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### Resources/Commentaries used for this study:

- *Matthew (The IVP New Testament Commentary)* by Craig S. Keener
- *The Ivp Bible Background Commentary: New Testament* by Craig S. Keener
- *The New American Commentary: Matthew* by Craig L. Blomberg
- *The Gospel of Matthew (The New International Commentary on the New Testament)* by R. T. France
- *Matthew, Volumes 1-3 (International Critical Commentary Series)* by W. D. Davies, Dale C. Allison Jr.
- *The Expositor's Bible Commentary, Volume 8: Matthew, Mark, Luke* by D. A. Carson, Walter W. Wessel, Walter L. Liefeld

All Scripture passages are taken from the English Standard Version.

# Welcome

Hello!

We are so glad you decided to join us in the second section of our three-part study of the “Gospel of Matthew: Kingdom Citizens.” This semester we will be studying Chapters 13-20 of the first book of the New Testament.

In the first chapters of Matthew we observed the beginning of Jesus’ life: his birth and early childhood, his baptism and temptation, his initiation into ministry and his first sermon. After the Sermon on the Mount we watched him demonstrate his authority through signs and wonders and then delegate this authority to his twelve disciples as he spoke his second sermon: the Sermon on Mission. As his ministry continued to develop, opposition began to rise and we ended with Jesus’ words ringing in our ears, “For whoever does the will of my Father in heaven is my brother and sister and mother.” (Matthew 12:50).

As we continue on in our study, we’ll learn more about how Jesus is the promised King who Israel had been anticipating for centuries. We will discover that the King and His Kingdom aren’t what we expect them to be, yet His Kingdom is the only one worth seeking.

During each week of our study we will work through these steps:

## **Step #1 - Personal Study/Homework**

Look at the text: Understand Their Story

- As you read through a passage of Matthew at home in preparation for our weekly meetings, you will answer a series of questions to help you understand what the author is trying to communicate in this section of the book, and what it meant to the original audience.

Gospel Connections: Connect to His Story

- You will also have the opportunity to see how the passage you are studying connects to God’s big story revealed throughout the whole Bible and ultimately pointing us to salvation in Jesus Christ.

## **Step #2 - Small Group Discussion**

- You will discuss what you learned when you get together with your small group each week. Homework completion is not required, but it leads to fruitful and dynamic discussion.

## **Step #3 - Large Group Teaching**

- One of our large group teachers will teach on the text, drawing out biblical themes and application points.

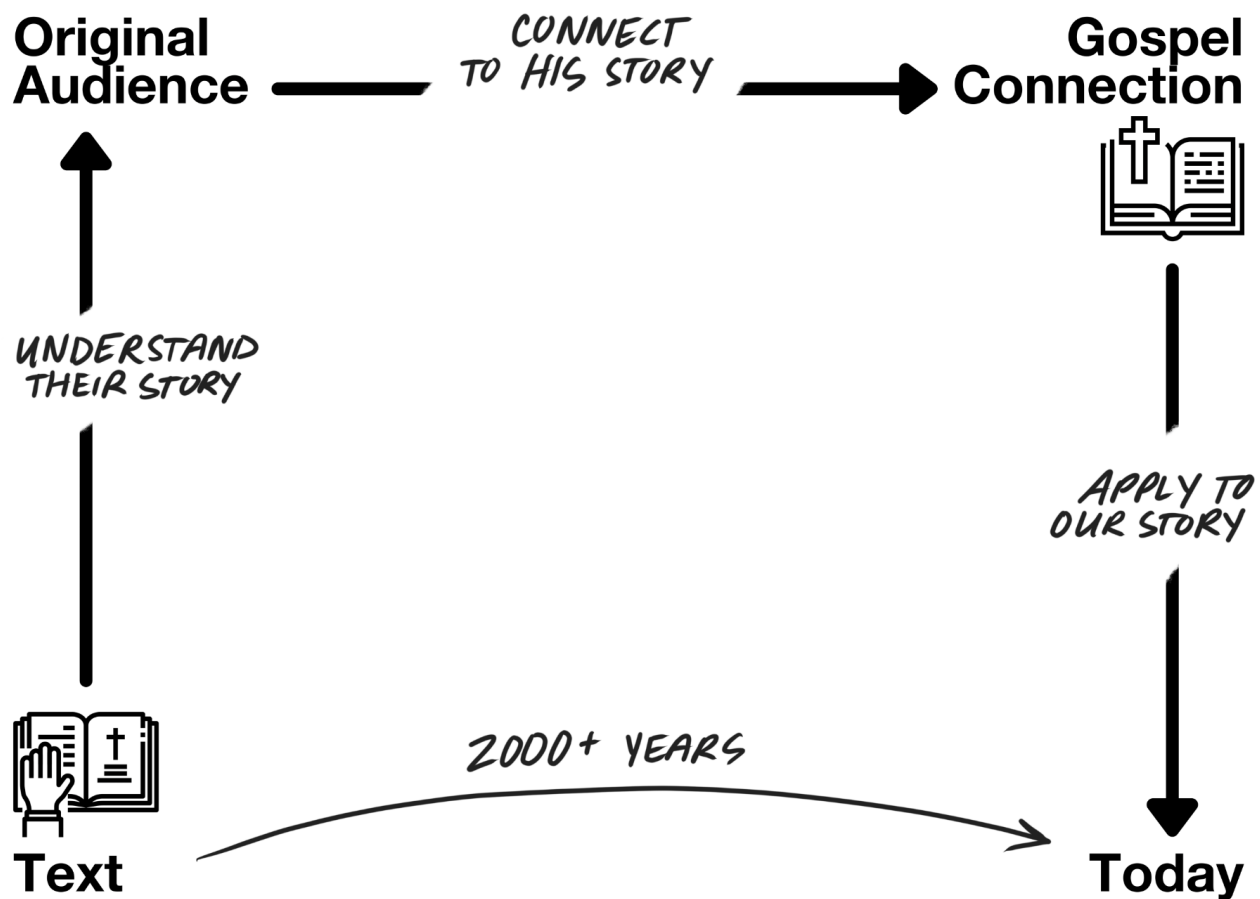
## **Step #4 - Small Group Discussion**

Apply to Our Story

- After the time of teaching, you will have an opportunity to answer application questions in your groups. As we grow in our knowledge of God and His word, it should affect our attitudes and our actions. This discussion time will naturally lead into a time of prayer, since we need God’s help to live as His people.

We look forward to learning from God and from each other as we study Matthew together!

How we are going to study the text each week:



How this workbook is set up:

Each lesson will guide you through your personal study, beginning with a short introduction followed by three pages of observation questions, three pages of gospel connection questions, and finally a reflection page. The reflection page will allow you to think on how the passages you have studied prepare or point to Jesus, as well as a space for you to prayerfully apply what you have learned to your own heart.



# MATTHEW

## Lesson 13 | The Parables of the Kingdom Matthew 13:1-52

### Large Group Teaching

As we begin our second study in Matthew, let's review what we know about this book

1. The Author: What does the Bible tell us about Matthew?
  - a. Matthew 9:9-13. His occupation. The two things he did when Jesus called him to follow.
  - b. Matthew 10:1-4. The group he was invited to join. The responsibility given to this group.
  - c. Acts 1:12-14. Matthew's role after Jesus' death and resurrection:

### What else do we know about Matthew?

- Not much! He is not mentioned in the Bible apart from these references, and early Church historians did not record how or if he preached or traveled, how long he lived, and where or when he died. Despite the lack of information about Matthew, his gospel was recognized as Scripture and quoted by church leaders within the first 100 years after Jesus' resurrection.<sup>1</sup>

### 2. The Gospel:

- a. Its organization: The story is interspersed with 5 extended speeches which end with the same words...
  - Speech #1 - The Sermon on the Mount (Matthew 5:1 - 7:27)
    - 7:28, *"When Jesus finished these sayings, the crowds were astonished..."*
  - Speech #2 - The Sermon on his Mission (Matthew 10:1 - 10:42)
    - 11:1 - *"When Jesus had finished instructing his twelve disciples..."*
  - Speech #3 - Parables of the Kingdom (Matthew 13:1 - 52)
    - 13:53: *"And when Jesus had finished these parables..."*
  - Speech #4 - Teaching on Discipleship (Matthew 18:1 - 18:35)
    - 19:1: *"Now when Jesus had finished these sayings..."*
  - Speech #5 - The Farewell Address (Matthew 23:1-25:46)
    - 26:1: *"When Jesus finished all these sayings, he said to his disciples..."*

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<sup>1</sup> France, R. T. (2007). [\*The Gospel of Matthew\*](#) (p. 19). Grand Rapids, MI: Wm. B. Eerdmans Publication Co.; Blomberg, C. (1992). [\*Matthew\*](#) (Vol. 22, p. 40). Nashville: Broadman & Holman Publishers.

b. Its Purpose:

- Matthew doesn't tell us why he wrote this book, but a common theme appears to be "Fulfillment".<sup>2</sup> Commentators agree that Matthew is likely writing to Jewish Christians, in order to affirm and strengthen their understanding that Jesus is the Messiah promised to the nation of Israel through the Old Testament.<sup>3</sup>
  - Jesus fulfilled the Old Testament prophecies (Matthew 1:22-23, 2:5-6, 15, 17-28, 23, 8:17, 12:17-21, 13:14-15, 13:35, 21:4-5, 26:54-56, 27:9)
  - Jesus fulfilled the Old Testament law (Matthew 5:17-18)
  - Jesus fulfilled the role of the Old Testament prophets, priests and kings (Matthew 12:1-8, 39-42)
  - Jesus fulfilled the Old Covenant (Matthew 26:26-28)

3. The Story so Far:

- |  |                      |                       |
|--|----------------------|-----------------------|
| ● The Genealogy of the King              | Matthew 1:1 - 17     |                       |
| ● The Birth of the King                  | Matthew 1:18 - 2:23  |                       |
| ● Kingdom Preparation: In the Wilderness | Matthew 3:1 - 4:11   |                       |
| ● Kingdom Inauguration: In Galilee       | Matthew 4:12 - 25    |                       |
| ● The Message of the Kingdom             | Matthew 5:1 - 7:29   | Sermon on the Mount   |
| ● The King Demonstrates His Authority    | Matthew 8:1 - 9:34   |                       |
| ● The King Delegates His Authority       | Matthew 9:35 - 11:1  | Sermon on his Mission |
| ● The King is Opposed                    | Matthew 11:2 - 12:50 |                       |

*Ready to see what happens next? Let's get started!*

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<sup>2</sup> Blomberg, C. (1992). [Matthew](#) (Vol. 22, pp. 30–31). Nashville: Broadman & Holman Publishers.

<sup>3</sup> France, R. T. (2007). [The Gospel of Matthew](#) (pp. 17–18). Grand Rapids, MI: Wm. B. Eerdmans Publication Co; Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 37). Nashville: Broadman & Holman Publishers; Carson, D. A. (1984). [Matthew](#). In F. E. Gaebelein (Ed.), *The Expositor's Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 25). Grand Rapids, MI: Zondervan Publishing House.

