give suck (*those nursing a child*) in those days (*because it will be difficult to flee*).
 5. But pray that your flight is not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
 - B. And except those days should be shortened, there should no flesh be saved: But for the elect's sake those days shall be shortened.
- IV. The return of Jesus. (23-31) TSG 249
- A. Then if any man shall say unto you, "Lo, here is Christ, or there", do not believe it.
 1. For there shall arise false Christs and false prophets that shall show great signs and wonders insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before.

2. Wherefore if they shall say unto you, "Behold, He is in the desert" do not go forth or "behold, He is in the secret chambers", do not believe it.
 - B. For as the lightning comes out of the east and shines even unto the west, so shall also the coming of the Son of Man be.
 - C. For wherever the carcass is, there will the eagles be gathered together.
 - D. Immediately after the tribulation of those days shall the sun be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken.
 - E. Then the sign of the Son of Man shall appear in heaven: And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.
 - F. And He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other.
- V. The analogy of the fig tree: The season of His return. (32-35) TSG 250
- A. Now learn a parable of the fig tree: When his branch is yet tender, and puts forth leaves, you know that summer is near.
 - B. So likewise, when you shall see all these things, know that it is near, even at the doors.
 - C. Verily (*assuredly*) I say unto you, this generation shall not pass, till all these things be fulfilled. (*The generation that experiences all of these final signs shall witness the fulfillment of God's plan.*)
 - D. Heaven and earth shall pass away, but my words shall not pass away.
- VI. Warnings about His return. (36-51) TSG 251
- A. No one knows the time: But of that day and hour no man knows, no, not the angels of heaven, but my Father only.
 - B. The time of the coming of the Son of Man be will be as it was in the days of Noah (*Genesis 6*).
 1. For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.
 2. And they did not know until the flood came, and took them all away.
 3. So shall also the coming of the Son of Man be.
(*Eating, drinking, and marrying are not wrong in themselves. In fact, they are necessary parts of life. It was their preoccupation with these things that was wrong. We should do all for God's glory: 1 Corinthians 10:31.*)
 - C. At the time of His coming, people will be going about the affairs of everyday life:
 1. Then shall two be in the field: The one shall be taken, and the other left.
 2. Two women shall be grinding at the mill: The one shall be taken, and the other left.
 - D. Watch for His coming: Watch therefore: For you do not know what hour your Lord comes.
 1. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have

- suffered his house to be broken up.
2. Therefore be you also ready: For in such an hour as you think not, the Son of man comes.
- E. Prepare for His coming: Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season?
1. The prepared servant:
 - a. Blessed is that servant, whom his lord shall find so doing when he comes.
 - b. Verily (*assuredly*) I say unto you that he shall make him ruler over all his goods.
 2. The unprepared servant:

But and if that evil servant shall say in his heart, "My lord delays his coming" and he shall begin to smite his fellow-servants and to eat and drink with the drunken, then...

 - a. The lord of that servant shall come in a day when he is not looking for him, and in an hour that he is not aware of.
 - b. The lord shall cut him asunder, and appoint him his portion with the hypocrites where there shall be weeping and gnashing (*grinding*) of teeth. (*He will be cut off from relationship with God.*)

Study questions on chapter 24:

1. As this chapter opens, from where did Jesus depart and who accompanied Him? (1)
2. What buildings did the disciples point out to Jesus in verse 1, and what was His response in verse 2?
3. Where was Jesus in verse 3 and who was with Him?
4. What questions did the disciples ask in verse 3?
5. The signs of the end of time are listed in verses 3-14. Using this passage, answer the following questions.
 - List the signs of the end-times discussed in this passage. (outline point II B 1-7)
 - Review the list you made and summarize what Jesus teaches about each. (3-14)
 - What will be the main spiritual quality needed by believers that will enable them to be victorious during this time? (13)
 - What must believers continue to do? (14)

- When will the end finally come? (14)
- 6. Using verses 15-22, answer the following questions regarding the tribulation.
 - What will signal the start of the tribulation? (15)
 - What should be the response of those in Judea? (16-18)
 - What woe is pronounced in verse 19?
 - What are the people to pray and why? (20-21)
 - What do you learn about the difficulty of these times in verse 22?
- 7. Using verses 23-31, answer the following questions regarding the return of Jesus.
 - Against what are believers warned in verses 23-24?
 - According to verse 24, what will support the claims of these imposters?
 - According to verse 25, what did Jesus want His followers to remember?
 - How are believers to respond to this deception? (26-27)
 - What prophecy is given in verse 28?
 - What supernatural signs will occur immediately after the tribulation? (29)
 - What great event will occur then? (30a)
 - What will be the response of people on earth who do not know the Lord? (30b)
 - How will the Son of Man appear? (30b)
 - What will the angels do? (31)
- 8. Using verse 32-35, answer the following questions regarding the parable of the fig tree.
 - How is the analogy of the fig tree applied to the end-times? (32-33)
 - How can we know when the end is near? (33)
 - To what generation is Christ referring in verse 34?
 - What do you learn about God's Word in verse 35?
- 9. Using verses 36-41, answer the following questions regarding the day of the Lord.
 - Who knows the timing of the day of the Lord? (36)
 - Who does not know the timing of the day of the Lord? (36)
 - To what will those days be like and what will be the similarities ? (37-39)
 - Summarize what Jesus said regarding those who are taken and others who are left behind. (40-41)
- 10. What command is given in verse 42 and why is it given?
- 11. What would the goodman of the house have done if he had known when the thief was coming? (43)
- 12. How is verse 43 related to verse 44?
- 13. Describe and contrast the faithful and evil servants discussed by Jesus in terms of their thoughts, actions, and destinies. (45-51)
- 14. What did you learn in this chapter to apply to your life and ministry?

Matthew 25

1 Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in

with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.
 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
 39 Or when saw we thee sick, or in prison, and came unto thee?
 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Outline 25:

(This chapter continues the discussion of the end-times through three parables.)

- I. The ten virgins. (1-13) TSG 252
 - A. Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
 - B. And five of them were wise, and five were foolish.
 1. They that were foolish took their lamps and took no oil with them.
(These women had no oil.)
 2. But the wise took oil in their vessels with their lamps.
(Oil is a symbol of the Word of God and the Spirit of God.)
 - C. While the bridegroom tarried, they all slumbered and slept.
 - D. And at midnight there was a cry made, "Behold, the bridegroom comes. Go out to meet him."
 - E. Then all those virgins arose and trimmed their lamps.
 1. And the foolish said unto the wise, "Give us of your oil; for our lamps are

gone out." *(The foolish women had no source of oil beyond themselves. Your own "oil" is not enough. You must obtain oil from a source other than yourself: The Holy Spirit of God.)*

2. But the wise answered, saying, "Not so, lest there be not enough for us and you: But go rather to them that sell and buy for yourselves."
(You must prepare your own spiritual vessel, not rely on someone else. See Ephesians 5:14.)

F. And while they went to buy, the bridegroom came. And they that were ready went in with him to the marriage, and the door was shut.

1. Afterward the other virgins came also, saying, "Lord, Lord, open to us."
2. But he answered and said, "Verily *(assuredly)* I say unto you, I know you not."

G. Watch therefore, for you know neither the day nor the hour wherein the Son of man comes.

(Watching does not mean to be inactive, as the next parable illustrates.)

II. The talents. (14-30) TSG 253

A. For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

B. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability. And straightway he took his journey.
(The gifts of no two servants are identical because each person is unique and serves in different circumstances. You may desire the talents of others, more talents, or a different talent than that you have been given. But God gives you gifts and talents according to your ability. You cannot use, multiply, or sustain that for which you do not have the ability.)

1. First servant: Then he that had received the five talents went and traded with the same, and made them other five talents.
2. Second servant: And likewise he that had received two, he also gained other two.
3. Third servant: But he that had received one went and dug in the earth, and hid his lord's money.

