

Matthew: Part 2

MATTHEW 13-28

AN 11-WEEK BIBLE CLASS

*Establishing the Kingdom
of God on Earth*



Institute

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of God on Earth*

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OUR PURPOSE

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

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

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

Comprehension asks, "What does it say?"

Interpretation asks, "What does it mean?"

Application asks, "How should it change me?"

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

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

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

Remember that commentaries are not just books written about the Gospel of Matthew. Sources of commentary include study Bible notes, sermons, podcasts, blog posts and articles. These are all great helps when used responsibly, but if used before we have

studied on our own, they can keep us from developing the mental muscles that accompany a mature faith.

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

Comprehension: What does it say?

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

Interpretation: What does it mean?

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

Application: How should it change me?

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

One of the most important skills we can develop as students of the Scriptures is learning to look for what is true about God as we read. At the end of each week's homework, you will

be challenged to meditate on what you have learned about God in that week's portion of the text. To aid you in this, a list of the attributes of God can be found on the last two pages of the workbook. You have also been provided with a copy of **Matthew 13:53-28:20** at the end of the workbook for the purpose of annotation.

HOW TO USE THIS STUDY

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

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

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

ACKNOWLEDGMENTS

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TABLE OF CONTENTS

WEEK	PASSAGE	SUBJECT	PAGE
01		Introduction	7
02	Ch. 13:53-16:12	Rejection	8
03	Ch. 16:13-17:23	Transfiguration	21
04	Ch. 17:24-18:35	The Coming Kingdom	34
05	Ch. 19-20	Journey to Jerusalem	49
06	Ch. 21-22	Triumphal Entry	64
07	Ch. 23-25	Warnings of Judgment	81
08	Ch. 26	Arrest and Trial	95
09	Ch. 27	Crucifixion	107
10	Ch. 28	Resurrection	120
11		Wrap-up	129
Appendices		A: Matthew 13:53-28:20	133
		B: Map of Jesus' Ministry	167
		C: Attributes of God	168

WEEK 1 // INTRODUCTION

1. Who wrote the book of Matthew?

2. To whom was it written?

3. When was it written?

4. In what style was it written?

5. What are the central themes of the book?

WEEK 2 // REJECTION

As we discussed in our introduction, repetitive reading of a book of the Bible helps you learn and retain its message. In addition to your homework over the next two weeks, make time to read through the first 13 chapters of Matthew if you have not done so already. As we work through the remaining chapters of the book, try to continue to read them repetitively throughout the course of the study. Try to do so at least five times. As you read, think about what you learned in the introductory lesson. Think about the “archaeological questions” we answered about Matthew’s Gospel.

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

On page 133 of your workbook, you will find a printed copy of **Matthew 13:53-28:20**. You will need it to complete your homework each week. You will also need a set of colored pens or pencils. We will be marking key words or phrases, as well as looking up some words in the dictionary. A good online dictionary can be found at merriam-webster.com.

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

Let’s get started.

In our previous study of **Matthew 1-13**, we saw the birth of Christ, the beginning of His ministry and the calling of the disciples. We noted that Matthew is a book about King Jesus establishing His kingdom, the kingdom of heaven, and giving His followers a picture of the kingdom through teaching, parables and miracles. We studied the Sermon on the Mount, established that Jesus has authority over all things and walked through parables describing attributes of God’s kingdom. This week, we will observe some of the various ways people responded to King Jesus. Some believed Him, some worshiped Him, some followed Him and some rejected Him. We will see the continuing conflict between Jesus and the Pharisees and religious teachers. We also find Jesus further emphasizing that the kingdom of heaven is for Jew and Gentile alike.

Why do they react this way? What expectations do you think they had of Jesus?

4. What fearful conclusion does Herod reach upon hearing about Jesus (**14:1-2**)?

5. In **14:3-12**, we read about the death of John the Baptist. What does it reveal about Herod's motives and methods for maintaining his power?

6. In **14:13**, how does Jesus react to the news of John the Baptist's death? Why do you think He reacts this way?

7. Despite His desire to be alone, how does Jesus respond to the crowds? Fill in the blanks with the verbs from **14:14**:

*"When he [Jesus] went ashore he _____ a great crowd, and he _____
_____ on them and _____ their sick."*

8. What practical concern do the disciples raise (**14:15**)? What do they expect Jesus to do?

9. Read **Matthew 26:26-29**. How does Jesus' miraculous feeding of the multitude foreshadow this later scene? Note any similarities you find between the two accounts.