***Look at the text: Understand Their Story***

1. Observation: The first time we read through a Bible text we want to answer foundational “who, what, where, when, why” observation questions.
  - a. Read Matthew 13:1-3a. What do you learn about the setting of this chapter?
    - i. Who is speaking to whom?
    - ii. Where are they located?
    - iii. What else does Matthew want you to know in these verses?
  - b. Read Matthew 13:3b-9. What is the first parable about?
  - c. Read Matthew 13:10-17.
    - i. Who is speaking to whom?
    - ii. Why does Jesus say he speaks in parables?
    - iii. Why are the disciples blessed, according to Jesus?
  - d. Read Matthew 13:18-23.
    - i. Who is speaking to whom?
    - ii. What is being explained?
    - iii. What does the ‘seed’ symbolize according to verse 19?
    - iv. What do all four types of people in this parable have in common (eg. what do they all experience?)
    - v. What is distinct for each type of person?

- e. Read Matthew 13:24-33.
- i. Who is speaking to whom in this section of text?<sup>4</sup>
  - ii. What is Jesus teaching in the first parable of this section (verses 24-30)?<sup>5</sup>
  - iii. What is Jesus teaching in the second and third parables of this section (verses 31-33)?
- f. Read Matthew 13:34-35.
- i. How does Matthew end this section of the narrative?
- g. Before we move on, let's summarize what we've learned from these 35 verses!
- i. What is Jesus teaching about the kingdom through the Parable of the Sower (verses 3b-9, 18-23)?
    1. The \_\_\_\_\_<sup>6</sup> of the kingdom is \_\_\_\_\_ differently by different people.
  - ii. What is Jesus teaching about the kingdom through the parables of the mustard seed and leaven? (v 31-33)
    1. The kingdom will \_\_\_\_\_ and \_\_\_\_\_.
  - iii. What is Jesus doing by speaking in parables according to verses 14 and 35?
  - iv. What do the parables reveal according to verses 11 and 35?
  - v. Who will benefit from Jesus teaching in parables? (v 10-17)
  - vi. Who will not benefit from Jesus teaching in parables? (v 10-17)
    1. What questions do you have about these 35 verses?

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<sup>4</sup> If you aren't sure, skip to the end of the section and read verse 34.

<sup>5</sup> This parable will be explained later. Discuss what you think it means now, before you read Jesus' explanation later on.

<sup>6</sup> See d.iii above for the phrase we're looking for here.



h. OK! Now let's move on to the last sections of the text. Read Matthew 13:36a.

i. Who is speaking to whom?

ii. Where are they located?

i. Read Matthew 13:36b-43.

i. Which parable is Jesus explaining in this section?

ii. What does the 'field' symbolize?

iii. What does the 'seed' symbolize in this parable?

iv. What do the 'weeds' symbolize in this parable?

v. What do the 'harvest' and the 'reapers' symbolize in this parable?

1. What is Jesus teaching about the kingdom of heaven as he explains this parable?

j. Read Matthew 13:44-45.

i. What is Jesus teaching in the second and third parables in this section?

1. What is Jesus teaching about the kingdom of heaven by telling these two parables?

k. Read Matthew 13:47-50.

i. What is Jesus comparing the kingdom of heaven to in this text?

1. What is Jesus teaching about the kingdom of heaven by telling this parable?

2. Which other parable from this chapter contains similar teaching about the kingdom?

- I. Finally, read Matthew 13:51-52
  - i. How does this section on the parables end?
  - ii. Who do you think the 'scribe[s] who have been trained for the kingdom of heaven' are?
  - iii. What do you think it means that the scribe should 'bring out of his treasure what is new and what is old'?
- m. Pulling this whole chapter together then...
  - i. What have you learned about the kingdom of heaven?
    - 1. How do people respond to the word of the kingdom?
    - 2. What will the kingdom do over time?
    - 3. What is the value of the kingdom?
    - 4. Who will be in the kingdom at the end of the age?
    - 5. What are the disciples called to do, as they are trained to be scribes of the kingdom?
  - ii. What have you learned about the purpose of parables?

### ***Reflection: Connect to His Story (Part 1)***

In our regular weeks of study we will zoom out from the text we are studying, to see how ideas from this text are filled out or explained in other parts of the Bible. Because we are studying 52 verses together as a group this week, we won't do a "Connect to His Story" section today BUT if you have completed the Observation questions and want to continue reflecting on this text, feel free to work through the questions on the following page.

### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to Him. We will repeat the same “reflective” questions each week in order to help you to think about what Matthew is saying about how Jesus fulfilled God’s plan for the world. Sometimes, some questions won’t apply! So, simply to answer the ones which seem to be answered in this week’s passage.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?



***Apply to Our Story***

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## **Matthew 13:1-52 (ESV)**

### *LESSON THIRTEEN*

**13** That same day Jesus went out of the house and sat beside the sea. <sup>2</sup> And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. <sup>3</sup> And he told them many things in parables, saying: “A sower went out to sow. <sup>4</sup> And as he sowed, some seeds fell along the path, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, <sup>6</sup> but when the sun rose they were scorched. And since they had no root, they withered away. <sup>7</sup> Other seeds fell among thorns, and the thorns grew up and choked them. <sup>8</sup> Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. <sup>9</sup> He who has ears, let him hear.”

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

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

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

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

<sup>18</sup> “Hear then the parable of the sower: <sup>19</sup> When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown

in his heart. This is what was sown along the path. <sup>20</sup> As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, <sup>21</sup> yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. <sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. <sup>23</sup> As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

<sup>24</sup> He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, <sup>25</sup> but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. <sup>26</sup> So when the plants came up and bore grain, then the weeds appeared also. <sup>27</sup> And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ <sup>28</sup> He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ <sup>29</sup> But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. <sup>30</sup> Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”’” <sup>31</sup> He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. <sup>32</sup> It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.” <sup>33</sup> He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

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

“I will open my mouth in parables;

I will utter what has been hidden since the foundation of the world.”

<sup>36</sup> Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” <sup>37</sup> He answered, “The one who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, <sup>39</sup> and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. <sup>40</sup> Just as the weeds are gathered and burned with fire, so will it be at the end of

the age. <sup>41</sup> The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, <sup>42</sup> and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

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

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

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

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







## Lesson 14 | Jesus Revealed: In Jewish Territory

Matthew 13:53 - 14:36

### ***Look at the Text: Understand their Story***

Begin your study in prayer. Over the next few weeks of study we will see a few themes resurfacing and being developed by Matthew. In Matthew 11, John the Baptist questioned Jesus' identity and Jesus' reply ended with these words, "Blessed is the one who is not offended by me." This week and next we'll see a variety of people getting offended by Jesus. In Matthew 13, Jesus told his disciples that some people who hear and see him will not understand him, while others will know the secrets of the kingdom; both responses will emerge this week. What kind of person is offended by Jesus and what kind of person draws near? Read Matthew 13:53-14:36 and work through the questions below to find out!

1. **WHAT** are the major events? Summarize each section to understand the flow of the narrative:
  - a. 13:53 - 13:58
  - b. 14:1 - 14:12
  - c. 14:13 - 14:21
  - d. 14:22 - 14:33
  - e. 14:34 - 14:36
2. **WHO** are the people in these chapters and **WHAT** do you learn about them?
  - a. *The people in his hometown*
    - i. **WHAT** are they astonished about?
    - ii. **WHY** do they take offense at him? (the actual answer isn't in the text, but what do you think is being implied by all the questions they ask in verses 55-56?)
    - iii. **WHAT** one word does Matthew use to sum up their attitude toward Jesus?
    - iv. **HOW** does their attitude toward Jesus affect his mission and his ministry among them?

b. *Herod*

- i. **WHAT** do you learn about Herod's perception of Jesus in this text?
- ii. **WHAT** else do you learn about Herod's character in this text?
  1. What causes him to throw John in prison?
  2. What does he fear? What seems to motivate all his actions?

c. *Jesus*

- i. **HOW** does Jesus respond to the news of John the Baptist's death?
- ii. Despite his own emotions, **HOW** does he respond to the people who follow him?
  1. *How does Jesus' response challenge or encourage you today? How do you typically respond to the needs of people when you are processing your own emotions?*
- iii. **HOW** does Jesus challenge the disciples' faith when they are in the 'desolate place'? (v 13-21)
  1. What does he want them to do?
  2. What does he want them to know?
- iv. **HOW** does Jesus challenge the disciples' faith when they are at sea? (v 22-33)
  1. What does he want them to know?

d. *The Disciples - as a group*

- i. **HOW** do their perceptions of Jesus change and grow through this chapter?
- ii. **HOW** did they respond to him, as they began to understand his identity more fully?

e. *The Disciples - Peter*

- i. **HOW** is Peter's response a positive example for the other disciples and for us?
- ii. **HOW** is Peter's response instructive for the other disciples and for us?

1. *What do you fix your eyes on when life is stormy? The circumstances (the wind and waves) or Jesus? How does Peter's experience challenge or encourage you today?*

f. *The Crowds*

- i. **HOW** do people in the crowds respond to Jesus in this text (in both 14:13-23 and 14:34-36)?

1. Do you think the crowds in the 'desolate place' recognized that Jesus fed them with only five loaves and two fish, or not? Why do you think this?<sup>7</sup>

- ii. **HOW** does the attitude of the crowd toward Jesus (in both 14:13-23 and 14:34-36) affect his mission and his ministry among them?

1. Compare this answer with 2.a.iv. above. What do you learn?

3. **WHAT** do you think is the difference between unbelief (v 58 - Matthew's diagnosis of the people in Nazareth), and having 'little faith' (v 31 - Jesus' diagnosis of Peter)? Are they different or the same?

4. The people of Nazareth recognized Jesus and responded one way (13:53-58), and the people of Gennesaret recognized him (14:35) and responded in a completely opposite way. **HOW** do these opposite responses to seeing & hearing Jesus illustrate what we learned in Lesson #13?

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<sup>7</sup> Note. The answer is not in the text, but it's helpful to try to identify who saw what.

### ***Gospel Connections: Connect to His Story (Part 1)***

1. ...**“this is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.”** If you have been in the church for a while you have likely heard the story about Jesus feeding the 5000. Unfortunately, we often read this story in isolation, without thinking about how it links to the Old Testament. The people in Jesus’ time knew the Old Testament better, so let’s try to understand what stories might have been in their minds as they saw Jesus feed people in the wilderness.
  - a. Read 2 Kings 4:42-44.
    - i. Who is the ‘man of God’ in this text?
      1. How is this question echoed in Matthew 14:13-21?
    - ii. What question does his servant ask him?
      1. How is the ending of 2 Kings 4 echoed in Matthew 14:13-21?
  - b. Skim through Exodus 16 to get the general gist of this chapter and then focus on some of the details.
    - i. According to verse 1, 10, 14, and 32, where were the people of Israel when these events occurred?
      1. What parallel do you see between this location and the setting of Matthew 14:13-21?
    - ii. According to Exodus 16:13-18, what did God provide?
      1. What parallels do you see between the language in Exodus 16:18 and Matthew 14:20?
  - c. Who multiplies the bread in 2 Kings 4:42-44?
  - d. Who provides the bread in Exodus 16?
  - e. Who multiplies the bread in Matthew 14:13-21?
    - i. What is Jesus communicating about his identity by providing bread for people in the wilderness?