C. After a long time the lord of those servants came to reckon with them.

1. The first servant: And so he that had received five talents came and brought other five talents, saying, "Lord, you delivered to me five talents: Behold, I have gained beside them five talents more." His lord said unto him:
 - a. Well done, you good and faithful servant. *(He is commended for both his person and purpose: He is both good and faithful.)*
 - b. You have been faithful over a few things, I will make you ruler over many things.
 - c. Enter into the joy of your lord.
2. The second servant: He also that had received two talents came and said, "Lord, you delivered unto me two talents: Behold, I have gained two other

talents beside them." His lord said unto him:

- a. Well done, You good and faithful servant. *(He is commended for both his person and purpose: He is both good and faithful.)*
- b. You have been faithful over a few things, I will make you ruler over many things.
- c. Enter into the joy of your lord.

3. The third servant: Then he who had received the one talent came and said, "Lord, I knew you that you are an hard man, reaping where you have not sown, and gathering where you have not strewn. And I was afraid, and went and hid your talent in the earth. There--you have that which is yours." His lord answered and said unto him:

- a. You wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strewn *(scattered)*.
- b. You should have put my money to the exchangers, and then at my coming I should have received my own with usury.
- c. Take therefore the talent from him, and give it unto him which has ten talents.
- d. For unto every one that has shall be given, and he shall have abundance: But from him that has not shall be taken away even that which he has.
- e. And cast the unprofitable servant into outer darkness: There shall be weeping and gnashing *(grinding)* of teeth.

(You will be judged on your faithfulness whether you have a one-talent or ten-talent ministry. Note that the master doesn't say "Well planned! Well thought out!" He says, "Well DONE." Some people never advance beyond simply planning and thinking about serving the Lord.)

III. The sheep and goats. (31-46) TSG 254

- A. The divine division: When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:
 - 1. And before Him shall be gathered all nations *(Ezekiel 34:17)*.
 - 2. And He shall separate them one from another, as a shepherd divides his sheep from the goats.
 - 3. And He shall set the sheep on His right hand, but the goats on the left.
- B. The sheep.
 - 1. Then shall the King say unto them on His right hand, "Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."
 - a. For I was an hungry, and you gave me meat.
 - b. I was thirsty, and you gave me drink.
 - c. I was a stranger, and you took me in.

- d. I was naked and you clothed me.
 - e. I was sick, and you visited me.
 - f. I was in prison, and you came unto me.
 2. Then shall the righteous answer Him, saying, "Lord, when did we see you hungry and feed you, or thirsty and gave you to drink, or as a stranger and took you in, or naked and clothed you, or sick or in prison and came unto you?"
 3. And the King shall answer and say unto them, "Verily (*assuredly*) I say unto you, inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." (*"Brethren" refers to those of the household of faith, your brothers and sisters in the Lord.*)
- C. The goats.
1. Then shall He say also unto them on the left hand, "Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels." (*Note that Hell was not prepared for mankind, but for the devil and his angels.*)
 - a. For I was hungry, and you gave me no meat.
 - b. I was thirsty, and you gave me no drink.
 - c. I was a stranger, and you did not take me in.
 - d. I was naked and you did not clothe me.
 - e. I was sick, and you did not visit me.
 - f. I was in prison, and you did not come unto me.
 2. Then they shall also answer Him, saying, "Lord, when did we see you hungry, or thirsty, or as a stranger, or naked, or sick, or in prison, and did not minister unto you?"
 3. Then He shall answer them, saying, "Verily (*assuredly*) I say unto you, inasmuch as you did it not to one of the least of these, you did it not to me." (*James 4:17 indicates there are sins of omission as well as sins of commission.*)
- D. And these (*the goats*) shall go away into everlasting punishment: But the righteous (*the sheep*) into life eternal.

(*Note the contrasts between the sheep and the goats:*

- The sheep are called blessed. The goats are called cursed.
- The sheep are invited to come. The goats are told to depart.
- The sheep enter a kingdom prepared for them. The goats go to a place intended for Satan and his angels.
- The sheep spend eternity with God, his angels, and other believers. The goats spend eternity with the devil, his angels, and other sinners.
- The sheep have everlasting life. The goats have everlasting punishment.)

(*Facts about hell revealed in this passage:*

- It is a place of darkness: 30
- It is a place of separation from God: 41

-It is everlasting, not temporary: 41
 -It is a place of torment, fire, weeping, and grinding of teeth: 30, 41
 -It was originally prepared for the devil and his angels: 41
 -It is not a place where you will live with your loved ones or good people. You will be with Satan and tormenting demons: 41)

(The parable of the virgins addresses the accountability of the corporate church--those awaiting the bridegroom. The parable of the talents addresses the accountability of individuals and how we use what we have been given. The parable of the sheep and goats addresses the accountability of the nations gathered before the Lord at the time of judgment. The church and the nations are made up of individuals, so individual accountability obviously affects corporate accountability. Your eternal destiny is not based on works, but good works should follow the new birth experience and your works will be judged.)

Study questions on chapter 25:

1. What subject was Jesus addressing in Matthew 24 and what does He continue to address in this chapter?
2. Using verses 1-13, answer the following questions regarding the parable of the virgins.
 - To what does Jesus compare the Kingdom of Heaven in this parable? (1)
 - How many virgins were there? (1-2)
 - How many virgins were wise and how many were foolish? (2)
 - What did the foolish women fail to do? (3)
 - What did the wise women do? (4)
 - For whom were the virgins waiting? (5)
 - What did all of the virgins do while they waited? (5)
 - What cry was made at midnight? (6)
 - How did the virgins respond to this cry? (7)
 - What was the problem encountered by the foolish virgins and to whom did they appeal for help ? (8)
 - What was the response of the wise virgins? (9)
 - What happened while the foolish virgins were gone to get oil? (10)
 - What did the foolish virgins do upon their return? (11)
 - What was the lord's response? (12)
 - What is the important truth revealed by this parable? (13)
3. Using verses 14-30, answer the following questions regarding the parable of the talents.
 - What did the lord of this household plan to do? What did he do prior to executing his plan? According to what guidelines did he distribute his goods? (14-15)
 - What did the man with five talents do? (16)
 - What did the man with two talents do? (17)
 - What did the man with one talent do? (18)
 - What happened when the lord returned from his trip? (19)

- What was the report from the man who had been given five talents? What was the lord's response? (20-21)
 - What was the report from the man with two talents and what was the lord's response? (22-23)
 - What was the report from the man with one talent and what was the lord's response? (24-28)
 - What Kingdom principle is illustrated by this parable? (29)
 - Where was the unprofitable servant sent? (30)
4. Using verses 31-34, answer the following questions about the return of the Son of Man (Jesus):
- Who will accompany the Son of Man when He returns to earth? (31)
 - Where will the Son of Man be enthroned? (31)
 - Who shall gather before the Son of Man? (32)
 - According to verses 32-33, what will the Lord do and what analogy is used to illustrate this?
 - What will the Lord say to those on His right side and why? (34-36)
 - What will those on the right side ask and how will the Lord answer their question? (37-40)
 - What will the Lord say to those on His left side and why? (41-43)
 - Why are the people on the left side rejected? (41-43)
 - What question will those on the left side ask (44) and what will be the Lord's response? (45-46)
 - Using this passage, contrast the destinies of the righteous and unrighteous. (34,41,46)
5. According to verse 45, what is revealed regarding any act of kindness and service done in the name of the Lord?
6. What did you learn in this chapter to apply to your life and ministry? Evaluate your use of what you have been given--your abilities, natural talents, and spiritual gifts.

Matthew 26

- 1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,**
- 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.**
- 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,**
- 4 And consulted that they might take Jesus by subtilty, and kill him.**
- 5 But they said, Not on the feast day, lest there be an uproar among the people.**
- 6 Now when Jesus was in Bethany, in the house of Simon the leper,**
- 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.**
- 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?**
- 9 For this ointment might have been sold for much, and given to the poor.**

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the

disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus,

to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Outline 26:

I. The prophecy. (1-2)

And it came to pass, when Jesus had finished all these sayings, He said unto His disciples, "You know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified." TSG 255

II. The plot. (3-5) TSG 256

A. Then the chief priests, the scribes, and the elders of the people assembled together unto the palace of the high priest, who was called Caiaphas.