10. What do you think is the significance of the 12 baskets of leftover food? Why not provide just enough for those in need? What spiritual truth is being taught?

11. **APPLY: How have you witnessed God take a seemingly insufficient amount of something (physical or spiritual) and multiply it beyond all expectation? How did this impact your faith?**

What current area of insufficiency can you commit to trust to His provision?

Now shift your focus to Matthew 14:22-36.

12. Why do you think Jesus sent the disciples ahead of Him in the boat (**14:22-25**)?

13. What is the disciples' response to seeing Jesus walking toward them on the sea?

What is Jesus' response to them?

14. Peter asks Jesus to command him to come to Him on the water. Why do you think he asks this instead of inviting Jesus into the boat or asking Him to calm the storm **(14:28-29)**?

What causes Peter to begin to sink **(14:30)**?

How quickly does Jesus respond when Peter cries out for help **(14:31)**?

15. How do the disciples respond to Jesus' interaction with Peter **(14:32)**?
16. **APPLY: Like Peter, how have you attempted to follow Jesus with a faltering faith that gives in to fear? List two of your most common faith-diminishing fears below. What practical step can you take this week to submit those fears to the One who calls you to follow Him?**

17. How does the response to Jesus in Gennesaret differ from the response He receives in His hometown (**14:34-36**)? What do you think accounts for the difference?
18. The scribes were Jewish scholars trained in the law. They transcribed it and wrote commentary on it. The Pharisees (and the Sadducees) made up the ruling class of Israel.

Jesus highlights the distinction between the “tradition of the _____” (**15:2**) and the “commandment of _____” (**15:3**). What are some modern-day examples of Christian “traditions” that are treated more like commandments in some circles?

19. Look up the word “hypocrite” in the dictionary. Write a definition for it below that best fits the way it is used in **15:7**.

hypocrite:

20. Look up the following verses and note what they say about external versus internal obedience.

1 Samuel 15:22

1 Samuel 16:7

1 Chronicles 28:9

21. Pay attention to how the audience narrows in this section of **chapter 15**.

In **15:1-9**, Jesus is talking to the _____.

In **15:10-11**, Jesus is talking to the _____.

In **15:12-20**, Jesus is talking to the _____.

Summarize His teaching on obedience in one sentence:

22. In **15:14**, Jesus calls the Pharisees “blind guides.” What are some examples of modern-day blind guides?

23. Why are our words often the clearest indicator of the state of our hearts (**15:17-18**)? Compare Jesus’ earlier words in **Matthew 12:33-34** to help with your answer.

24. Below is the list from **15:19** of sinful actions that proceed from an unclean heart. Circle any that you have committed or have been tempted to commit:

evil thoughts

sexual immorality

murder

theft

adultery

false witness

slander

Now look at Matthew 15:21-31.

25. While the story of the Canaanite woman may sound cruel to modern ears, Jesus is gently pressing on cultural prejudices, both to draw out a confession of faith from the Canaanite woman and to teach a lesson to the disciples. What lesson do you think the disciples needed to learn about Gentiles and the kingdom of heaven?

26. What title does the Canaanite woman use to address Jesus three times in this passage?

27. How is Jesus' response to this Canaanite woman in verse 28 similar to His words to the centurion in **8:5-13**?

What is the woman commended for in **15:28**?

28. Once again, in the midst of seeking solitude, Jesus graciously and compassionately meets the needs of the crowd that follows Him (**15:29-31**). Are there times in our lives when it is okay to pursue solitude instead of meeting a need? Explain your answer.

29. **APPLY: What modern-day cultural prejudices should we challenge? What categories of people might we find it uncomfortable to welcome into the kingdom of heaven?**

Now look at Matthew 15:32-16:12.

30. Fill in the chart below comparing the Feeding of the Five Thousand (**14:13-21**) and the Feeding of the Four Thousand (**15:32-39**).

Similarities	Differences

31. How do we know this is a different miracle from the Feeding of the Five Thousand? Look ahead to **16:9-10** to help with your answer.

Why do you think both miracles are included in Matthew's Gospel? What might we learn from this intentional repetition?