2. **“But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear. But immediately Jesus spoke to them, saying, “Take heart; it is I. Do not be afraid.”** Because of the way English grammar works, Jesus’ reply which reads (in Greek), “Take Heart, I am”, is translated. “Take heart; it is I” (in English). With Greek grammar in mind, read the following verses and see if you understand what Jesus is claiming as he responds to the disciples’ fear.
- a. Read Exodus 3:1-14 for context and then focus on verses 13-14.
    - i. What name does God give himself in this text?
  - b. Read Isaiah 41:1-13.
    - i. What does the LORD call himself in verse 4?
    - ii. Note every time the words “I am” are being used in these 13 verses. What does each instance teach you about God’s presence and power?
      - 1. v 8-10
      - 2. v 13-14
  - c. Read Isaiah 43:1-3a.
    - i. What does the LORD say about himself in verse 3?
    - ii. How should this knowledge affect the way people live according to verses 1-2?
      - 1. How are these three ideas echoed in Matthew 14:25-27?
  - d. Read John 8:48-59 for context and then focus on verse 58.
    - i. How does Jesus describe himself in this verse?
    - ii. How do the people around him respond? Why do you think they respond this way?
      - 1. Putting this all together, what is Jesus communicating about his identity when he says to the disciples, “Take heart, I am” in Matthew 14:27?

3. **“Do not be afraid.”** This is one of the most common commands in the Bible, and is said over 40 times! Why should God’s people not be afraid? Read through the following texts and find out!
- a. Genesis 46:1-4. Why does the LORD tell Jacob that he should not be afraid? What will God do?
  - b. Deuteronomy 1:26-31. Why does Moses tell Israel that they should not be afraid? What will God do?
  - c. 1 Samuel 12:19-25. Why does Samuel tell the people they should not be afraid? What will God NOT do?
  - d. 2 Kings 6:8-17. Why does Elisha tell his servant to not be afraid? What does the LORD allow his servant to see?
  - e. John 14:25-29. Why does Jesus tell his disciples to not be afraid? What will he do?
  - f. Acts 18:1-9. Why does God tell Paul to not be afraid? What will he do?
  - g. Acts 27:13-26. Why does an angel tell Paul to not be afraid? What will God do?

- 1. *Which story encourages you the most today? Why?*
- 2. *Is there a situation you are facing today, which makes you feel afraid? Rather than “listening to yourself” (focusing on the circumstances & fear (looking at the wind and the waves), how can you “talk to yourself” (focus on Jesus) in the midst of the storm?*
- 3. *At this current moment, would your responses to Jesus’ words and actions be characterized as unbelief or as “little faith”? Do you need to cry out, as Peter did, “Lord save me”?*

### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to Him. Answer the questions below which seem to be answered in this week’s passage.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?



***Apply to Our Story***

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?





## **Matthew 13:53 - 14:35 (ESV)**

### **LESSON FOURTEEN**

<sup>53</sup> And when Jesus had finished these parables, he went away from there, <sup>54</sup> and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? <sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? <sup>56</sup> And are not all his sisters with us? Where then did this man get all these things?" <sup>57</sup> And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own household." <sup>58</sup> And he did not do many mighty works there, because of their unbelief.

**14** At that time Herod the tetrarch heard about the fame of Jesus, <sup>2</sup> and he said to his servants, "This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him." <sup>3</sup> For Herod had seized John and bound him and put him in prison for the sake of Herodias, his brother Philip's wife, <sup>4</sup> because John had been saying to him, "It is not lawful for you to have her." <sup>5</sup> And though he wanted to put him to death, he feared the people, because they held him to be a prophet. <sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced before the company and pleased Herod, <sup>7</sup> so that he promised with an oath to give her whatever she might ask. <sup>8</sup> Prompted by her mother, she said, "Give me the head of John the Baptist here on a platter." <sup>9</sup> And the king was sorry, but because of his oaths and his guests he commanded it to be given. <sup>10</sup> He sent and had John beheaded in the prison, <sup>11</sup> and his head was brought on a platter and given to the girl, and she brought it to her mother. <sup>12</sup> And his disciples came and took the body and buried it, and they went and told Jesus.

<sup>13</sup> Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. <sup>14</sup> When he went ashore he saw a great crowd, and he had compassion on them and healed their sick. <sup>15</sup> Now when it was evening, the disciples came to him and said, "This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." <sup>16</sup> But Jesus said, "They need not go away; you give them something to eat." <sup>17</sup> They said to him, "We have only five loaves here and two fish." <sup>18</sup> And he said, "Bring them here to me." <sup>19</sup> Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. <sup>20</sup> And they all ate and were satisfied. And they took up twelve baskets full of the

broken pieces left over. <sup>21</sup> And those who ate were about five thousand men, besides women and children.

<sup>22</sup> Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. <sup>23</sup> And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, <sup>24</sup> but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. <sup>25</sup> And in the fourth watch of the night he came to them, walking on the sea. <sup>26</sup> But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in fear. <sup>27</sup> But immediately Jesus spoke to them, saying, "Take heart; it is I. Do not be afraid."<sup>28</sup> And Peter answered him, "Lord, if it is you, command me to come to you on the water." <sup>29</sup> He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus. <sup>30</sup> But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." <sup>31</sup> Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" <sup>32</sup> And when they got into the boat, the wind ceased. <sup>33</sup> And those in the boat worshiped him, saying, "Truly you are the Son of God."

<sup>34</sup> And when they had crossed over, they came to land at Gennesaret. <sup>35</sup> And when the men of that place recognized him, they sent around to all that region and brought to him all who were sick <sup>36</sup> and implored him that they might only touch the fringe of his garment. And as many as touched it were made well.

# MATTHEW

## Lesson 15 | Jesus Revealed: In Gentile Territory

Matthew 15:1-39

### ***Look at the Text: Understand their Story***

Begin your study in prayer. Last week, we learned that Jesus continued to reveal himself to the Jews despite the fact that many (specifically those in his hometown, and King Herod) didn't 'hear, see or understand.' This week, his debates with Jewish leaders will intensify, and as a result we'll see him withdraw and minister to others. What does Matthew want us to learn about Jesus' mission in this chapter? Start reading to find out!

1. **WHAT** are the major events? Summarize each section to understand the flow of the narrative:
  - a. 15:1-20
  - b. 15:21-28
  - c. 15:29-39
2. **WHERE** do the events of this chapter take place? List each location and find them on the map on page 88.
3. **WHEN** do events take place in this narrative?
4. **WHO** are the people in these chapters and **WHAT** do you learn about them?
  - a. *The Pharisees and Scribes*
    - i. **WHAT** concern do they bring to Jesus?
    - ii. **WHAT** is Jesus' response to their concern? Does he focus on the specific 'charge' they are bringing against his disciples, or on something else?
      1. *What can you learn from Jesus' approach? Do you tend to get caught up in debates over surface issues, or do you try to get at the ideas and issues which drive people's actions?*
  - iii. **WHAT** have the Pharisees and scribes done to God's word for the sake of their tradition?

1. *Can you think of any personal examples where you have experienced people prioritizing tradition over God's word? Do you think this situation makes God's word void?*

iv. **HOW** do the priorities of the Pharisees and scribes affect their worship?

- v. **HOW** do the Pharisees and scribes respond to Jesus' challenge? eg) what do the disciples tell Jesus about their response?

1. *Based on the way Matthew has written this gospel, what alarm bells should be ringing in our minds as we read verse 12?<sup>8</sup>*

- vi. **WHAT** does Jesus call the Pharisees and scribes in verse 14, and how does he tell the disciples to relate to them?

b. *Jesus*

- i. **WHAT** is the big idea that Jesus wants people to understand in the first 20 verses of this chapter?

- ii. **HOW** would you describe his posture and attitude towards the Pharisees and scribes?

- iii. **HOW** would you describe his posture and attitude towards the Canaanite woman?

1. *What questions do you have about verses 21-29?*

- iv. **HOW** do people respond to Jesus as he ministers in this region?

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<sup>8</sup> *Need a hint? revisit Matthew 11:6 and Mathew 13:57*

c. *The Disciples*

i. **WHAT** do you learn about the disciples in Matthew 15:1-20?

ii. **WHAT** is their response to the Canaanite woman in Matthew 15:21-28?

1. *Does this response sound familiar? What was their response to people's needs in last week's lesson? (Matthew 14:13-15)*

iii. **WHAT** is their response (in 15:33) to the 'problem' which Jesus poses to them (in 15:32)?

1. *Review Matthew 10:1-10, and then reflect on what you have observed about the disciples above. Jesus had delegated ministry responsibilities and authority to them, so why do you think they are now asking Jesus to 'send people away', and asking where they can get enough bread? What do they not yet understand?*

d. *The Canaanite Woman*

i. What is your impression of the Canaanite woman as you read Matthew 15:21-28?

ii. What does Jesus commend her for?

1. Who else has Jesus commended for great faith in this gospel? What does this person have in common with the Canaanite woman?<sup>9</sup>

3. **WHAT** are some of the key differences between the events of Matthew 15:29-39 and Matthew 14:13-21?

a. Do you have any ideas as to why 12 baskets were left over in the first story and 7 baskets were left over in the second? (The answer isn't in the text, but think through some possible options!)

a. **HOW** much time passes as Jesus ministers to people? How does this compare with Matthew 14:15?

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<sup>9</sup> Need a hint? Read Matthew 8:5-13. The Canaanites were the first people cursed by God after the flood (Genesis 10:18-25) and the primary enemy of Israel throughout the Old Testament.

### ***Gospel Connections: Connect to His Story (Part 1)***

1. ...**“this people honors me with their lips / but their heart is far from me; / in vain do they worship me, / teaching as doctrines the commandments of men.”** When Jesus rebukes the Pharisees in Matthew 15, he quotes Isaiah 29:13. Often when an Old Testament passage is quoted in the New Testament, the speaker or author aims for their hearers or readers to remember an entire passage of scripture, not simply one verse. Read Isaiah 29:11-24 to see if this might be the intention here.
  - a. According to Isaiah 29:13-16, what is the problem with Israel?
    - i. Do you see Isaiah 29:15 and 29:17 playing out in Matthew 15:1-39? What is happening to the ‘wise men’ of Israel? In what way is the ‘clay’ judging the ‘potter’?
  - b. Despite the hypocrisy of Israel, what does God promise to do, according to Isaiah 29:18-24?
    - i. What will result from God’s actions in Isaiah 29:19 and 29:23?
    - ii. Where do you see promises and these results being fulfilled in Matthew 15:1-39?
2. **“Let them alone; they are blind guides...”** In Matthew 15:14, Jesus alludes to Isaiah 56:10 and Malachi 2:8. Read these texts in their context, to see what other ideas Jesus may be bringing to people’s minds as he alludes to them.
  - a. What are God’s priorities according to Isaiah 56:1-2?
  - b. Who is welcome in the Lord’s house according to Isaiah 56:3-8?
    - i. How do these verses tie into Matthew 15:1-39? (eg. who does Jesus minister to in this chapter?)
  - c. What is the only thing required for people to be welcomed into the Lord’s house in Isaiah 56:3-8?
    - i. How does this requirement relate to Jesus’ teaching in Matthew 15:10-20?