B. And they consulted how that they might take Jesus by subtlety, and kill Him.

C. But they said, "Not on the feast day, lest there be an uproar among the people."

III. The anointing. (6-13)

A. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on

His head, as He sat at meat. TSG 219

(Neither Mark or Matthew names this woman, but John tells us that it was Mary of Bethany, the sister of Martha and Lazarus. The perfume was expensive because the herb used to make it had to come through the mountains of modern India and Tibet. It was often bought as an investment because of its value. Custom dictated that Mary's hair should have been bound up in the presence of men. She did not allow either costs or customs to interfere with her worship. She was misunderstood and criticized, so don't be surprised when you experience similar responses because of your commitment to Christ! See Supplemental Study Three entitled Sitting At The Feet Of Jesus in the Mark Legacy Bible Outline.)

- B. But when His disciples saw it, they were indignant, saying, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." *(John 12:6 indicates Judas was the one who said this. John 12:6 indicates he was a thief who was embezzling funds. According to 1 Timothy 6:10, the love of money is the root of all evil. Judas's dissatisfaction with Jesus and his greed allowed Satan to enter into his spirit.)*
- C. When Jesus understood it, He said unto them: TSG 220
 - 1. Why are you troubling the woman?
 - 2. She has wrought a good work upon me.
 - 3. For you have the poor always with you, but me you will not always have.
 - 4. For in that she has poured this ointment on my body, she did it for my burial.
 - 5. Verily *(assuredly)* I say unto you, wherever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her.

(Mary of Bethany was always found at the feet of Jesus. When she listened in Luke 10:38-42; when she fell there in sorrow in John 11:28-32; and when she worshipped Him in John 12:1-11. She was always misunderstood: By her sister when she sat at His feet to learn; by her friends when she was going to Jesus and they thought she was going to mourn; and by leaders when she anointed Him and worshipped at His feet. See Supplemental Study Four in the Gospel of Luke: At The Feet Of Jesus.)

IV. The plan. (14-16) TSG 260

- A. Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, "What will you give me, and I will deliver Him unto you? "
- B. And they covenanted with him for thirty pieces of silver.
- C. And from that time he sought opportunity to betray Jesus.
(Judas is called "one of the twelve". Walking with other believers and participating in their ministries--even being called "one of them"--does not result in salvation or a true relationship with God.)

- V. Preparations for the Passover. (17-19) TSG 261
- A. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, "Where do you want us to prepare for you to eat the Passover?"
 - B. And he said, "Go into the city to such a man, and say unto him, 'The Master says, My time is at hand; I will keep the Passover at your house with my disciples.'"
 - C. And the disciples did as Jesus had appointed them, and they prepared the Passover.
- VI. Prophetic predictions. (20-35)
- A. A prophetic prediction: His betrayal.
 - 1. Now when the evening was come, He sat down with the twelve. And as they ate He said, "Verily (*assuredly*) I say unto you, that one of you shall betray me."
tsg 262,264
 - 2. And they were exceeding sorrowful, and began every one of them to say unto Him, "Lord, is it I?" TSG 265
 - 3. And He answered and said:
 - a. He that dips his hand with me in the dish, the same shall betray me." (*Psalm 41:9*).
(*The custom was to dip bread in a sauce and give it to a special guest as a token of affection. By this act, Jesus was giving Judas another chance to repent.*)
 - b. The Son of Man goes as it is written of Him: But woe unto that man by whom the Son of Man is betrayed!
 - c. It had been good for that Man if he had not been born.
 - 4. Then Judas, which betrayed him, answered and said, "Master, is it I?"
Jesus said unto him, "You have said." (*From the other Gospels, we learn that Judas left after this conversation.*)
 - B. A prophetic prediction: His death and resurrection.
 - 1. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, "Take, eat: This is my body."
 - 2. And He took the cup, and gave thanks, and gave it to them, saying:
 - a. Drink all of it: For this is my blood of the new testament, which is shed for many for the remission of sins.
 - b. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom.
 - 3. And when they had sung an hymn, they went out into the mount of Olives.
TSG 277
 - C. A prophetic prediction: Desertion and denial.
 - 1. Then Jesus said unto them, "All of you shall be offended because of me this night: For it is written, 'I will smite the shepherd, and the sheep of the

flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee." TSG 269

2. Peter answered and said unto Him, "Though all men shall be offended because of you, yet I will never be offended."

3. Jesus said unto him, "Verily (*assuredly*) I say unto you that this night, before the cock crow, you shall deny me three times." TSG 271

4. Peter said unto Him, "Though I should die with you, yet will I not deny you." Likewise also said all the disciples.

(Peter's failure resulted because he was proud, self-confident, compared himself to others, and failed to recognize the weakness of his own flesh.)

VII. Gethsemane. (36-46)

A. Then Jesus came with them unto a place called Gethsemane, and said unto the disciples, "Sit here, while I go and pray yonder." TSG 280

B. And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy (*burdened*). TSG 281

1. Then He said unto them, "My soul is exceeding sorrowful, even unto death: Tarry here, and watch with me."

2. And He went a little further, and fell on his face, and prayed, saying, "Oh my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as You will." (*He was praying about "if" there was any other way to secure salvation--but there wasn't. Sometimes we want "another way", but we are required to go through the suffering rather than having it removed. What was the difficult cup from about which Jesus was praying? The Bible refers to this cup as:*

-The cup of the Lord's fury against sin: Isaiah 51:17

-The cup of trembling because of God's wrath: Isaiah 51:17

-The cup of salvation provided by Christ's death: Psalm 116:13

-The cup of His shed blood: Mark 14:23-24.)

3. And He came to the disciples, found them asleep, and said unto Peter, "What? Could you not watch with me one hour? Watch and pray so that you do not enter into temptation: The spirit indeed is willing, but the flesh is weak."

C. He went away again the second time and prayed, saying, "Oh my Father, if this cup may not pass away from me, except I drink it, then Your will be done." And He came and found them asleep again: For their eyes were heavy.

D. And He left them, and went away again, and prayed the third time, saying the same words. Then He came to His disciples and said to them:

1. Sleep on now, and take your rest.

2. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

3. Rise, let us be going: Behold, he is at hand that does betray me.

VIII. Betrayal and arrest. (47-56) TSG 282-283

A. And while He was still speaking, Judas, one of the twelve, came and with him

a great multitude with swords and staves, from the chief priests and elders of the people.

1. Now Judas, who betrayed Jesus, gave them a sign, saying, "Whomsoever I shall kiss, that same is He: Hold Him fast." *(A kiss was a common greeting by a disciple to demonstrate submission to his teacher.)*
2. And immediately Judas came to Jesus, and said, "Hail, master," and kissed Him.
3. And Jesus said unto him, "Friend, wherefore *(why, for what purpose)* are you come?"
4. Then they came and laid hands on Jesus and took Him.
- B. And, behold, one of them which were with Jesus stretched out his hand, drew his sword, struck a servant of the high priest's, and cut off his ear. TSG 285
(Luke 22:51 records that Jesus healed it.)
- C. Then Jesus said unto him:
 1. Put up again your sword into its place: For all they that take the sword shall perish with the sword.
 2. Do you not think that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? *(A total of 72,000 angels.)*
 3. But how then shall the scriptures be fulfilled, that this is how it must be? *(This was a "must" to fulfill God's plan of the ages.)*
- D. In that same hour, Jesus said to the multitudes:
 1. Are you come out as against a thief with swords and staves to take me?
 2. I sat daily with you teaching in the temple, and you laid no hold on me.
- E. But all this was done, that the scriptures of the prophets might be fulfilled.
- F. Then all the disciples forsook him, and fled. TSG 287
(Jesus was fulfilling God's plan from the foundation of the world, the plan predicted by the prophets and verified repeatedly by Christ Himself.)
- IX. Jesus before Caiaphas. (57-68)
(Matthew omits the account of Jesus before Annas. See John 18:13 and 19-24.)
 - A. And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. *(At that time, Rome appointed the high priest so that they could maintain control of the Jewish people.)*
TSG 288
 - B. But Peter followed Him afar off unto the high priest's palace, went in, and sat with the servants to see the end. TSG 289
 - C. Now the chief priests, elders, and all the council sought false witness against Jesus in order to put Him to death, but found none: Yes, though many false witnesses came, yet they found none. TSG 295
 - D. At last two false witnesses came and said, "This fellow said, I am able to destroy the temple of God, and to build it in three days." *(Jesus actually did not say this. He was referring to the temple of His own body when He made this statement.)*