32. In **16:1**, the Pharisees and Sadducees profess to want a sign from Jesus. What do you think are the "signs of the times" that Jesus references in **16:3**?

33. What does Jesus mean that no sign will be given to this evil generation “except the sign of Jonah” (**16:4**)? Compare Jesus’ earlier words in **Matthew 12:33-34**. Then rewrite **16:4** in your own words:

34. In **16:5-12**, to what common ingredient does Jesus compare the false teaching of the Pharisees?

Look up the following verses and note what you learn about this ingredient’s meaning and significance:

Exodus 12:17-20

Exodus 12:39

1 Corinthians 5:6-8

35. **APPLY: 1 Corinthians 5:6** warns us that “a little leaven leavens the whole lump.” What “little sins” are you allowing in your life that, like leaven, are sure to grow and spread?

Wrap-up

What aspect of God's character has this week's passage of Matthew shown you more clearly?
(For help answering this question each week, see the list of attributes on pp. 168 – 169.)

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 2 // REJECTION

NOTES

Now shift your focus to Matthew 16:13-20.

3. Jesus asks His disciples who the people think He is. List the possible identities they mention (**16:13-14**):

- 1.
- 2.
- 3.
- 4.

What do these people have in common?

4. What significant word does Jesus begin His question with in **16:15**? Why does He use it?

5. Who does Peter confess that Jesus is (**16:16**)?

“You are the _____, the _____ of the _____ God.”

This is the first time in Matthew’s Gospel that someone refers to Jesus as “Christ.” The term *Christ* means “anointed one, chosen one” and is the Greek equivalent of the Hebrew word, *Messiah*. Rewrite Peter’s statement in your own words to capture the significance of what he is confessing:

6. Jesus responds to Peter's declaration with one of His own. Fill in the right-hand column below with what Jesus tells Peter. Then read **Genesis 17** and fill in the corresponding column for Abraham.

	Abram: (Gen. 17)	Simon Peter: (Matt. 16:17-20)
New name:		
New people:		
New promise:		

How does **Isaiah 51:1-2** connect these two pillars of the faith?

7. Based on **16:18**, how is someone able to understand spiritual truth?

Read the following verses and note what further understanding you gain:

Matthew 11:27

John 1:12-13

1 Corinthians 2:12-14

8. We can learn a lot from Jesus' statement, "I will build my church," in **16:18**.

Who will build the church?

Whose church is it?

What is the church? (Is it a building or a people?)

How is Jesus at work building His Church today?

9. What do you think it means that "the gates of hell shall not prevail" against the Church (**16:18**)? Does it sometimes seem that hell is prevailing? How should this verse embolden us to mission?

10. Look up the following Old Testament passages and note any previously prophesied aspects of the kingdom of heaven that Jesus, "the Anointed One," is now demonstrating:

2 Samuel 7:4, 12-16

1 Chronicles 17:11-14

Isaiah 22:20-22

11. Why do you think Jesus gives the instruction He does in **16:20**?

12. **APPLY: What incomplete descriptions do modern-day people use to answer the question, “Who is Jesus?”**

How does your life (the choices you make with your time and money, the words you choose, the places you go) indicate that you believe Jesus is nothing less than “the Christ, the Son of the Living God”?

Now look at Matthew 16:21-28.

13. In **16:21**, what do you think the phrase “from that time” refers to?

14. What hints of the future does Jesus give (**16:21**)?

Jesus will go to _____.

He will _____ many things at the hands of the religious leaders.

He will be _____.

He will _____ on the _____ day.

15. How does Peter respond to Jesus’ revelation that He will suffer and die (**16:22**)? Why do you think Peter responds this way?

16. Peter declares that such a suffering-laden plan could not possibly be God's will. Do you hear similar claims today? Read the following passages and note what you learn about suffering in the life of a Christian:

Matthew 5:10-11

James 1:2-12

1 Peter 4:12-13

Philippians 1:29-30

2 Timothy 3:12

17. Jesus rebukes Peter for setting his mind on the things of _____ instead of the things of _____ (**16:23**). How does Jesus' teaching in **16:24-26** continue this theme? Give a practical example that illustrates Jesus' message about setting our minds on the things of man.