- d. What is the problem with the shepherds in Isaiah 56:9-11?
  - i. In what ways do the Pharisees & Scribes in Matthew 15 “turn to their own way, each to his own gain” (Isaiah 56:11)?
  
- e. Read Malachi 2:1-4. What is the problem with the priests according to these verses?
  
- f. Read Malachi 2:5-9.
  - i. How does God describe the covenant he made with Levi (the tribe of Priests)?
  
  - ii. What should priests do?
  
  - iii. What did the priests do instead? What was the result?
  
  - iv. How does God summarize the problem in Malachi 2:9? How do you see these words echoed in Matthew 15:1-20?
  
- g. Spend some time meditating on Isaiah 29 and 56, and praising God for his faithfulness.
  - i. Despite his people’s repeated rebellion, the LORD promised (in Isaiah 29) that a time would come when the deaf would hear, the blind would see, the meek would obtain joy, and people would stand in awe of the God of Israel.
    - 1. After being rejected in Nazareth (Matthew 14), Jesus healed the deaf and the blind, and revealed himself to all the Jews who came to him.
  - ii. Although the shepherds of Israel failed, the LORD promised (in Isaiah 56) that any foreigners who choose the things that please him and join themselves to the LORD will be welcomed into his house: “a house of prayer for all peoples” (Isaiah 56:7).
    - 1. After being rejected by the Pharisees (Matthew 15), Jesus healed and revealed himself to all the Gentiles who came to him, “[a]nd they glorified the God of Israel” (Matthew 15:31)
    - 2. *Praise the LORD that he has never stopped revealing himself to ALL people, and always welcomes ALL who join themselves to him and choose the things that please him!*

- h. Spend some time meditating on Malachi 2:1-9. Despite the fact that none of us are from the tribe of Levi, we can be warned and encouraged by this text because, at some level all of God's people are priests (Exodus 19:1-6 and 1 Peter 2:9-10)

1. *How does Malachi 2:1-9 challenge or convict you, as you consider the role you play in communicating God's word and his ways to people?*

- 3. **“So for the sake of your tradition you have made void the word of God.”** At Northview, we use the language of ‘staying on the line’ to describe our desire to communicate the truth of God's word. The “line” is the command or teaching of scripture. People go ‘above the line’ when they add extra rules or advice to what God says in his word. People go ‘below the line’ when they skip over parts of God's word or don't recognize its authority in their life. When we go above or below the line, we ‘make void’ the word of God. Look up the following texts to see what is at stake!

- a. Read Colossians 1:9-23.

- i. Who has qualified us to enter the kingdom?

- ii. How were we reconciled to God?

- b. Now, read Colossians 2:1-8, 16-23.

- i. How can we be ‘disqualified’?

- ii. How does this warning relate to Matthew 15?

1. *Have you ever considered that people can be ‘disqualified’ from the Kingdom by relying on rule-following to make them right with God? Why do you think rule-following appeals to people?*

- c. The consistent “line” of scripture is that God is the one who qualifies people for salvation. In the Old Testament, he invited people into a covenant relationship and provided them with a sacrificial system to atone for their sins. In the New Testament, he invited people into a covenant relationship and provided them with the blood of his own son to atone for their sins. His Spirit washes, transforms, and massages our defiled hearts of stone (Ezekiel 36:26-28), and grants us new life: we are reborn (John 3:1-21).
  - i. *If you tend to go above the line: relying on self-righteousness and rule-following, looking down on others who don't measure up, repent! You are desperately dependent on God's grace and mercy.*
  - ii. *If you tend towards self-loathing and think you are never good enough because you don't measure up, repent AND rejoice! It is God who qualifies you for salvation through the blood of his son Jesus.*



### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to Him. Answer the questions below which seem to be answered in this week’s passage.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?



*Apply to Our Story*

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## **Matthew 15:1 - 39 (ESV)**

### **LESSON FIFTEEN**

**15** Then Pharisees and scribes came to Jesus from Jerusalem and said, <sup>2</sup> “Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.” <sup>3</sup> He answered them, “And why do you break the commandment of God for the sake of your tradition? <sup>4</sup> For God commanded, ‘Honor your father and your mother,’ and, ‘Whoever reviles father or mother must surely die.’ <sup>5</sup> But you say, ‘If anyone tells his father or his mother, “What you would have gained from me is given to God,” <sup>6</sup> he need not honor his father.’ So for the sake of your tradition you have made void the word of God. <sup>7</sup> You hypocrites! Well did Isaiah prophesy of you, when he said:

<sup>8</sup> “This people honors me with their lips,  
but their heart is far from me;  
<sup>9</sup> in vain do they worship me,  
teaching as doctrines the commandments of men.”

<sup>10</sup> And he called the people to him and said to them, “Hear and understand: <sup>11</sup> it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.” <sup>12</sup> Then the disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?” <sup>13</sup> He answered, “Every plant that my heavenly Father has not planted will be rooted up. <sup>14</sup> Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit.” <sup>15</sup> But Peter said to him, “Explain the parable to us.” <sup>16</sup> And he said, “Are you also still without understanding? <sup>17</sup> Do you not see that whatever goes into the mouth passes into the stomach and is expelled? <sup>18</sup> But what comes out of the mouth proceeds from the heart, and this defiles a person. <sup>19</sup> For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. <sup>20</sup> These are what defile a person. But to eat with unwashed hands does not defile anyone.”

<sup>21</sup> And Jesus went away from there and withdrew to the district of Tyre and Sidon. <sup>22</sup> And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” <sup>23</sup> But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” <sup>24</sup> He answered, “I was sent only to the lost sheep of the house of Israel.” <sup>25</sup> But she came and knelt before him, saying, “Lord, help me.” <sup>26</sup> And he answered, “It is not right to take the children's bread and throw it to the dogs.” <sup>27</sup> She

said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." <sup>28</sup> Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

<sup>29</sup> Jesus went on from there and walked beside the Sea of Galilee. And he went up on the mountain and sat down there. <sup>30</sup> And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them, <sup>31</sup> so that the crowd wondered, when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing. And they glorified the God of Israel. <sup>32</sup> Then Jesus called his disciples to him and said, "I have compassion on the crowd because they have been with me now three days and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way." <sup>33</sup> And the disciples said to him, "Where are we to get enough bread in such a desolate place to feed so great a crowd?" <sup>34</sup> And Jesus said to them, "How many loaves do you have?" They said, "Seven, and a few small fish." <sup>35</sup> And directing the crowd to sit down on the ground, <sup>36</sup> he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. <sup>37</sup> And they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> And after sending away the crowds, he got into the boat and went to the region of Magadan

# MATTHEW

## Lesson 16 | Growing Recognition of the King

Matthew 16:1-17:13

### ***Look at the Text: Understand their Story***

Begin your study in prayer. Over the past few weeks we have watched people have increasingly polarized views of who Jesus is. This week, as we near the end of Jesus' time in Galilee, Jesus reveals more of who he is and what it means to follow him. Read Matthew 16:1-17:13 and work through the questions below!

1. **WHAT** are the major events? Summarize each section to understand the flow of the narrative:
  - a. 16:1-4
  - b. 16:5-12
  - c. 16:13-20
  - d. 16:21-23
  - e. 16:24-28
  - f. 17:1-13
2. **WHERE** do the events of this chapter take place? List each location and find them on the map on page 88.
3. **WHO** are the people in these chapters and **WHAT** do we learn about them?
  - a. *The Pharisees and Sadducees*
    - i. **WHAT** do the Pharisees and Sadducees ask from Jesus and why? **WHAT** does their request reveal about them?
    - ii. **WHAT** does Jesus say about them?
      1. *What do you think Jesus means by "signs of the times" in verse 3?*
  - iii. **WHAT** sign will he give them?
    1. Look back to Matthew 12:38-42 . How does his response in Matthew 16:1-4 differ from that in Matthew 12?

- iv. **WHAT** does Jesus warn his disciples regarding the Pharisees and Sadducees?
  - 1. *Based on this passage and what we have learned so far, what do you think some of this "leaven" might be? What might they be teaching others to do?*

b. *Jesus*

- i. **WHAT** does Jesus do in response to the confrontation with the Pharisees and Sadducees?
- ii. **WHAT** two questions does Jesus ask his disciples about his identity?
- iii. **WHAT** does Jesus begin to show his disciples?
- iv. **HOW** does Matthew describe Jesus' appearance on the high mountain in 17:1-2?
- v. **WHAT** does the voice from heaven command those present at the transfiguration to do? **WHAT** do you think Matthew is communicating about Jesus at this event?

c. *The Disciples*

- i. **WHAT** do the disciples do when Jesus charges them to beware of the leaven of the Pharisees and Sadducees?
- ii. **WHAT** do they initially think Jesus is warning them about? **WHAT** detail does Matthew add about them in verse 12?
- iii. **WHAT** does Jesus say about their faith as he rebukes them for this? (16:8-11)
- iv. **HOW** do the disciples respond to Jesus' question in 16:13-14? (Focus on the disciples as a group and list the possible identities. We will examine Peter's response later).
- v. **WHAT** does Jesus tell his disciples about the life of discipleship? (16:24-26)
  - 1. *We may have read Jesus' words so many times that they lose meaning. Think about what his call to deny oneself and pick up one's cross means.*
    - a. In light of verses 21-23, what would it mean for the disciples to come after Jesus? What is the way they would be following?

- vi. **WHAT** warnings/encouragement does Jesus give that a disciple needs to know in order to live the life they are called to?

1. *How are you challenged by Jesus' words about discipleship? What does he say that encourages you? What warning should you heed?*

d. *The Disciples: Those who accompanied Jesus to the mountain.*

- i. **WHO** accompanied Jesus to the high mountain? **WHAT** time marker do you see?

- ii. **WHAT** do they experience there and **HOW** do they respond?

- iii. **WHAT** are those present told to do?

e. *The Disciples: Peter*

- i. Use the chart to observe what Peter says in this text and what happens after each conversation.

Setting (what events prompt Peter to respond?)	Peter's response	How does Jesus (or the Father) respond to Peter?
16:13-20		
16:21-22		
17:13		

- ii. **WHAT** do you think Peter's words reveal about his understanding of who Jesus is? **WHAT** understanding do you think he is lacking?

- iii. **WHAT** does Jesus understand about the nature of his ministry? What reason does Jesus give for Peter's lack of this understanding?

1. *How do you think people today have an incomplete understanding of who Jesus is and what it means to be his disciple?*

4. **WHO** will build the church, and **WHO** does it belong to?