- E And the high priest arose and said unto him, "Do you answer nothing? What is it which these witness against you?" But Jesus held His peace. *(A fulfillment of Isaiah 53:7. Jesus was doing God's will and there was no need to defend Himself. There is no need to answer when your comments are rejected, refused, and people do not want to hear or accept the truth.)*
- F. And the high priest answered and said unto Him, "I adjure you, by the living God, that you tell us whether you are the Christ, the Son of God."
- G. Jesus said unto him:
1. You have said.
 2. Nevertheless I say unto you, hereafter shall you see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.
(Jesus is speaking to the high priest, the same one who later stood by as Stephen was martyred for his faith. When the heavens opened and Stephen saw Jesus standing by God's right hand, the high priest most likely witnessed this along with those who were hurling stones. Yet they "covered their ears" and continued with their evil deeds. See Acts 7.)
- H. Then the high priest tore his clothes, saying: TSG 296
1. He has spoken blasphemy.
 2. What further need have we of witnesses?
 3. Behold, now you have heard His blasphemy.
 4. What do you think?
- I. They answered and said, "He is guilty of death."
- J. Then they spit in His face and buffeted Him; and others hit Him with the palms of their hands, saying, "Prophecy unto us, you Christ. Who is he that hit you?" TSG 297
- X. Peter's denial (69-75)
- A. Now Peter sat without in the palace and a damsel came unto him saying, "You were also with Jesus of Galilee." But he denied before them all, saying, "I do not know what you are saying." TSG 291
- B. And when he was gone out into the porch, another maid saw him and said unto them that were there, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." TSG 292
- C. And after a while they that stood by came and said to Peter, "Surely you are also one of them for your speech betrays you" *(his Galilean accent)*. Then he began to curse and to swear, saying, "I know not the man." And immediately the cock crew. TSG 293
(See the warning in Psalm 1. Peter turned away from Christ when all of the disciples fled, then he followed afar off, and eventually he sat down in the wrong place with the wrong people.)

*(Reasons for Peter's failure--things we should avoid!
-Denying personal weakness.*

- Rejecting Christ's warnings.
- Self-confidence instead of reliance on God.
- Not watching and praying.
- Separating from others in the Body of Christ: Where were the other disciples? Why wasn't Peter with them?
- Hanging out with the wrong crowd: He gathered around the fire with those who rejected and opposed Christ.
- Following afar off: Distance leads to denial.
- Fear of persecution, rejection, and possible death.)

D. And Peter remembered the word of Jesus which said unto him, "Before the cock crow, you shalt deny me three times." And he went out, and wept bitterly.
(Peter truly repented, as opposed to Judas who was only remorseful: Matthew 27:5.)

Study questions on chapter 26:

1. Who is with Jesus when this chapter opens and what does Jesus tell them? (1-2)
2. Who assembled together and what was the purpose of the meeting? (3-4)
3. Why did the leaders decide to wait to arrest Jesus until after the feast day? (5)
4. Using verses 6-13, answer the following questions regarding the anointing of Jesus.
 - Where was Jesus when this event occurred? (6)
 - Who came to Jesus during the meal and what did she do? (7)
 - What did the disciples say concerning this act? (8-9)
 - Summarize how Jesus responded to the objections of the disciples. (10-13)
5. Using verses 14-16, answer the following questions regarding the betrayal of Jesus.
 - Which one of Christ's disciples went to the chief priests? (14)
 - What did this disciple ask the chief priests and what was their answer? (15)
 - What did this disciple seek to do from that time on? (16)
6. What question did the disciples ask in verse 17, what did Jesus answer in verse 18, and what did they do according to verse 19?
7. Using verses 20-29, answer the following questions regarding the Last Supper.
 - What did Jesus do when evening came? (20)
 - What statement did Jesus make in verse 21, how did the disciples respond in verse 22, and what was the Lord's answer in verse 23?
 - What statement did Jesus make in verse 24 regarding His betrayal?
 - What question did Judas ask in verse 25 and what was the Lord's answer?
 - Summarize what Jesus did in verses 26-29 and explain the meaning of the bread and the cup.
8. Where did Jesus and His disciples go next? (30)
9. What did Jesus reveal to His disciples in verses 31-32?
10. What was Peter's objection in verse 33?
11. How did Jesus respond to Peter's objection? (34)
12. What did Peter and the disciples pledge in verse 35?

13. Using verses 36-47, answer the following questions regarding the prayer session in Gethsemane.
 - Where did Jesus go next? (36a)
 - What did Jesus tell the disciples to do? (36b)
 - Who did Jesus take along with Him? (37)
 - What emotions did Jesus express? (37-38)
 - What did Jesus tell the three disciple to do? (38)
 - Summarize Christ's prayer as recorded in verse 39.
 - What did Jesus find when He returned to check on His disciples? (40)
 - What question did Jesus ask in verse 40 and what warning did He give in verse 41?
 - Summarize Christ second prayer. (42)
 - What happened when Jesus returned to check on His disciples the second time? (43)
 - What was the content of the Lord's third prayer? (44)
 - What did Jesus say to His disciples when He returned the third time? (45)
 - What spiritual truth did Jesus reveal regarding "the hour" in verse 45?
 - What command did Jesus give in verse 46?
14. Using verses 47-56, answer the following questions regarding the Lord's arrest.
 - What happened before Jesus finished speaking? (47)
 - What sign was Judas to give to identify Jesus? (48)
 - What did Judas say and do to Jesus? (49)
 - What question did Jesus ask Judas? (50a)
 - What happened next according to verse 50b?
 - What did one of the disciples do? (51)
 - Using verses 52-54, summarize what Jesus said in response to the action taken by His disciple.
 - What question did Jesus ask in verse 55 and what statement did He make in verse 56? Why did these events occur as they did?
 - According to the latter part of verse 56, what did the disciples do next?
15. Using verses 57-68, answer the following questions:
 - Where was Jesus taken and who was assembled there? (57)
 - Who followed Jesus and where did he wait? (58)
 - Who sought false witnesses against Jesus and for what reason? (59)
 - Were they successful in their search for witnesses initially? What eventually happened? (60)
 - What were the claims of the false witnesses? (60-61)
 - What questions were asked by the high priest and what was the Lord's response? (62-63)
 - What did the high priest command Jesus to do in the latter part of verse 63 and what was the Lord's response in verse 64?
 - What did the high priest do and say next? (65)
 - What question was asked by the high priest and what was the response of the

- leaders? (66)
- Describe the abuse experienced by Jesus as recorded in verses 67-68.
16. Using verses 69-75, answer the following questions regarding Peter's denial.
- The first denial: Where was Peter, who questioned him, and what was his response? (69-70)
 - The second denial: Where was Peter, who questioned him, and what was his response? (71-72)
 - The third denial: Where was Peter, who questioned him, and what was his response? (73-74)
 - What did Peter remember after the third denial and what did he do? (75)
17. In verse 39, Jesus speaks of the "cup" He was to endure, which was the cup of His suffering. There are several other spiritual cups mentioned in scriptures. Study the following and summarize what you learn about:
- The cup of salvation Psalm 116:13
 - The cup of consolation Jeremiah 16:7
 - The cup of joy Psalm 23:5
 - The cup of judgment Psalm 11:6
18. What did you learn in this chapter to apply to your life and ministry?

Matthew 27

- 1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:**
- 2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.**
- 3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,**
- 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.**
- 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.**
- 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.**

7 And they took counsel, and bought with them the potter's field, to bury strangers in.
8 Wherefore that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;
10 And gave them for the potter's field, as the Lord appointed me.
11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused of the chief priests and elders, he answered nothing.
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he answered him to never a word; insomuch that the governor marvelled greatly.
15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
18 For he knew that for envy they had delivered him.
19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.
20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.
23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
25 Then answered all the people, and said, His blood be on us, and on our children.
26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.
27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.
28 And they stripped him, and put on him a scarlet robe.
29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
30 And they spit upon him, and took the reed, and smote him on the head.
31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who

also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Outline 27:

The King's Death And Resurrection

27:27-28:20

- I. The execution is set in motion. (1-2)
 - A. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death.
 - B. And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.
- II. The tragedy of Judas. (3-10) TSG 299
 - A. Then Judas, which had betrayed Him, when he saw that Jesus was condemned, repented and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood."
(The word for "repented" used here means remorse over the consequence of sin,

not true repentance. The word is never used to describe genuine repentance before God.)