18. The words of Jesus in **16:27-28** have been interpreted various ways. We will discuss them further in the teaching time, but for now, give your best interpretation. What event or timeframe do they describe? What warning or encouragement should we take from them, regardless of their timeframe?
19. **APPLY: In what area of your life are you most prone to building a temporary kingdom of self instead of the kingdom of God? What pain or suffering do you seek to avoid by doing so? Write a confession to God in the space below, asking Him to shift your focus to the building of Christ's kingdom and the hope of Christ's return.**

Now look at Matthew 17:1-13.

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

transfiguration:

21. Where does the Transfiguration take place?

Who is present? (**17:1-3**):

22. Of all the Old Testament figures who could have been present in this scene, why do you think Moses and Elijah appear? What do they represent? (Think about their role in the Old Testament.)

Moses:

Elijah:

What do they have in common? (See **Exodus 34:29** and **1 Kings 19:8-9**.)

23. Look up the following verses and write down any further understanding you gain about God the Father's words in **17:5**:

Deuteronomy 18:15

Matthew 3:17

Acts 3:22-26

24. What do you think is the significance of God the Father telling Moses, Elijah and the disciples to "listen to Jesus" (**17:5**)?
25. Compare Peter's response in **17:4** to the collective response of all three onlookers in **17:6**. What accounts for the change?

26. What adjectives would you use to describe Jesus' response to the disciples' terror in **17:7**?
27. What do you think is implied by the "until" in **17:9**? What is Jesus instructing the disciples to do after the Resurrection? Why do you think He gives this instruction?
28. Again, Jesus hints at His coming suffering at the hands of the religious leaders (**17:12**). Why do you think He continues to emphasize this?
29. **APPLY: Read 2 Peter 1:17-21. Reflecting on the Transfiguration years later, what does Peter teach is even superior to the experience of having witnessed it firsthand?**

How faithfully do you obey God's instructions to "listen to Jesus" through the revealed Word of God? How has doing so caused both trembling reverence and comfort, as the Transfiguration did for the disciples?

Now look at Matthew 17:14-23.

30. In **17:18**, when Jesus rebukes the demon, how quickly is the boy healed? What does this story again show us about Jesus' power, authority and compassion?
31. What do you think Jesus is teaching about faith in **17:20-21**?
- The size or amount of our faith determines its power
 - The object of our faith (_____) determines its power, regardless of its size
32. How do the disciples respond to Jesus' third warning about the coming events in Jerusalem (**17:22-23**)? What does this reveal about their current understanding of things?
33. **APPLY: What "mountains"—circumstances or sinful habits—do you believe are too difficult for the Lord to move? Where do you need to grow in your faith in the God who moves mountains?**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 3 // TRANSFIGURATION

NOTES

Now shift your focus to Matthew 17:24-27.

3. What do the tax collectors ask Peter (**17:24**)? Why do you think they ask him this question?

What is Peter's answer?

Look up **17:24** in the NIV translation. What kind of tax does the NIV say is being collected?

Now, look up **Exodus 30:11-16**. What do you learn about the purpose and intended use of the tax?

4. When Peter returns to the house, Jesus asks him a question about taxes in the form of a parable. List the characters in Jesus' parable (**17:26**):

1.

2.

3.

5. Jesus' question deals with all taxes levied by a government or ruler, but it is applicable to the temple tax that the collectors asked Peter about.

Who is the ultimate "king of the temple"?

Who then is the "son" of the king of the temple?

According to Jesus, is the son of the temple king required to pay the tax or exempt from it (**17:26**)?

6. Do you then think Peter's answer to the tax collectors was right or wrong? Explain your answer.

7. How does Jesus tell Peter to get the money (**17:27**)? Why do you think He says this instead of just giving Peter a shekel?

8. What reason does Jesus give for His decision to pay the tax (**17:27**)?

In many other places in Matthew, Jesus does choose to offend the ruling religious authorities of His day. Why do you think He chooses not to do so this time?

9. **APPLY: In paying the temple tax, Jesus Himself puts into practice the principle He gave His disciples to be "shrewd as snakes and as innocent as doves." What situations in your life right now would benefit from following this principle? Describe how you might practice the wisdom Jesus exemplifies.**

Now look at Matthew 18:1-9.

10. Who comes to Jesus with a question (**18:1**)?

What is their question about?

At first glance, the beginning of this chapter may seem disconnected from the close of **chapter 17**. How might the events at the end of **chapter 17** have led the disciples to ask this particular question?