1. *How does this truth challenge or encourage you today?*

### ***Gospel Connections: Connect to His Story (Part 1)***

#### **1. ...”Jesus said to them, “Watch and beware of the leaven of the Pharisees and Sadducees.””**

Previously, in Matthew 13:33 Jesus speaks of leaven in a positive way representing the Kingdom. In Matthew 16, he uses it in a negative illustration for the teaching of the Pharisees and Sadducees. Let’s look back and see how leaven was viewed in the Jewish scenario.

- a. Read Exodus 12:14-20.
  - i. What event does the Feast of Unleavened Bread celebrate?
  - ii. What instructions does God give the Israelites regarding leaven?
  - iii. How serious was it to disregard these instructions?
- b. Read Exodus 34:25. Moses is receiving commands for Israel a second time, one of which is specifically regarding leaven and sacrifice.
  - i. What are the instructions Moses is given?
- c. Read Leviticus 2:4-10. What information does this add about grain offerings?
  - i. What does verse 10 add to our understanding of the offering?
- d. Read 1 Corinthians 5:6-8
  - i. How does Paul use the term leaven? What is he trying to describe?

*1. In light of the Biblical connections, what do you think leaven represents?*

- e. What does leaven do? Why do you think Jesus used this image to warn his disciples about the teachings of the Pharisees and Sadducees?

*1. How does understanding the nature of leaven (that small amounts permeate the whole) add to the seriousness of false teaching about Jesus today? Have you seen an example of this in our times?*



2. ... **"I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven"**. Jesus responds to Peter's confession that Jesus is the Christ by saying he would build his church upon Peter and this declaration. He grants Peter (and later the other apostles) authority. Let's examine Jesus' statement.

**What is the "key" of the kingdom?**

- a. Skim over Acts 2.
  - i. Who addresses the crowds? (Verse 14) And what group of people is listening to him?
  - ii. What happened as a result of the gospel being preached? (Verse 41)
  - iii. What sort of people have entered the Kingdom?
- b. Read Acts 8:1-25.
  - i. In this passage, who is addressing the crowds? What group of people are in the crowds?
  - ii. Who is sent to them from Jerusalem? What happens when Peter prays for the people?
  - iii. What sort of people have entered the Kingdom?
- c. Skim over Acts 10 and then focus on verses 34-48.
  - i. Who is addressing the people? What group of people is he addressing?
  - ii. What happened while Peter was still saying these things?
  - iii. What sort of people have entered the Kingdom?

*1. In light of these three texts, what seems to be the "key" that opens the kingdom of heaven for these groups of people?*

**What does it mean to "bind and loose"?**

- d. Read Matthew 18:15-20
  - i. What sort of scenario is Jesus instructing his disciples about?
  - ii. What are the instructions Jesus gives?

*1. In light of this context, what does binding and loosing refer to?*

3. ... **"And he was transfigured before them, and his face shone like the sun, and his clothes became white as light...And behold, there appeared to them Moses and Elijah, talking with him...behold, a bright cloud overshadowed them, and a voice from the cloud said..."** Jesus takes his closest disciples up to witness him visibly in a glorified form. Let's examine the importance of this experience.

a. First let's examine the significance of the way Jesus is physically described.

i. Read Daniel 7:9-10. Who is envisioned here? How is his appearance described?

ii. Read Psalm 104:1-4. Who is being described here? How is his appearance described?

iii. Read Revelation 1:12-16. Who is being described? How is he described?

1. With these three texts in mind, what does Jesus' changed appearance reveal about him?

b. Next, let's examine the significance of those who appear with him on the mountain.

i. Read Exodus 34:29-30 and 1 Kings 19:8-13. What do both Moses and Elijah experience?

1. *What do you know about the unique roles of Moses and Elijah? In light of this, do you have any ideas about what they represent? What do you think is significant about their presence on the mountain?*

c. Lastly, let's examine the significance of the cloud being present on the mountain.

i. Read Exodus 13:21-22. How did God lead the people?

ii. Read Exodus 33:7-10. Where does Moses go to talk with the LORD? What happened when Moses would enter the tent?

iii. Read Exodus 40:34-38. What happened when the cloud came over the tabernacle? Who filled the tabernacle?

1. *With these three texts in mind, what does the cloud represent?*

*What have you learned about Matthew's description of the transfiguration event? What is new and intriguing (or confusing!) for you?*

### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to Him. Answer the questions below which seem to be answered in this week’s passage.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?



*Apply to Our Story*

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## Matthew 16:1-17:13 (ESV)

### LESSON SIXTEEN

**16** And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. <sup>2</sup> He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' <sup>3</sup> And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. <sup>4</sup> An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." So he left them and departed.

<sup>5</sup> When the disciples reached the other side, they had forgotten to bring any bread. <sup>6</sup> Jesus said to them, "Watch and beware of the leaven of the Pharisees and Sadducees." <sup>7</sup> And they began discussing it among themselves, saying, "We brought no bread." <sup>8</sup> But Jesus, aware of this, said, "O you of little faith, why are you discussing among yourselves the fact that you have no bread? <sup>9</sup> Do you not yet perceive? Do you not remember the five loaves for the five thousand, and how many baskets you gathered? <sup>10</sup> Or the seven loaves for the four thousand, and how many baskets you gathered? <sup>11</sup> How is it that you fail to understand that I did not speak about bread? Beware of the leaven of the Pharisees and Sadducees." <sup>12</sup> Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup> Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" <sup>14</sup> And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." <sup>15</sup> He said to them, "But who do you say that I am?" <sup>16</sup> Simon Peter replied, "You are the Christ, the Son of the living God." <sup>17</sup> And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. <sup>18</sup> And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. <sup>19</sup> I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." <sup>20</sup> Then he strictly charged the disciples to tell no one that he was the Christ.

<sup>21</sup> From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on

the third day be raised. <sup>22</sup> And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." <sup>23</sup> But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."

<sup>24</sup> Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. <sup>25</sup> For whoever would save his life will lose it, but whoever loses his life for my sake will find it. <sup>26</sup> For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? <sup>27</sup> For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. <sup>28</sup> Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

**17** And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. <sup>2</sup> And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. <sup>3</sup> And behold, there appeared to them Moses and Elijah, talking with him. <sup>4</sup> And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah." <sup>5</sup> He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." <sup>6</sup> When the disciples heard this, they fell on their faces and were terrified. <sup>7</sup> But Jesus came and touched them, saying, "Rise, and have no fear." <sup>8</sup> And when they lifted up their eyes, they saw no one but Jesus only.

<sup>9</sup> And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." <sup>10</sup> And the disciples asked him, "Then why do the scribes say that first Elijah must come?" <sup>11</sup> He answered, "Elijah does come, and he will restore all things. <sup>12</sup> But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." <sup>13</sup> Then the disciples understood that he was speaking to them of John the Baptist.

# MATTHEW

## Lesson 17 | The Humble King

Matthew 17:14-27

### ***Look at the Text: Understand their Story***

Begin your study in prayer. In last week's lesson, we watched the disciples grow in greater understanding of who Jesus is. Peter, James and John witnessed his glory being revealed in the transfiguration. This week we'll read about what had happened while Jesus, Peter, James and John were up on the mountain. This is the final section of this narrative before we come to the 4th discourse in Matthew next week. Read Matthew 17:14-27 and work through the questions below!

1. **WHAT** are the major events? Summarize each section to understand the flow of the narrative:

a. 17:14-20<sup>10</sup>

b. 17:22-23

c. 17:24-27

2. **WHERE** do these events take place? List all the locations mentioned in this passage.

3. **WHO** are the people in these chapters and **WHAT** do we learn about them?

a. *The demon possessed son*

i. **WHAT** do we read about this boy's condition?

ii. **WHO** did this boy's father approach initially? **HOW** does he approach Jesus?

iii. **WHAT** do we learn about the boy's healing? **HOW** quickly does his healing occur?

b. *Jesus*

i. **WHAT** does Jesus do for the boy in verses 14-18?

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<sup>10</sup> Note: Matthew 17:21 ("But this kind does not go out except by prayer and fasting." NASB) Did you notice this verse is missing from the text? These words are not in the oldest and most reliable manuscripts, thus have been recognized as an addition (probably carried over from Mark). Matthew likely didn't include this detail, because he had a different emphasis than Mark. For more information check out: [www.gotquestions.org/missing-verses.html](http://www.gotquestions.org/missing-verses.html)

- ii. **WHAT** is his response regarding the disciples' failure to cast out the demon?
- iii. **WHAT** does Jesus warn his disciples is about to happen to him? Additionally, what hope does he give them?
- iv. **WHAT** is Jesus' response to Peter regarding the temple tax?
- v. **WHAT** do you think these passages tell us about Jesus' character?
- vi. **WHAT** do you see Jesus being called in this passage?

c. *The Disciples*

- i. Think back to last week's lesson. In 17:1-13, **WHERE** were Jesus, Peter, James and John?
- ii. **WHAT** happened with the other 9 disciples while those 4 were on the mountain?

1. *Do you think Jesus was reprimanding his disciples in verse 17? Why or why not?*

- iii. **HOW** do the disciples approach Jesus, and **WHAT** do they ask him?
- iv. Look back to Matthew 10:1 & 8. **WHAT** had Jesus given the disciples authority to do?
- v. **WHAT** was the reason for their failure now?



- vi. **WHAT** is the disciples' response to Jesus' prediction of his death and resurrection? **WHAT** does this tell us about their understanding at this point?

d. *The Disciples - Peter*

- i. **WHO** went up to Peter and **WHAT** are they confronting him about?

- ii. **WHAT** Is Peter's response to this question?

- iii. **HOW** does Jesus instruct Peter to respond to this request?

- iv. **WHERE** will Peter find the money for this? **WHO** will he be paying for?

- 4. **WHAT** does Jesus teach about faith in this passage?

- 5. **WHAT** does Jesus say about the temple tax? **WHO** is exempt from paying that tax?

- i. *What do you think Jesus is saying about himself? (We'll study this more in Gospel Connections).*

- b. **WHAT** is Jesus' reason for paying that tax? Does this surprise you?

- 6. **HOW** are you challenged by this week's lesson?

### ***Gospel Connections: Connect to His Story (Part 1)***

1. ...**“And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you?...”** Jesus has an emotional response to the problem he finds upon his return from the mountain. Let’s examine what the original audience would have understood Jesus’ to mean.
  - a. Read Exodus 32:1-10. Commenters note that this incident of the disciples’ failure is meant to echo that of Israel immediately following their experience with Moses on the mountain.
    - i. What do the people of Israel do when Moses is gone? What motivates them to do this?
  - b. Read Deuteronomy 32:1-5 & 19-20.
    - i. Moses’ song recalls God’s faithfulness and Israel’s unfaithfulness to him. What does he say about this generation in verses 5 and 20?
  - c. Read Numbers 14:1-11.
    - i. What are the people of Israel doing?
    - ii. What is the Lord’s response in verse 11?
1. *In light of these texts, what do you think a Jewish person hearing Jesus’ rebuke in Matthew 17:17 would be reminded of?*
- d. Read Isaiah 46:8-13.
  - i. How are the people described in verse 12?
  - ii. What are the people encouraged to remember? Where should they place their faith?