- B. And they said, "What is that to us? You see to that."
- C. And Judas cast down the pieces of silver in the temple, departed, and went and hanged himself.
(Regret and remorse do not equal true repentance. Judas was personally sorry and repented before the priests and elders, but there is no record that he repented before God.)
- D. And the chief priests took the silver pieces and said, "It is not lawful for us to put them into the treasury, because it is the price of blood."
 - 1. And they took counsel and used the money to purchase the potter's field to bury strangers in.
 - 2. Wherefore that field was called, "the field of blood" unto this day.
(These men were meticulous about abiding by the law in Deuteronomy 23:18 regarding blood money, while at the same time making plans to execute the Son of God!)
- E. This fulfilled that which was spoken by Jeremy (*Jeremiah*) the prophet, saying:
 - 1. And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value.
 - 2. And they gave them the potter's field, as the Lord appointed me
(Jeremiah 19:1-3; Zechariah 11:12-13).

III. Jesus before Pilate. (11-14) TSG 300

- A. And Jesus stood before the governor: And the governor asked Him, saying, "Are you the King of the Jews?" And Jesus said unto him, "You said it."
(It was against Roman law to declare that you were a king. It was considered an act of treason.)
- B. And when He was accused of the chief priests and elders, He answered nothing.
- C. Then said Pilate unto him, "Don't you hear how many things they witness against you? "
- D. And He answered him not a word, insomuch that the governor marveled greatly.

IV. The ceremonial prisoner release. (15-26) TSG 303

- A. Now at that feast the governor traditionally would release unto the people a prisoner, whoever they wanted.
- B. And they had then a notable (*notorious*) prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, "Who do you want me to release unto you? Barabbas, or Jesus which is called Christ?" For he knew that for envy they had delivered Jesus to him. *(According to John 18:40 and Mark 15:7, Barabbas was guilty of insurrection, robbery, and murder.)*
- C. When Pilate was set down on the judgment seat, his wife sent a message to him, saying:
 - 1. Do not have anything to do with that just man.
 - 2. For I have suffered many things this day in a dream because of Him.
- D. But the chief priests and elders persuaded the multitude that they should ask

for Barabbas and destroy Jesus.

- E. The governor answered and said unto them, "Which of the two do you want me to release unto you?" They said, "Barabbas."
- F. Pilate said unto them, "What shall I do then with Jesus which is called Christ?"
- G. They all said unto him, "Let Him be crucified."
- H. And the governor said, "Why? What evil has He done?" But they cried out the more, saying, "Let Him be crucified."
- I. When Pilate saw that he could not prevail but that a tumult was made, he took water and washed his hands before the multitude, saying:
 - 1. I am innocent of the blood of this just person.
 - 2. You see to it.
- J. Then all the people answered and said, "His blood be on us, and on our children."
- K. Then Pilate released Barabbas unto them.
- L. And when he had scourged Jesus, Pilate delivered Him to be crucified.
(The Bible makes it clear that Pilate was assured that Jesus Christ was innocent, yet he did not have the courage to release Him. See verse 18 of this chapter and Mark 15:10; Luke 23:20 and 22; John 19:12; and Acts 3:13. Pilate was a compromising, indecisive, and irresponsible leader.)

(Judas yielded to the devil Peter yielded to the flesh. Pilate yielded to the world. The devil, the flesh, and the world are our spiritual enemies.)

- V. Persecution by the soldiers. (27-31) TSG 304
 - A. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.
 - B. And they stripped Him and put a scarlet robe on Him.
 - C. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand. *(Thorns were part of the curse on the earth after sin entered: Genesis 3:17-19. The crown of thorns is symbolic of Christ redeeming the earth from the power of sin.)*
 - D. And they bowed before Him, and mocked Him, saying, "Hail, King of the Jews!"
 - E. And they spit upon Him, and took the reed, and hit Him on the head.
 - F. And after they had mocked Him, they took the robe off from Him, put His own raiment on Him, and led Him away to crucify Him. *(Purple was an expensive color worn by royalty. They clothed Him in this to mock Him.)*

(The trials of Jesus: Jesus appeared before both political and religious rulers. The political rulers were Roman, the religious rulers were Jewish. A combined account from the four Gospels provides the following sequence:

Jewish trials:

-Before Annas: John 18:12-14; 19-23.

-Informal trial by the Sanhedrin before dawn: Matthew 26:57,59-68; Mark 14:53,55-65; Luke

22:54,63-65; John 18:24.

-Formal trial by the Sanhedrin after dawn: Matthew 27:1; Mark 15:1; Luke 22:66-71.

Roman trials:

-First appearance before Pilate: Matthew 27:2,11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38.

-Appearance before Herod Antipas: Luke 23:6-12.

-Final appearance before Pilate: Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39-19:16.

Applications: From studying these accounts you can learn:

- How to respond to unfair accusations.
- How to react to those who betray you.
- How to respond to those who abandon you in your time of need
- How to draw strength from God when you are abused or mistreated.
- How to forgive those who transgress against you.)

VI. The road to Calvary. (32-33)

- A. And as they came out, they found a man of Cyrene, Simon by name, and they compelled him to bear His cross. TSG 311
- B. And they came unto a place called Golgotha, that is to say, a place of a skull. TSG 313

VII. The death of Jesus. (34-54)

- A. They gave Jesus vinegar to drink mingled with gall: And when He had tasted thereof, He would not drink (*This was their version of pain medication. this act fulfilled Psalm 69:21*). TSG 314
- B. They crucified Him. (*Matthew gives no details regarding the actual crucifixion.*)
- C. They parted His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They parted my garments among them, and upon my vesture did they cast lots" (*Psalm 22:28*). TSG 319
- D. They sat down they watched Him there.
- E. And they set up over His head this accusation written: THIS IS JESUS THE KING OF THE JEWS. TSG 317
- F. Then were there two thieves crucified with Him, one on the right hand and another on the left. TSG 316
- G. Reaction of the crowd: And they that passed by reviled Him, wagging their heads and saying: TSG 321
 - 1. You that said you could destroy the temple and built it in three days, save yourself.
 - 2. If you are the Son of God, come down from the cross.
- H. Reaction of the religious leaders: Likewise also the chief priests, scribes, and elders mocked Him saying:

1. He saved others; Himself He cannot save. *(This was a true statement. In order to save others, He could not save Himself.)*
 2. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.
 3. He trusted in God; let God deliver Him now, if He will have Him.
 4. For He said, "I am the Son of God."
- I. Reaction of the thieves. The thieves also, which were crucified with Him, cast the same words in His teeth. TSG 322
(Luke records that one of the thieves eventually repented: Luke 23:40-42.)
- J. Now from the sixth hour (noon) there was darkness over all the land unto the ninth hour (3 p.m.).
(This was symbolic of the truth stated in John 3:19-20, that men loved darkness rather than the light that had come into the world through Christ.)
 TSG 325
- K. And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" That is to say, "My God, my God, why have you forsaken me?"
(See also Psalm 22:1-21 and 2 Corinthians 5:21.)
 TSG 326
1. Some of them that stood there, when they heard that, said, "This man calls for Elias."
 2. And straightway one of them ran, took a sponge, filled it with vinegar, put it on a reed, and gave it to Him to drink. TSG 328
 3. The rest said, "Let be, let us see whether Elias will come to save Him."
- L. Jesus, when He had cried again with a loud voice, yielded up the ghost.
(The Lord's life wasn't taken from Him. He yielded it up.) TSG 330
- M. And, behold:
1. The veil of the temple was torn in two from the top to the bottom. *(The veil in the temple separated men from the Holy of Holies where God's presence dwelt. Now, through the death of Jesus, we can have access to God's presence. The tearing of the veil symbolized this great spiritual truth.)*
 TSG 331
 2. The earth shook and the rocks split. TSG 322
 3. The graves were opened and many bodies of the saints which slept arose, came out of the graves after His resurrection, went into the holy city, and appeared unto many.
- N. Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, "Truly this was the Son of God." TSG 333

(A summary of the four Gospels reveals that Jesus spoke seven times from the cross:
- "Father, forgive them, they know not what they do": Luke 23:34.
- "This day you will be with me in Paradise": Luke 23:43.