What is Jesus' first reaction to their question (**18:2**)?

11. Fill in the blanks from **18:3** below:

“Truly, I say to you, unless you turn and become _____, you will never _____ the _____ of _____.”

Was how to enter the kingdom of heaven the question the disciples asked?

What characteristics of a child do you think are necessary for a person to enter the kingdom of heaven?

12. After explaining how people enter the kingdom of heaven, Jesus addresses the disciples' specific question about status and position. Fill in the blanks from **18:4** below:

“Whoever _____ himself like this child is the _____ in the _____ of _____.”

Look up **Philippians 2:1-11**. How might we exhibit the humility that Jesus calls for in **18:4**?

13. Look at **18:5**. Who do you think Jesus is referring to when He says “one such child”? Does He mean literal children only?

14. The NIV uses the word “stumble” in place of “sin” in **18:6**, meaning someone who creates barriers that keep someone else from believing in Jesus. List some ways a person may cause another to sin or create barriers that keep someone from believing in Jesus:

1.

2.

3.

15. What does Jesus say about a believer who cause others to stumble directly or indirectly (**18:6**)?

What does the severity of His statement tell us about how God views every “one such child”?

16. Verses **18:8** and **18:9** follow the same pattern as **18:6**. Write the sections of each verse that correspond to the descriptions in the table below.

18:8	Potential Offense: <i>"If your hand or foot causes you to sin"</i>
	Radical Response:
	Reason:

18:9	Potential Offense:
	Radical Response:
	Reason:

As we learned in our previous study of **Matthew 5:29-30**, Jesus does not intend for you to literally amputate parts of your body. Summarize the point of these verses in one sentence (look up **Proverbs 4:23-27** and **Romans 13:11-14** to help with your answer).

17. **APPLY: When we are primarily concerned with being the greatest, we are most in danger of harming the least and the littlest. What temptation to self-elevate (make much of yourself or your comfort) is causing you to stumble right now? How might your example of indulging that sin lead someone of a weaker or younger faith to stumble?**

In the space below, write a prayer asking the Lord to give you a hatred for your own sin. Ask the Spirit to give you the courage to take radical action to rid yourself of it.

Now look at Matthew 18:10-20.

18. Jesus says that to lead someone else into sin is the equivalent of despising them. Look up the word “despise” in a dictionary or thesaurus and write a definition that best fits the context of **18:10**.

despise:

Look back at **18:5**. What is “despising the little ones” set in contrast to?

19. Read **18:10** and then look up **Hebrews 1:14**. According to Hebrews, what is the job of the angels?

How does this help you understand Jesus’ statement about angels in **18:10**?

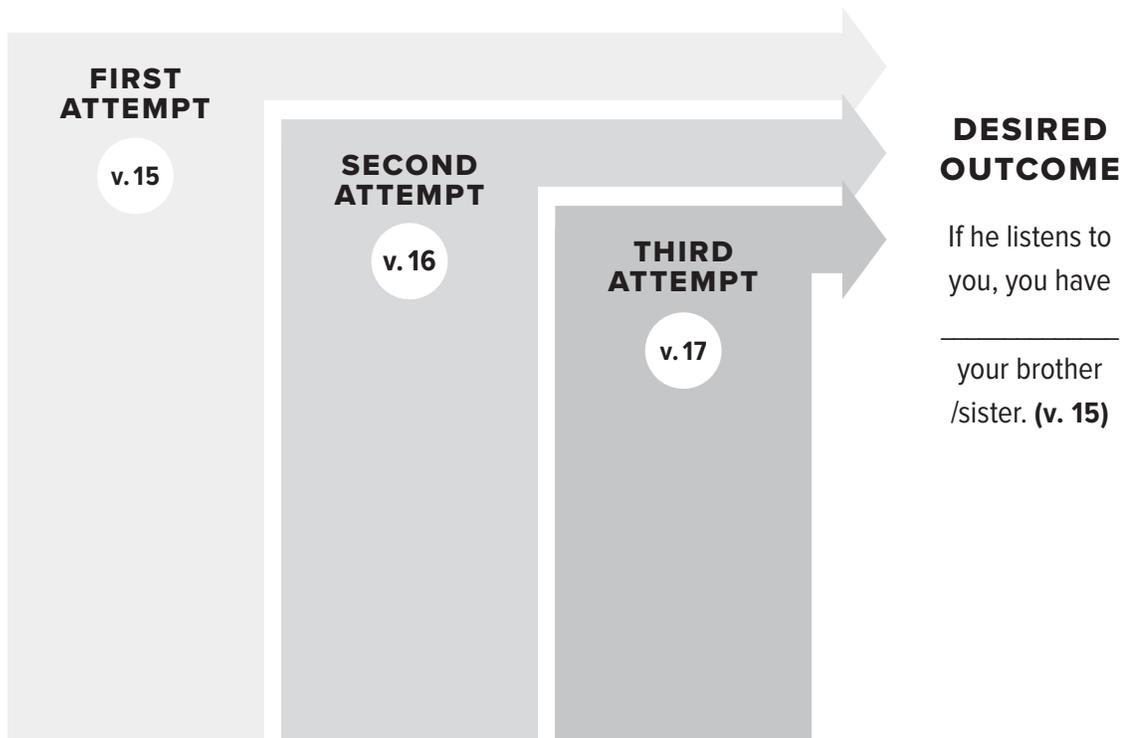
20. Read the Parable of the Lost Sheep in **18:12-13**. Fill in the two actions attributed to the shepherd:

18:12: When one sheep has gone astray, the shepherd _____ of the one that went astray.

18:13: When the shepherd finds the sheep, he _____ over it.

How would you describe the character of a shepherd who does these two things?
How does this parable impact your view of God?

21. In **18:15-17**, Jesus lays out a plan for what to do when someone does go astray. This is a process often called “church discipline.” Fill in the chart with the details for each of the three stages Jesus outlines. Then fill in the blank with the desired successful outcome of each stage.



If none of these steps result in your brother or sister listening and being regained, what does the text say is the required action (**18:17b**)? Write the directive in your own words:

22. Look back at **18:14**. What is the will of the Father?

Considering the Parable of the Lost Sheep and the will of the Father, what is the goal of the process laid out in **18:15-17**?

Do you think this is still the goal if the person continues to not listen, even when the troubling sin issue has been brought to the church?

23. Look at **18:19-20**. These familiar verses are often taken out of context to argue that God responds in a special way to prayers offered by groups. But to the original Jewish audience, they held a specific meaning within the context of a teaching on church discipline. Read **Deuteronomy 19:15**. What was the purpose of gathering two or three when charges were being brought in a case?

Based on what you wrote above, what does Jesus promise in **18:19-20**?

24. **APPLY: Describe a time you have seen or have been a part of a successful reconciliation between two believers. How was God glorified through that situation?**

Now look at Matthew 18:21-35.

25. How does Peter's question in **18:21** follow naturally on the heels of Jesus' teaching on church discipline?

26. Peter suggests what he thinks is a generous number of times to forgive. Write how many times Peter suggests and how many times Jesus commands.

Peter's suggested number of times to forgive: _____

Jesus' commanded number of times to forgive: _____

What is Jesus really telling Peter about forgiveness with His "multiplicative" response? Summarize His answer in three words or less:

27. Jesus expands on His answer to Peter using a parable. Read **18:23-35** and fill in the chart:

Character	Interpretation
the king	
the servant with a large debt	
the debt of 10,000 talents	
the fellow servant with a small debt	
the debt of 100 denarii	

Summarize the meaning of this parable in your own words:

28. Ten thousand talents is an astronomical sum, one a servant could not hope to repay in his lifetime, or even a thousand lifetimes. One hundred denarii was about four months' wages for a laborer, a sum that was possible to repay. How does this change your understanding of the parable?

29. Look back over Jesus' instructions in **chapter 18**. Note three traits that should characterize how Christians live in community with one another:

- 1.
- 2.
- 3.

30. **APPLY: We have a tendency to act like the servant demanding payment from his fellow servant. In what situations (or with which people) are you most likely to demand justice for an offense instead of extending lavish grace like the king in the parable?**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 4 // THE COMING KINGDOM

NOTES

3. Look back at **16:21**. Why was it necessary for Jesus to go to Jerusalem?

Chapter 19 marks the beginning of Jesus' final journey with His disciples. How does knowing this change the way you view His teaching in these chapters?