2. He said to them, **“Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.”** In this week’s lesson, Jesus’ disciples question why they were unable to cast the demon from the boy. Matthew records the reason is because of their little faith. Let’s examine what Jesus is trying to teach them.

- a. Read the end of Mark’s account of this event in Mark 9:28-29.
  - i. What information does Mark add about the demon being cast out?

- 1. *What do you think this reveals about the disciples’ faith? What does their question to Jesus reveal about who they may have been trusting (in Mark 9:28 and Mathew 17:19?)*

- b. The disciples are chastised in 17:20 for having little faith, but then Jesus uses a small object like a mustard seed to illustrate powerful faith. What do you think Jesus is trying to teach about faith?

- c. Read Isaiah 40:1-4.
  - i. What reason is given for a mountain being moved?

- 1. *Look back to Matthew 3:1-3 where Matthew quotes this passage. In light of this, what message do you think is “moving mountains”?*

- 2. *What does this tell us about the purpose of faith? Is it the faith itself that will “move mountains”?*

- 3. *Why do you think a small amount of faith (mustard seed) could be powerful enough to “move mountains”?*

- 4. *Has your understanding of this well-known passage changed after studying the context? If so, how has it changed?*

3. **“When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?”...“What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?”** <sup>26</sup> **And when he said, “From others,” Jesus said to him, “Then the sons are free.”** In this passage, Peter is approached by collectors of a specific tax.

a. Read Exodus 30:11-16.

i. When is this money to be collected?

ii. Who is required to pay this tax?

iii. What is the collected money to be used for?

b. Read Nehemiah 10:32

i. How often would this money be collected at this point in Israel's history?

ii. What is the money collected to be used for?

1. *Knowing what you know about Israel's religious system, why, at this point in redemptive history<sup>11</sup> is the temple necessary? (If you don't know the answer to this question leave it blank and see if your group discussion will help you fill it in).*

c. Read Matthew 12:6, 21:12-23 and 24:2

i. What do we learn about Jesus?

1. *Look back to Matthew 17:1-7. With this text in mind, do you think Jesus should have paid the temple tax?*

*Take some time to think about the gentle and lowly character of Jesus who would pay a tax he is not responsible to pay. How is this an example for you? Are there any situations in your life where you need to follow his example?*

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<sup>11</sup> Redemptive history simply refers to the timeline through which God worked to redeem his people from sin.

### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to Him. Answer the questions below which seem to be answered in this week’s passage.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?



*Apply to Our Story*

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## **Matthew 17:14-27 (ESV)**

### *LESSON SEVENTEEN*

**17** <sup>14</sup> And when they came to the crowd, a man came up to him and, kneeling before him, <sup>15</sup> said, “Lord, have mercy on my son, for he has seizures and he suffers terribly. For often he falls into the fire, and often into the water. <sup>16</sup> And I brought him to your disciples, and they could not heal him.” <sup>17</sup> And Jesus answered, “O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” <sup>18</sup> And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly. <sup>19</sup> Then the disciples came to Jesus privately and said, “Why could we not cast it out?” <sup>20</sup> He said to them, “Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.”

<sup>22</sup> As they were gathering in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men, <sup>23</sup> and they will kill him, and he will be raised on the third day.” And they were greatly distressed.

<sup>24</sup> When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, “Does your teacher not pay the tax?” <sup>25</sup> He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?” <sup>26</sup> And when he said, “From others,” Jesus said to him, “Then the sons are free. <sup>27</sup> However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself.”





# MATTHEW

## Lesson 18 | The Humility of the Kingdom

Matthew 18:1-35

### ***Look at the Text: Understand their Story***

Begin your study in prayer. In last week's lesson, we saw Jesus' reaction to the failure of his disciples, his second prediction of his death and resurrection and his response to the temple tax. This week we see the fourth discourse in Matthew as Jesus responds to questions he asked. We see the humility that is required to enter the kingdom of heaven and the way this impacts our response to sin in ourselves and others. Read Matthew 18:1-35 and work through the questions below!

1. **WHAT** are the major topics? Summarize each section to understand the flow of the discourse.
  - a. 18:1-5
  - b. 18:6-9
  - c. 18:10-14
  - d. 18:15-20
  - e. 18:21-35
2. **WHO** are the people in this chapter and **WHAT** do we learn about them?
  - a. *God the Father*
    - i. **WHAT** do we learn about God the Father in this chapter?
  - b. *Those hearing this sermon*
    - i. **WHO** is Jesus speaking to in this chapter?
    - ii. **WHAT** are the *two* questions that introduce the sections of Jesus's teaching? **WHO** asks these questions?
    - iii. **WHAT** do you think the disciples were concerned about?

3. **WHAT** visual aid does Jesus use to answer the disciples question?
  - a. **WHAT** do you think Jesus means by becoming “like children”?
  - b. **WHAT** warning does Jesus give regarding these “little ones”?
  - c. **WHO** do you think Jesus is referring to by “little ones”?
4. **WHAT** does Jesus teach his disciples about temptation?
5. **WHAT** does Jesus teach about sin?
  - a. **HOW** seriously should a person deal with sin?
  - b. **WHAT** reasons are given for these severe actions?
6. **WHAT** illustration does Jesus use to explain the Father’s concern for his “little ones”?
  - i. *What do you think are some ways that one could cause a little one to be led astray?*
  - ii. *How does the Father’s concern for the “little ones” as highlighted in verse 6 and 14 encourage you today?*
7. **HOW** are the disciples instructed to deal with someone who sins against them?

- a. **WHAT** is the goal of discipline as outlined in verses 15-20?
- b. In light of verse 16, **WHAT** do you think is meant by the two or three gathered in verse 20?
  - i. ***HOW** do you think God's concern for his "little ones" informs the disciplinary measures outlined in this passage?*

8. **HOW** does Jesus answer Peter's question in verse 21?

- a. **WHAT** illustration does Jesus use to explain his answer?
- b. **WHAT** does Jesus compare the Kingdom of Heaven to?
- c. **HOW** does the master respond to his servants pleading?
- d. **WHAT** does the forgiven servant go out and do? How does he respond to his fellow servants pleading?
- e. **WHAT** action does the master take upon hearing this?
- f. **HOW** much money does the servant in this parable owe his master? **HOW** much does the servant's fellow servant owe him?<sup>12</sup>
- g. In light of this parable, **WHY** is a disciple to live a life of forgiveness?
- h. **WHAT** type of forgiveness does Jesus command of his disciples?
  - i. *With the entire passage in mind, how should Christians live in relationship with one another?*

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<sup>12</sup> While the exact amount varied, a talent of silver was conventionally reckoned at 6,000 denarii... a single talent would then represent what a laborer might hope to earn in half a lifetime. It was, at all events, a very large sum of money. Ten thousand talents... is therefore a sum far outside any individual's grasp. R. T. France, [\*The Gospel of Matthew\*](#), The New International Commentary on the New Testament

### ***Gospel Connections: Connect to His Story (Part 1)***

1. ...**“What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray?”** Jesus reminds his disciples of God’s concern that any “little one” be led astray using the parable of the lost sheep. This imagery is derived from Old Testament passages where God’s shepherding care for his people is frequently illustrated.

- a. Read Psalm 23

- i. In this Psalm, how does the Shepherd care for his sheep?

- b. Read Psalm 95:7-11

- i. How are God’s people described?

- ii. What causes them to go astray?

- c. Read Jeremiah 23:1-4

- i. How have the shepherds (Israel’s leaders) failed the flock?

- ii. What does the Lord say he will do for those who are scattered? Where will he find them? How thoroughly will he look for them?

- d. Read Ezekiel 34:11-16

- i. What will the Lord God do for his sheep?

- ii. Where will he gather them from?

1. *What have you learned about God’s care and concern for his sheep from reading these Old Testament texts? In light of Matthew 18, what point do you think Jesus is trying to make about the care and concern believers should have for each other?*

2. ...**“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.”** Jesus outlines how to deal with our personal sin as well as how to confront others who are sinning against us.

a. Read Leviticus 19:17-18.

i. How should you deal with an issue with a brother/neighbour?

ii. How would dealing with an issue poorly incur sin?

*1. How do you think loving your neighbour as yourself would help you when dealing with their sin against you?*

b. Read 2 Thessalonians 3:13-15.

i. How does Paul instruct the Thessalonians to deal with a disobedient believer?

ii. How should a believer regard a disobedient person?

iii. How does regarding them the way described in verse 15 impact the instructions in verse 14?

*1. What do you think the desired outcome for a disciple is?*

c. Read James 5:19-20

i. How should we respond to one who is wandering from the truth?

ii. How does this passage in James help us understand the importance of bringing someone back?

*1. How does Matthew 18 as a whole help us understand the importance of addressing sin within the body of believers? How can this be done well in the church today? What characteristics of our society make this a particular challenge today?*

3. ...**“Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? As many as seven times?”** In rabbinic discussion, the consensus was that a brother might be forgiven a repeated sin three times; on the fourth, there is no forgiveness. Peter, thinking himself big-hearted, volunteers “seven times” in answer to his own question.<sup>13</sup> Jesus responds to Peter’s “generous” proposed number with a larger number.

a. Read Genesis 4:24

i. How is revenge described in this passage?

ii. How does Matthew 18:21 and 22 contrast the revenge described in Genesis 4:24?<sup>14</sup>

b. Read Ephesians 4:30-5:2.

i. What is the motivation for forgiveness?

c. Read Colossians 3:12-15.

i. In this passage, what is the motivation for forgiveness?

d. Read 1 John 4:7-12 & 19-21

i. What sort of love does God have for us?

1. *In light of this, how should we treat a brother or sister who repents? How would this impact how we forgive another person?*

*If we find ourselves struggling with forgiveness, it may be that we don’t comprehend the vastness of the forgiveness we have received. Spend some time contemplating and praying about God’s forgiveness for a debt you could never repay. How does this week’s lesson challenge the way you think about forgiveness?*

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<sup>13</sup>D. A. Carson, [“Matthew,”](#) in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 405.

<sup>14</sup> Commentators note that the number 77 is a multiple of 7 the Jewish number of completeness. Matthew’s placement of the accompanying parable helps us understand what he means by this sort of forgiveness.

### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to Him. Answer the questions below which seem to be answered in this week’s passage.

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***Apply to Our Story***

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?





## **Matthew 18:1-35 (ESV)**

### *LESSON EIGHTEEN*

**18** At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” <sup>2</sup> And calling to him a child, he put him in the midst of them <sup>3</sup> and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. <sup>4</sup> Whoever humbles himself like this child is the greatest in the kingdom of heaven. <sup>5</sup> “Whoever receives one such child in my name receives me,

<sup>6</sup> but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. <sup>7</sup> “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! <sup>8</sup> And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. <sup>9</sup> And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

<sup>10</sup> “See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven. <sup>12</sup> What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? <sup>13</sup> And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. <sup>14</sup> So it is not the will of my Father who is in heaven that one of these little ones should perish.