- "Woman, behold your son": John 19:26-27.*
- "My God, My God, why have you forsaken me?": Mark 15:34; Matthew 27:46.*
- "I thirst": John 19:28.*
- "It is finished": John 19:30.*
- "Into your hands I commit my spirit": Luke 23:46.)*

VIII. The faithful women, the burial, and the tomb guard. (55-66)

- A. And many women were there beholding afar off, those who followed Jesus from Galilee, ministering unto Him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. TSG 335
- B. When the evening was come, there came a rich man of Arimathaea, named Joseph, who was also Jesus' disciple.
 - 1. He went to Pilate and begged the body of Jesus. TSG 338
(Jesus died at 3 p.m. His burial must be completed before sundown and the start of the Sabbath. Handling the body of Jesus made Joseph ceremonial unclean for seven days, meaning he could not participate in the Sabbath and Passover.)
 - 2. Then Pilate commanded the body to be delivered to him.
 - 3. And when Joseph had taken the body:
 - a. He wrapped it in a clean linen cloth.
 - b. He laid it in his own new tomb, which he had carved out in the rock. *(Because no one had used this tomb, Christ's body did not come into contact with the corruption of death.)*
 - c. He rolled a great stone to the door of the sepulcher and departed. TSG 342

(Joseph asked for the body of Jesus. The word "body" which he used in his request is the Greek word "soma" and refers to the total personality. It is also a word for care and tenderness. The word used when Pilate gave him the "body" of Jesus is "ptoma" meaning a corpse or carcass. What a difference!)

(What we learn about Joseph from the combined accounts of the Gospels:

- He was from Arimathaea: Mark 15:43*
- He was an honorable man: Mark 15:43*
- He was a counselor: Mark 15:43*
- He was waiting for the Kingdom of God to come: Mark 15:43*
- He was a bold man: Mark 15:43*
- He was a permanent citizen of Jerusalem, as he had bought a tomb for his burial: Matthew 27:60*
- He was a good and just man: Luke 24:50*
- He was rich: Matthew 27:57*
- He did not vote for Christ's death in the Sanhedrim: Luke 23:51*
- He was a secret disciple, fearing his fellow-Jews: John 19:38)*

- C. And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher. TSG 343
- D. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying: TSG 344
 - 1. Sir, we remember that that deceiver said, while He was yet alive, "After three days I will rise again."
 - 2. Command therefore that the sepulcher be made secure until the third day, lest his disciples come by night, steal Him away, and say unto the people, "He is risen from the dead", so that the last error shall be worse than the first.
- E. Pilate said unto them, "You have a watch. Go your way, make it as sure as you can."
- F. So they went and made the sepulcher sure, sealing the stone, and setting a watch.

Study questions on chapter 27:

- 1. Who took counsel against Jesus to put Him to death? (1)
- 2. Where was Jesus taken? (2)
- 3. Using verses 3-10, answer the following questions.
 - How did Judas respond when he saw that Jesus had been condemned? (3)
 - According to outline point II C, did Judas truly repent?
 - To whom did Judas go and for what purpose? (3)
 - What did Judas tell the priests and elders and what was their response? (4)
 - What did Judas do next? (5)
 - What did the priests decide to use the money for? (6-7)
 - What prophecy did this fulfill? (8-10)
- 4. Using verses 11-14, answer the following questions regarding the Lord's appearance before Pilate.
 - What question did the governor ask and how did Jesus respond? (11)
 - Who accused Jesus and what did Jesus answer? (12)
 - What question did Pilate ask next, how did Jesus respond, and what was Pilate's response? (13-14)
- 5. Using verses 15-26, answer the following questions regarding the ceremonial release.
 - What was the custom of this release? (15)
 - What notable prisoner was in custody? (16)
 - What did Pilate ask the people? (17)
 - What did Pilate recognize about the Jews' accusations against Jesus? (18)
 - What message did Pilate's wife give him? (19)
 - What did the chief priests and elders persuade the people to do? (20)
 - What question did Pilate ask in verse 21 and what was the response of the crowd?
 - What question did Pilate ask in verse 22 and what was the response of the crowd?

- What question did Pilate ask in verse 23 and what was the response of the crowd?
 - What did Pilate do when he realized he could not prevail over the crowd's desires? (24)
 - According to outline point IV L, did Pilate believe Jesus was innocent?
 - What declaration did the people make in verse 25?
 - Who was released to the people? (26)
 - Who was sentenced to be crucified? (26)
6. Using verses 27-31, answer the following questions regarding persecution by the soldiers:
 - Where did the soldiers take Jesus? (27)
 - Describe the abuse Jesus suffered at their hands. (28-31)
 - Where did the soldiers take Jesus after they had finished their abuse? (31)
 7. Who was compelled to carry the Lord's cross? (32)
 8. Where did the crucifixion take place? (33)
 9. Use verses 34-54 to answer the following questions regarding the death of Jesus.
 - What did they offer Jesus to drink and what was His response? (34)
 - What did they do with the Lord's garments? (35) What prophecy did this fulfill?
 - What did they do next? (36)
 - What inscription was written over the Lord's head? (37)
 - Who was crucified with Jesus? (38)
 - What did those who passed by do and say? (39-40)
 - What did the chief priests, scribes, and elders say? (41-43)
 - What was the reaction of the thieves who were crucified with Jesus? (44)
 - What happened between the sixth and ninth hours? (45)
 - What did Jesus cry out in the ninth hour? (46)
 - What did the people who heard Him cry out say? (47)
 - What did some of them do in response and what did others say and do? (48-49)
 - What did Jesus do next? (50)
 - What happened in the temple at the time of Christ's death and what did this symbolize? (51 and outline point VII M 1)
 - What other miraculous signs occurred at the time of Christ's death? (51-53)
 - What did the centurion and those with him finally confess? (54)
 10. Who was watching these events from a distance? (55-56)
 11. Who came to claim the body of Jesus and what do you learn about him in verse 57?
 12. Who agreed that this man could have the body of Christ? (58)
 13. What was done with the Lord's body? (59-60)
 14. How was the entrance to the tomb secured? (60)
 15. Who observed where Jesus was buried? (61)
 16. Who came to Pilate with a request? What was the request? What was the motive behind their request? (62-64)
 17. What was Pilate's response to this request? (65)
 18. What did the priests and Pharisees do? (66)
 19. What did you learn in this chapter to apply to your life and ministry?

Matthew 28

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.
11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.
12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
13 Saying, Say ye, His disciples came by night, and stole him away while we slept.
14 And if this come to the governor's ears, we will persuade him, and secure you.
15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but some doubted.
18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Outline 28:

- I. The resurrection. (1-15)
 - A. Jesus is resurrected.
 - 1. In the end of the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulcher. TSG 347
 - 2. And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. TSG 346
 - 3. His countenance was like lightning, and his raiment white as snow.
 - B. Responses to the resurrection:
 - 1. The guards: For fear of him the keepers (*the guards*) shook, and became as dead men.
 - 2. The angel: And the angel answered and said unto the women: TSG 348
 - a. Fear not for I know that you seek Jesus, which was crucified.

- b. He is not here, for He is risen as He said.
(People look for Jesus in the wrong places: In religion, tradition, and where He was in the past. Resurrection speaks of new things. Yes, He was in the tomb, but a miraculous event occurred and He is no longer here. He is risen!)
- c. Come, see the place where the Lord lay.
- d. And go quickly and tell His disciples that He is risen from the dead.
- e. And, behold, he goes before you into Galilee; there you shall see Him. Lo, I have told you.
(Luke 24:4 records that there were actually two angels. Only one is mentioned here.)