<sup>15</sup> “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup> But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup> If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. <sup>18</sup> Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. <sup>19</sup> Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. <sup>20</sup> For where two or three are gathered in my name, there am I among them.”

<sup>21</sup> Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" <sup>22</sup> Jesus said to him, "I do not say to you seven times, but seventy-seven times. <sup>23</sup> "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.<sup>24</sup> When he began to settle, one was brought to him who owed him ten thousand talents. <sup>25</sup> And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. <sup>26</sup> So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.' <sup>27</sup> And out of pity for him, the master of that servant released him and forgave him the debt. <sup>28</sup> But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, 'Pay what you owe.' <sup>29</sup> So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.' <sup>30</sup> He refused and went and put him in prison until he should pay the debt. <sup>31</sup> When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. <sup>32</sup> Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me. <sup>33</sup> And should not you have had mercy on your fellow servant, as I had mercy on you?' <sup>34</sup> And in anger his master delivered him to the jailers, until he should pay all his debt. <sup>35</sup> So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

# MATTHEW

## Lesson 19 | Who Can Enter the Kingdom?

Matthew 19:1-26<sup>15</sup>

### ***Look at the Text: Understand their Story***

Begin your study in prayer. In last week's study we saw the fourth discourse in Matthew as Jesus responds to questions he asked by teaching about the humility of the Kingdom. This week, we will study three interactions that Matthew has grouped together, and see how they teach about what enables—and hinders—people's ability to enter the kingdom of heaven.

1. **WHAT** are the main events which take place in this chapter?

- 19:1-12
- 19:13-15
- 19:16-26

2. **WHERE** do the events of this chapter take place? Find the location on the map on page 88.

3. **WHEN** do they take place (eg. What came before this text: **WHO** was Jesus teaching in Matthew 18)?

4. **WHO** are the people in this chapter and **WHAT** do you learn about them? (Note: In this week's text, each encounter with an individual or a group of people becomes a 'teachable moment' for the disciples. As we go through the "WHO" questions, therefore, we'll focus on both aspects of each scene: how Jesus responds to the individual or group, and what he teaches the disciples as a result).

a. *The Pharisees and Jesus*

i. **WHAT** is the initial question that the Pharisees ask in order to test Jesus?

i. **WHAT** is Jesus' response? Where does Jesus draw his answer from?

ii. **WHAT** is the Pharisees' follow up question? **WHAT** outcome do they seem to be aiming for? (eg. who are they 'pitting' Jesus against?)

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<sup>15</sup> Text unit ends at 19:26 because of the shift which occurs between 19:26 and 19:27. 19:26 concludes Jesus' explanation of how anyone comes to enter the kingdom of God, while 19:27 begins heading in a new direction, with Peter then asking Jesus about those who have given up everything—in contrast to the rich young man—and results in Jesus beginning to talk about rewards and greatness in the kingdom of heaven which thematically dominates ch. 20.

iii. **HOW** does Jesus respond to their follow up question?

1. *What is the difference between how the Pharisees and Jesus are viewing divorce? (note the different verbs used in verse 7 and verse 8)*

b. *Jesus' conversation with his disciples.*

i. **HOW** do the disciples respond to the answer Jesus gives to the Pharisees' questions?

ii. **HOW** does Jesus respond to their assessment? (Does he commend, correct or rebuke them?)

iii. **WHAT** does he say are the various reasons why someone might end up remaining unmarried in v. 12?<sup>16</sup>

iv. **WHAT** does Jesus say that connects his disciples' questions about marriage to his teaching about who receives "the kingdom of heaven"?

c. *Parents and their children*

i. **HOW** do the disciples respond to those who bring the children?

d. *Jesus' conversation with his disciples*

i. **HOW** does Jesus respond to the disciples?

ii. **WHAT** does Jesus say that connects the children to his teaching about who "the kingdom of heaven" belongs to?

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<sup>16</sup> Eunuch is a word used to describe both those without sexual organs (either from birth or through later modification) or those who chose to be celibate for other reasons.

e. *The rich young man*

- i. **WHAT** is the initial question that the rich young man asks Jesus?
- ii. **WHAT** does Jesus say to challenge and answer the question?
- iii. **WHAT** is left unanswered for the rich young man after Jesus' initial response? What does this tell us about the state of his heart/what he senses about his present condition?
- iv. **WHAT** is Jesus' final response, and how does the rich young man ultimately respond?
- v. **HOW** would you have responded if Jesus put this challenge before you? Would he have challenged you regarding your money, or would he have challenged you about something else that you value even more?

f. *Jesus' conversation with his disciples*

- i. **WHAT** does Jesus say to his disciples after the rich young man leaves sad?
- ii. **WHAT** is the disciples' reaction to Jesus' teaching?
- iii. **WHAT** does Jesus' final statement to the disciples in this section of text teach about entrance into "the kingdom of heaven"/"the kingdom of God"?

5. The individuals and groups of people who approach Jesus in this text, seem to have completely different perspectives on who he is. **HOW** does each seem to view Jesus?

- a. The Pharisees
- b. The parents bringing their children
- c. The rich young man

6. **HOW** would you explain who (what type of people) will enter the Kingdom of Heaven according to this text?

### ***Gospel Connections: Connect to His Story (Part 1)***

1. **“Have you not read...”**. In Matthew 19:3-9, Jesus returns to address a topic he has spoken to earlier in Matthew’s gospel (5:31-32). Here, Jesus addresses the Pharisees’ understanding of the issue of divorce from the Old Testament by engaging more fully with the creation account in Genesis. Read the following texts to see how both the Old Testament and New Testament speak about God’s ideal for marriage.<sup>17</sup>

- a. Read Deuteronomy 24:1-4.
  - i. What was the law concerning divorce?
  - ii. How did Jesus clarify the reason for this law in Matthew 19:8?

Now, let’s consider what else the Pharisees should have had in mind from other texts in the Old Testament.

- b. Read Genesis 1:26-31 and 2:18-24.
  - i. What is revealed about God’s design for humanity in Gen. 1?
  - ii. What is revealed about God’s design for marriage in Gen. 2?
- c. Read Malachi 2:13-16.
  - i. What charge does God level against his people?
  - ii. What does this transgression lead God to do? (verse 13)
  - iii. How does Malachi describe marriage? What is its purpose? How are people joined together?

After Jesus’ life, death and resurrection the apostles teach that marriage is also a picture of the gospel.

- d. Read Ephesians 5:22-32
  - i. What does God intend a wife to represent in a marriage covenant?
  - ii. What does God intend a husband to represent in a marriage covenant?

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<sup>17</sup> Please note that, while the scriptures teach that divorce is not God’s ideal, they also provide biblical reasons for divorce. If you have any questions or want further resources, please contact [care@northview.org](mailto:care@northview.org).

iii. *With all these texts in mind, how would you summarize God's intentions for marriage?*

iv. *If this is what marriage is meant to represent, what does divorce communicate?*

2. **“Teacher, what good deed must I do to have eternal life?”** Jesus' conversation with the rich young ruler raises once again the relationship between law and life: how the Old Testament law relates to the salvation of God's people.

a. Read Leviticus 18:1-5.

i. What moment was God preparing the nation of Israel for as he speaks these words? Where had they come from? Where were they going?

ii. How were they delivered from Egypt? Was it a result of their own wisdom and strength or something else?

iii. What was the purpose of the law that Moses was giving to the people of Israel?

b. Read Deuteronomy 10:12-17.

i. How is the law described in this text?

ii. What is Israel called to do in this text, in order to obey God? (verse 16)

c. Read Deuteronomy 30:1-8.

i. Though Israel is called to circumcise their hearts, who is actually the one who does it? (verse 6)

ii. What does this circumcision of the heart lead to? (verse 8)

1. *With these texts in mind, read Matthew 19:26 again. If we were left to our own devices, salvation would be impossible! We would not circumcise our hearts and obey even though God's law is given us for our good! (Deuteronomy 10:13) Spend some time worshiping God, for the fact that he is able to do the impossible: to circumcise our hearts and grant us eternal life!*

3. **“He went away sorrowful, for he had great possessions”**. The rich young man’s response to Jesus illustrates some of the recurring warnings about wealth that God gives throughout the scriptures.

a. Read Deuteronomy 8:1-18.

i. What is the LORD reminding them of in verses 1-6?

ii. What is the LORD providing for them? What kind of wealth will the people experience?

iii. What is the danger of this wealth?

b. Read Psalm 49:5-20.

i. What is the temptation that this Psalm is addressing?

ii. What are the limitations of wealth and wealthy people according to verses 7-20?

iii. What is the better hope that this Psalm extends?

c. Read 1 Timothy 6:6-19

i. What is the danger that money presents?

ii. What are we to “take hold of” and “set our hopes on” instead?

1. *How would you summarize what these three passages teach about the danger of wealth? Do any of these particular dangers convict or challenge you today?*

2. *What would you need to do, today, to consciously set your heart on God rather than on the uncertainty of riches?*

3. *Is God challenging you to do good, be rich in good works, be generous and ready to share today, so that you may take hold of that which is truly life? If so, how?*



### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to him. We will repeat the same “reflective” questions each week in order to help you to think about what Matthew is saying about how Jesus fulfilled God’s plan for the world. Sometimes, some questions won’t apply! So, simply to answer the ones which seem to be answered in this week’s passage.

- What do we learn about who Jesus is ?
  
- What does Jesus say he has come to do?
  
- How does Jesus help people to see their need of him?
  
- What appears to be keeping or have kept people from responding to Jesus?
  
- What response is Jesus calling from those he meets?



***Apply to Our Story***

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## Matthew 19:1 - 26 (ESV)

### LESSON NINETEEN

**19** Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan. <sup>2</sup> And large crowds followed him, and he healed them there. <sup>3</sup> And Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" <sup>4</sup> He answered, "Have you not read that he who created them from the beginning made them male and female, <sup>5</sup> and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? <sup>6</sup> So they are no longer two but one flesh. What therefore God has joined together, let not man separate." <sup>7</sup> They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" <sup>8</sup> He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. <sup>9</sup> And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." <sup>10</sup> The disciples said to him, "If such is the case of a man with his wife, it is better not to marry." <sup>11</sup> But he said to them, "Not everyone can receive this saying, but only those to whom it is given. <sup>12</sup> For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."

<sup>13</sup> Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people, <sup>14</sup> but Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven." <sup>15</sup> And he laid his hands on them and went away.

<sup>16</sup> And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" <sup>17</sup> And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments." <sup>18</sup> He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, <sup>19</sup> Honor your father and mother, and, You shall love your neighbor as yourself." <sup>20</sup> The young man said to him, "All these I have kept. What do I still lack?" <sup>21</sup> Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> When the young man heard this he went away sorrowful, for he

had great possessions. <sup>23</sup> And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. <sup>24</sup> Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." <sup>25</sup> When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?" <sup>26</sup> But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

# MATTHEW

## Lesson 20 | Who is Great in the Kingdom?

Matthew 19:27<sup>18</sup>-20:34

### ***Look at the Text: Understand their Story***

Begin your study in prayer. In last week's study, we saw Jesus in a number of interactions with various kinds of people, showing that childlike faith is what is needed to enter the kingdom of heaven. This week we are going to see a shift take place, as Matthew turns our attention to a few conversations Jesus has with his disciples where he teaches about who is great in the kingdom of heaven.

1. **WHAT** are the main sections of this passage? Summarize them below.

- 19:26-20:16
- 20:17-19
- 20:20-28
- 20:29-34

2. **WHERE** do these events take place? Look back to Matthew 19:1-2 for where it begins, and then find the other 2 place names in this week's text. Trace the journey between locations on the map on page 88

3. **WHEN** do they take place (eg. What came before this text: **WHO** was Jesus teaching in Matthew 18 & 19)?

4. **WHO** are the people in this chapter and **WHAT** do you learn about them?

a. *Peter and the other disciples*

i. **WHAT** question does Peter ask which sets the trajectory for Jesus' teaching?

ii. **HOW** does his question relate to the events of 19:16-26 (i.e. what contrast is set up between the disciples and another character)?

iii. **WHAT** does Jesus say specifically about what the disciples will receive?

iv. **WHAT** does Jesus say that his followers in general will receive?

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<sup>18</sup> See footnote on the first page of Lesson 19 (p. 62). 19:27 begins with Peter asking a question to Jesus, and 19:28-20:16 reports Jesus' response to Peter's question.

b. *The “master of the house”: a character in the parable*

- i. **WHAT** does the master of the house do in this parable?
- ii. **WHAT** is the conflict which arises in the parable and how is it resolved?
- iii. **WHAT** does the “1 denarius”, which is received by all participants in the parable, represent?<sup>19</sup>
- iv. The parable is bookended by repeated statements (19:30 and 20:16). **WHAT** do these statements tell us about the point of the parable? (i.e. what principle is Jesus teaching?)
- v. **HOW** is the statement “the last will be first, and the first last” explained by this parable?

c. *Jesus*. Here, Jesus predicts his death for the third time. Re-read 16:21-23 and 17:22-23 to compare the information he provides and the responses of his disciples.

- i. **WHAT** did the disciples already know about Jesus’ coming death? How had they responded in the past?
- ii. **WHAT** new information is added in Jesus’ third prediction?

d. *James and John and their mother*

- i. **WHAT** does their mother ask on their behalf?
- ii. **WHAT** does Jesus say in response?

1. *What do you think Jesus means by the “cup” that he is to drink?*<sup>20</sup>

- iii. **WHAT** does this dialogue illuminate about what James and John do not yet understand?

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<sup>19</sup> Need a hint? What are people inheriting in Matthew 19:29?

<sup>20</sup> Take a guess. If you don’t know we’ll look at this more in the Gospel connections section

- iv. **HOW** do the rest of the disciples respond to James and John's request?
  
- v. **HOW** does Jesus explain the difference between his kingdom and the kingdoms of the world?  
**WHAT** attitudes mark earthly rulers?
  
- vi. **WHAT** attitudes should mark disciples of Jesus? **WHO** should they emulate?

1. *This teaching was counter-cultural in Jesus' day and is counter-cultural today! How do Jesus' words challenge or convict you? Do you need an attitude adjustment? Are you willing to serve rather than being served? If so, where?*

e. *Two Blind Men*

- i. **WHAT** did the two blind men do when they heard that it was Jesus passing by them?

- ii. **HOW** do the crowds respond to the two men?

1. *How does this compare to the disciples' response in 19:13-15? What do these two accounts reveal about the priorities of those who were following him?*

- iii. In contrast, **HOW** does Jesus respond to the blind men?

- iv. **WHAT** do the blind men ask for? **WHAT** do they do when Jesus grants their request?

1. *The question Jesus asks in 20:32 is similar to the one he asks in 20:21. What is the difference between the attitudes of the two blind men and those of James and John (and all of the Twelve)? How are the blind men a model for the disciples, and for us?*

5. **HOW** has this week's study re-shaped your understanding of Jesus' ministry?

6. **HOW** has this week's study re-shaped your understanding of what it looks like to follow Jesus?

### ***Gospel Connections: Connect to His Story (Part 1)***

1. “Am I not allowed to do what I choose with what belongs to me?” Jesus concludes his parable with this explanation from the owner of the vineyard as to why he distributed equal pay for unequal work. This question arises throughout the Bible as God explains his work to people.

- a. Read Exodus 33:12-19.
  - i. What does Moses ask God to show him?
  - ii. What reason does Moses give for his request?
  - iii. How does God answer Moses’ request? (i.e. who does God say he is?)
- b. Read Romans 9:14-18. In this text, Paul cites Exodus 33:19 when considering whether God’s promises had failed, because so many Israelites rejected Jesus as their messiah (Rom. 9:6-8).
  - i. What question is Paul raising and answering in Romans 9:14?
  - ii. How does Paul answer that objection in the following verses?
- c. Read Ephesians 2:1-16.
  - i. Which two groups has God reconciled to himself according to verses 11-16?
  - ii. What do they both receive from God in verses 4-7?
  - iii. How do verses 8-10 describe the way in which people are saved?

1. *In Matthew 20:15-16, Jesus’ parable emphasized the generosity of the master of the house; people complained that some were getting more than they “deserved”. In Exodus 33, Romans 9, and Ephesians 2 we are reminded that no one deserves God’s grace. We don’t obtain eternal life through “human will or exertion” (Romans 9:16), but because God chooses to be merciful. Does this truth humble you, personally, today? Do you think you are better than others? Do you think there are people who don’t deserve God’s mercy?*



**2. “You will drink my cup...”**. Jesus’ disciples claim to be ready and willing to suffer as Jesus will, but Jesus claims that they in fact do not understand the kind of suffering which will await them as God’s people.

a. Read Jeremiah 25:8-17, 27-29.

i. Against whom is the wrath of God to be poured out? (verse 29)

ii. Why is God pouring out his wrath upon them?

b. Read Matthew 26:30-46.

i. What does Jesus ask that God would do for him?

ii. What does Jesus tell his disciples in general (v. 31) and Peter in particular (v. 34)?

*1. Drawing on the texts in Jeremiah and Matthew 26, what is unique about the cup that Jesus was to drink, compared to the cup that James and John were promised they would drink (Matt. 20:23)?*

c. Read Acts 12:2. What cup of suffering did James experience?

d. Read Revelation 1:1-9. What cup of suffering did John experience?

e. Read 1 Peter 4:12-19.

i. What should those who follow Jesus expect to experience in this life?

ii. What should their response to that suffering be? Why?

*1. Are there ways in which you have (in the past) or are (now) suffering for the sake of Jesus? How does this passage challenge or encourage you today?*

**3. “Whoever would be great among you must be your servant, and whoever would be first among you must be your slave...The Son of Man came not to be served but to serve, and to give his life as a ransom for many”** In our passage Jesus explains the aim of the suffering he would go on to endure: he would endure it in order to serve and save his people.

a. Read Isaiah 52:13-53:12.

i. How are the sufferings of the servant described?

ii. How will his sufferings benefit those whom he serves? What do they receive from him?

b. Read Philippians 2:1-11.

i. How does Paul describe what Jesus gave up in his incarnation and subsequent sufferings?

ii. What should Jesus’ sufferings motivate us to do?

1. *When he came to earth Jesus gave up all his “God privileges”, and served people in his life and through his death. How does Jesus’ humility, both in his incarnation and death, correct our thinking? Who do you struggle to serve? Who do you need to ‘count more significant than yourself’ (Philippians 2:3)?*

c. Read John 13:1-17.

i. What kind of service does Jesus extend to his disciples in this passage?

ii. What reason does Jesus give for why his followers are to serve one another?

1. *What is a parallel act of service you might undertake today as you seek to follow after Jesus and emulate his example?*

### ***Reflection: Connect to His Story (Part 2)***

Gospels are primarily “Reflective Texts.” The writers of the gospels (Matthew, Mark, Luke & John) “reflect” on how Jesus fulfilled God’s plan for the world by highlighting who Jesus is and how people respond to him. Answer the questions below which seem to be answered in this week’s passage.

- What do we learn about who Jesus is?
- What does Jesus say He has come to do?
- How does Jesus help people to see their need of Him?
- What appears to be keeping or have kept people from responding to Jesus?
- What response is Jesus calling from those He meets?



***Apply to Our Story***

### **ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

### **CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

### **SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## Matthew 19:27 - 20:34 (ESV)

### LESSON TWENTY

**19** <sup>27</sup> Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” <sup>28</sup> Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. <sup>30</sup> But many who are first will be last, and the last first. **20** “For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> After agreeing with the laborers for a denarius a day, he sent them into his vineyard. <sup>3</sup> And going out about the third hour he saw others standing idle in the marketplace, <sup>4</sup> and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ <sup>5</sup> So they went. Going out again about the sixth hour and the ninth hour, he did the same. <sup>6</sup> And about the eleventh hour he went out and found others standing. And he said to them, ‘Why do you stand here idle all day?’ <sup>7</sup> They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’ <sup>8</sup> And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ <sup>9</sup> And when those hired about the eleventh hour came, each of them received a denarius. <sup>10</sup> Now when those hired first came, they thought they would receive more, but each of them also received a denarius. <sup>11</sup> And on receiving it they grumbled at the master of the house, <sup>12</sup> saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ <sup>13</sup> But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? <sup>14</sup> Take what belongs to you and go. I choose to give to this last worker as I give to you. <sup>15</sup> Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’ <sup>16</sup> So the last will be first, and the first last.”

<sup>17</sup> And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, <sup>18</sup> “See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death <sup>19</sup> and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day.”

<sup>20</sup> Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. <sup>21</sup> And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." <sup>22</sup> Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." <sup>23</sup> He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." <sup>24</sup> And when the ten heard it, they were indignant at the two brothers. <sup>25</sup> But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. <sup>26</sup> It shall not be so among you. But whoever would be great among you must be your servant, <sup>27</sup> and whoever would be first among you must be your slave, <sup>28</sup> even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

<sup>29</sup> And as they went out of Jericho, a great crowd followed him. <sup>30</sup> And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" <sup>31</sup> The crowd rebuked them, telling them to be silent, but they cried out all the more, "Lord, have mercy on us, Son of David!" <sup>32</sup> And stopping, Jesus called them and said, "What do you want me to do for you?" <sup>33</sup> They said to him, "Lord, let our eyes be opened." <sup>34</sup> And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.

## Appendix | **Map & Prayer Requests Log**

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Figure 1.1 Palestine In The Time of Jesus [Map from DA Carson commentary - page 58 (Expositor's Bible commentary)]



## WEEK ONE

Prayer Request(s)

## WEEK TWO

Prayer Request(s)

## WEEK THREE

Prayer Request(s)

## WEEK FOUR

Prayer Request(s)

## WEEK FIVE

Prayer Request(s)

## WEEK SIX

Prayer Request(s)

## WEEK SEVEN

Prayer Request(s)

## WEEK EIGHT

Prayer Request(s)