(Four immediate proofs of the resurrection are apparent in this passage. The women knew Jesus had died and were coming to anoint His body; the stone was miraculously rolled away; an angel appeared; and the Lord's body was gone.)

- 3. The women:
 - a. And they departed quickly from the sepulcher and, with fear and great joy, ran to bring His disciples word. *(Do we run with joy to bring the word to others?) TSG 349*
 - b. And as they went to tell His disciples, behold, Jesus met them, saying, "All hail." And they came and held Him by the feet, and worshipped Him. TSG 354
 - c. Then Jesus said to them, "Do not be afraid. Go tell my brethren to go into Galilee, and there they shall see me."
- 4. Priests and elders. Now when they were going, behold, some of the watch *(the guards)* came into the city, and showed unto the chief priests all the things that were done. TSG 356
 - a. And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers.
 - b. They told them: "Say that His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." *(The priests and elders promised to protect them, as they could have been executed for allowing this to happen.)*
 - c. So they took the money and did as they were taught *(instructed to do)*: And this saying is commonly reported among the Jews until this day.

II. The Great Commission. (16-20) TSG 365

- A. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- B. And when they saw Him, they worshipped Him: But some doubted.

(Some doubted, despite the fact that Jesus had presented Himself alive with many infallible proofs: Acts 1:3. Similar responses occur despite miraculous manifestations today.)

- C. And Jesus came and spoke unto them, saying:
1. All power is given unto me in heaven and in earth.
 2. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. *(We are to go, teach the message of salvation, baptize the converts, and then teach them all things that Jesus taught.)*
 3. And, lo, I am with you always, even unto the end of the world. Amen. *(The end of the world means the end of the age when Jesus returns. The disciples were given authority, an assignment, and assurance--as are we!)*

(The combined accounts of the resurrection in the Gospels provide the following sequence of appearances:

On the first day of the week:

-To the women who came to the tomb.

-To Mary Magdalene.

-To Peter.

-To the two disciples on the Emmaus Road.

-To ten of the disciples in the upper room--Thomas was absent.

Later appearances:

-To the disciples with Thomas present.

-To the disciples fishing.

-To many others.

-At the ascension.)

Study questions on chapter 28:

1. Who came to the tomb of Jesus and on what day did they come? (1)
2. Using verses 2-8, answer the following questions:
 - What supernatural event occurred at the tomb? (2)
 - Who descended from heaven and what did he do? (2)
 - Describe the heavenly being. (3)
 - What was the response of the keepers of the tomb to this heavenly being? (4)
 - Summarize the message given by the angel to the women who came to the tomb. (5-7)
 - Where did the women go when they left the tomb? (8)
3. What happened while the women were on the way to tell the disciples that Jesus had risen from the dead? Who did they meet and what did He tell them to do? (9-10)
4. Who told the chief priests what had happened at the tomb? (11)
5. Who assembled together to discuss what had happened at the tomb? (12)
6. What did the leaders give the soldiers, what did they ask them to do, and what did they

- promise? (12-14)
7. How did the soldiers respond to the request of the leaders? (15a)
 8. What was commonly reported among the Jews? (15b)
 9. Where were the disciples when Jesus appeared to them? (16)
 10. Did all the disciples accept the reality of Christ's resurrection at that point? (17)
 11. Using verses 18-20, summarize the commission Christ gave His disciples as recorded in this closing passage in Matthew. Where were they to go? What were they to do? Who would be with them?
 12. Review this chapter again and record the responses of:
 - The guards: 4,11
 - The angel: 5-7
 - The women: 8-9
 - The priests and elders: 11-15
 - The disciples: 17
 - Jesus: 9-10, 18-20
 13. What did you learn in this chapter to apply to your life and ministry?

SUPPLEMENTAL STUDY ONE

Miscellaneous Studies

1. The book of Matthew can be studied in terms of three groups of ten incidents: The Sermon on the Mount consists of 10 principal components (chapters 5-6). The next chapters (8-10) record 10 miracles. The next group of chapters (11-18) record 10 representative reactions by people to Jesus.
2. Study prophetic fulfillments mentioned in Matthew:

-Matthew 1:23	Isaiah 7:14
-Matthew 2:2	Jeremiah 23:5; Zechariah 9:9
-Matthew 2:6	Micah 5:2
-Matthew 2:14-15	Hosea 11:1; Exodus 4:22

-Matthew 2:18	Jeremiah 31:15
-Matthew 2:23	Isaiah 11:1
-Matthew 4:12-16	Isaiah 9:1-2
-Matthew 8:16-17	Isaiah 53:4
-Matthew 12:16-21	Isaiah 42:1-4
-Matthew 13:34-35	Psalms 78:2
-Matthew 21:1-5	Zechariah 9:9
-Matthew 26: 50-56	Numerous prophecies concerning Christ's death and resurrection

3. Study the following key words in Matthew: Kingdom, Heaven, Kingdom of Heaven, go.
4. Ten responses to Jesus in the book of Matthew.

Person	Response	Matthew
John the Baptist	Undecided	11:13
This generation	Unresponsive	11:17
Galilean cities	Unrepentant	11:20
The religious leaders	Unreasonable	12:10,14,24; 15:3;12; 16:1
The multitudes	Undiscerning	13:13-15
The Nazarenes	Unbelieving	13:58
Herod	Unintelligent	14:2
The disciples	Unshakeable	16:16

5. Relationship between seven "blesseds" and the seven "woes":

Seven Blesseds	Matthew	Seven Woes	Luke
Humility	5:3	Pride	11:39
Mourning in heart	5:4	Fake mourning	11:47-48
Desire for God's approval	5:5	Desire for man's approval	11:43
Hunger for righteousness	5:6	Pursuit of the trivial	11:42
Mercy	5:7	Legalism	11:45-46
Pure motives	5:8	Wrong motives	11:44
Peacemaker	5:9	Troublemaker	11:52

6. Teaching on hypocrites in the book of Matthew.
 - Hypocritical giving, prayer, and fasting is to be avoided: Matthew 6:2-16

- Hypocrites can discern the weather, but cannot discern spiritual signs: Matthew 16:3
- Hypocrites draw near God with their mouths, but their heart is far from Him: Matthew 15:8
- Hypocrites do not enter into the things of God and prevent others from doing so: Matthew 23:13
- Hypocrites deal dishonestly: Matthew 23:14.
- Hypocrites operate under pretence: Matthew 23:14
- Hypocrites will receive damnation: Matthew 23:14
- Hypocrites proselyte others to accept their beliefs: Matthew 23:15
- Hypocrites are fools and blind: Matthew 23:17,19
- Hypocrites pay tithe, but omit the more important matters of law like righteous judgment, mercy, and faith: Matthew 23:23
- Hypocrites are blind guides: Matthew 23:24
- Hypocrites make their outward appearances holy, while the inside remains sinful: Matthew 23:25 and 27-29
- Hypocrites are children of hell: Matthew 23:25
- Hypocrites are serpents: Matthew 23:33
- Hypocrites shall not escape hell: Matthew 23:33

7. The Kingdom of Heaven is a major theme in Matthew. The Kingdom was offered to Israel, but rejected. The Kingdom is now within all true believers. In the future, the Kingdom will be visibly established when Jesus returns. Read through the book of Matthew and underline each use of the "Kingdom of Heaven". Summarize what is taught in each passage.

8. Great teaching discourses in Matthew:
 - Matthew 5:3-7:27
 - Matthew 10:5-42
 - Matthew 13:3-52
 - Matthew 18:3-35
 - Matthew 24:4-25,46

9. The book of Matthew continually emphasizes the Lord's authority. He was the supreme authority over:
 - people: 4:20,22
 - palsy: 8:6-13
 - various unnamed diseases: 8:16; 9:22; 14:35-36
 - leprosy: 8:3
 - the elements: 8:23-27
 - demons: 8:31-32; 15:28

- sin: 9:2
- blindness: 9:30
- the temple: 12:3-6
- nature: 21:18-19
- the future: 18:19-20; 28:20
- history: 26:64
- personal destinies: 7:21-23; 11:27; 13:40-43
- His own destiny: 16:21; 20:17; 26:45-56
- His divine mission on earth: 10:1

SUPPLEMENTAL STUDY TWO

Walking In The Supernatural

Matthew 14:22-33

(see also Mark 6:47-52)

- I. The setting:
 - A. Jesus commanded the disciples to get into the boat and go before Him to the other side.
 - B. We have been commanded to go into the world before Him, preparing the way of the Lord for His return:
Matthew 24:14: "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."

- C. The disciples had a destiny: The other side.
They had a purpose: "Go before me," said Jesus.
- D. Their ministry was there:

Matthew 14: When they had crossed over, they came to the land of Gennesaret. And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick,

Mark 6: Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

- E. You have a destiny:
 - 1. When you are on your way to the other side– to fulfill your destiny, your ministry--sometimes there will be contrary winds and storms.
 - 2. Types of storms:
 - Because of your ministry.
 - Because of people around you.
 - Because of circumstances.
 - Because of your own sin
 - 3. How you respond to your storm will determine whether or not you reach the other side and fulfill your destiny.

II Five Major Obstacles That Will Prevent You From Reaching Your Destiny:

- 1. **Familiarity:** Relying on what you know to do.
 - A. The disciples could have said: "We are fisherman. We know what to do—if we just change the sails, if we just alter the course, we will survive the storm."
 - B. If you want to rely on what you know, you will continue to struggle in your storm.
 - C. You need supernatural resources in order to reach your destiny.
 - D. You need vision—focus on Jesus Christ.
 - E. If you try in your own ability, it doesn't work.
 - You can't calm the storm.
 - You can't walk on water.
 - There is no handbook for "three steps to walk on water."
 - F. If you remain doing what is familiar, you will be where you are right now 30 years from now.

2. **Fear:** It is a spirit.
- A. Fear will keep you from your destiny.
 - B. The other disciples were afraid. They didn't get out of the boat—at least Peter tried!
 - C. What would you attempt to do if you weren't afraid?
 - D. *2 Timothy 1:7: For God has not given us a spirit of fear, but of power and of love and of a sound mind.*
 - E. Israel was kept out of their Promised Land because of fear. They had a "grasshopper mentality saying, "We are grasshoppers in their sight."
 - F. God knows where you boat is, even if you do not recognize His presence. Jacob: "Surely Lord in this place and I knew it not."
3. **Friends:** They remained in the boat.
- A. Don't let others tell you what to do.
 - B. We need good Christian friends, but even believers are sometimes limited to their own revelation. Peter's companions were fearful.
 - C. They saw Him, they finally recognized Him, but they didn't have the courage to go to Him.
 - D. The blind men by the road: Their friends and even the disciples said, "Keep quiet!" But they continued to cry out and received their miracles.
 - E. If you associate with angry man, you will be angry. If you associate with faithless men, you will become faithless.
 - F. Joining together with unbelievers won't work...light can't have fellowship with dark. Two cannot walk together except they are agreed.
4. **Failure:**
- A. Peter got out of the boat.
 - B. He sank in the natural, but learned something in the supernatural.
 - C. Everyone fails because all have sinned.
 - D. When you fail, fail forward--meaning learn from it.
 - E. Peter learned from his failure: Later, when he and John met a lame man at the temple gate, he knew how to meet his need in the supernatural. Lack of money was not an obstacle--it was an opportunity! Peter had learned that he could not rely on himself or look at circumstances in the natural world.
 - F. Thomas Edison conducted 1400 failed experiments.. He considered these experiences as "...1400 things that I won't have to try again.
 - G. As long as you are living in the past, you will never have a future. Do not remain focused on the failures of your past.
5. **Doubt:**

- A. Faith is the substance of things hoped for—hope crisis.
 - B. When Peter saw the waves, he sank. You must walk by faith instead of sight. Keep your faith focused on Jesus and don't doubt because of the circumstances you see around you.
 - D. Jesus said, "Come". That is His word to you today. In the strength of that one word, step out of the boat!
- III. Conclusion. If you are to reach your spiritual destiny:
- A. You must eliminate:
 - Familiarity
 - Fear
 - Friends
 - Failure
 - Doubt
 - B. You must walk in the supernatural and keep your focus on Jesus Christ.

SUPPLEMENTAL STUDY THREE

Consider The Colt

Matthew 21:1-9

(see also Mark 11:1-10)

Introduction:

- I. God often uses natural parallels to illustrate spiritual truth:
Examples of the harvest, ants, lilies of the field.
- II. Man is often compared to animals in the Bible:
 - A. A sheep gone astray: Isaiah 50:6
 - B. A dog (contempt): Matthew 15:26
 - C. A sow (uncleanness): 2 Peter 2:22

- III. Consider colt in this passage: It is a natural parallel of a spiritual truth. The colt was needed by Christ. If he used an unbroken colt, why not you?

Seven facts about the colt drawn from Matthew 21 and Mark 11.

- I. The colt was tied up--restricted, in bondage (Matthew 21:2).
- A. Some restrictions are for your benefit: God tied you up to preserve your life. He wouldn't allow you to stray or permit certain things in your life because He had a purpose for you.
 - B. Some restrictions are bondages: Bondages of sin, sickness, habits, tradition, guilt, inadequacies, circumstances, etc. We want God to revive us and loose us, but we want Him to do so on our own terms: i.e., "I want deliverance, but I don't want to be a missionary!"
 - C. The Bible declares freedom from bondage:

Even so we, when we were children were in bondage to the elements of the world..." (Galatians 4:3)

For ye have not received the spirit of bondage. (Romans 8:15)

Stand fast therefore in the liberty wherewith Christ has made you free and be not entangled again with the yoke of bondage. (Galatians 5:1)

God hath not forsaken you in your bondage. (Ezra 9:9)
- II. The colt was without (Mark 11:4).
He was not in a comfortable stable. You may be saved, but not comfortable: You are walking in defeat. If you are unsaved, you are definitely not comfortable because you are living contrary to God's plan for your life.
- III. The colt was at a way where two ways meet (Mark 11:4). It was at the crossroads. The Bible speaks of two paths, broad and narrow, death and life (Matthew 7:13) God said to His people: "I set before you death and life. Choose life!"
- IV. The colt had never been ridden on, so it was of no practical use (Matthew 21:2).
"They that are in the flesh cannot please God" (Romans 8:8).
If you have not allowed Jesus to control your life, you are of no use spiritually. This can change immediately in the very hour you are loosed by His Word.
- V. The colt was known to Christ. (Matthew 21:2).

David said, "While I was yet in the womb, He knew me..." (Psalm 139:13).
He knows right where you are whether you are saved or a sinner, young or old.
You were chosen in Christ before the foundation of the world (Ephesians 1:4)
You are not there at the crossroads of life by accident.

- VI. The colt was loosed by a power outside of itself (Matthew 21:2).
It was not loosed through education, rehabilitation, self improvements, or by natural efforts. It was loosed by men of God, commissioned by the Son of God, who ministered in the authority of God.
The love of God quickens you and looses you from sin (Ephesians 2:4-5)
You cannot "drift" into freedom: You must be loosed by God!
- VII. The colt was used by Christ (Matthew 21:3).
You may feel you no longer have a purpose in life. Perhaps you feel like, Simeon, the old priest doing his regular tasks in the temple. Or Anna who was widowed, probably childless, who served routinely in prayer ministry in the temple. But one day, Jesus was brought to the temple by His parents. Simeon gave a great prophetic word and then said, "I've seen him. I can die in peace." But Anna said, "I've seen him and I plan on speaking about Him to every person with whom I come in contact!" Be an "Anna". Do not be content to "die in peace". Continue to reach out with the message of God's love to everyone with whom you come in contact.

Conclusion: At the crossroads of your life, a greater one than the disciples is there to set you free. The Holy Spirit is there right now to free you:

- Where the spirit of the Lord is, there is liberty.
- If the Son therefore shall make you free, you shall be free indeed.
- You shall know the truth, and the truth shall make you free.

Like the colt at the crossroads, you can be set free to fulfill your divine destiny, to carry the presence of Jesus to a lost and dying world.