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

4. The closer Jesus draws to Jerusalem, the more opportunity He has to run across the Jewish powers who are looking to draw Him into a controversy. Read **19:3** and note the details of the question one such group poses to try to entrap Jesus:

Who comes to Jesus with a question?

What topic does their question deal with?

What are the parameters in question? "for _____ cause"

Which party is said to initiate the divorce?

5. Rather than give a "yes or no" answer in **19:4-6**, Jesus appeals to an ancient teaching from **Genesis 1:27-28** and **Genesis 2:23-24**. Read these two passages. What view of marriage does Jesus emphasize?

Do Jesus' words about the permanence of marriage seem ambiguous or straightforward? Explain your answer.

6. Jesus gives a general answer, but the Pharisees are ready with a specific retort. They reference the words of Moses in **Deuteronomy 24:1-4**. Read them and then look back at the Pharisees' question in **19:7** to fill in the blank below.

"Why then did Moses _____ one to give a certificate of divorce and to send her away?"

Now look at Jesus' response in **19:8**. Jesus doesn't use the same word to refer to Moses' directions. What word does Jesus use?

What does Jesus want us to understand from Moses' words?

7. What provision does Jesus make for permitting a husband to divorce his wife (**19:9**)? How might this provision have protected women in a culture that permitted a husband to divorce his wife for any reason?

Another permissible grounds for divorce is given in **1 Corinthians 7:15**. What do you think are some examples that could fall under this second exception?

8. What was the disciples' reaction to Jesus' teaching about marriage and divorce (**19:10**)?

Does their response surprise you? Explain your answer.

9. Look at **19:11**. Who does Jesus say should accept the teaching about remaining unmarried?

What reason does Jesus specifically point out for choosing to remain single in **19:12**?

10. **APPLY: The disciples had a strong reaction to Jesus' words. What is your natural reaction to His words about commitment? What current cultural factors seek to alter the validity and importance of committed marriage or committed singleness?**

Now look at Matthew 19:13-26.

11. Remember, Jesus taught the value of children in **18:1-6**. What do the disciples' actions in **19:13** reveal about their understanding of His previous teaching?

How does Jesus receive the children once the disciples allow them to come to Him?

What does this tell us about how God receives those who come to Him as children, whether literally or spiritually?

12. Now look at **19:16**. What is the difference between the motive with which this man approaches Jesus and the motive of the Pharisees in **19:3**?

How does this man think a person finds eternal life?

13. What is Jesus' response in **19:17**? Write it in your own words:

In the chart below, list the commandments Jesus specifies in **19:18-19**. Then look up **Exodus 20:1-17** and **Leviticus 19:18** and fill in the Old Testament reference for each of these commandments. The first is filled in as an example.

Commandment	Reference
<i>You shall not murder</i>	<i>Exodus 20:13</i>

14. How does the rich young man assess his success rate with obeying the commandments (**19:20**)?

The man's response tells us that he has made it a priority to live a moral life. Think about the man's follow-up question, "What do I still lack?" in **19:20**. What partially correct understanding does it reveal regarding getting eternal life?

15. What two things does Jesus direct the rich young man to do (**19:21**)?
- 1.
 - 2.

Look up the following verses and note who is said to be wealthy and how their wealth was used:

Matthew 27:57-60

Luke 8:1-3 (Joanna and Susanna)

Considering the verses you just looked up, do you think that Jesus' instructions to the rich young man are prescriptive (specific directions that apply for everyone throughout time) or descriptive (specific directions that apply to those in the story and usually have a principle applicable to everyone throughout time)?

16. If salvation isn't earned by works, why do you think Jesus gives this particular man these instructions?
17. How does the young man react to Jesus' direction (**19:22**)? Why do you think he reacts this way?

How do the disciples react to the idea that it's difficult for the wealthy to enter the kingdom of heaven (**19:25**)? Why do you think they react this way?

18. **APPLY: Like the rich young man, we all have a possession or identity that can define us at the expense of our spiritual health. What treasured possession or idea of yourself do you cling to in an unhealthy way, even as a child of God? What wrong belief or fear keeps you from turning it loose?**

Now look at Matthew 19:27-20:19.

19. Jesus' interaction with the rich young man and His teaching about wealth prompt a question from Peter. What is it (**19:27**)?

How does Jesus answer him in **19:28-30**? Summarize His response in one sentence:

20. To illustrate His last-shall-be-first statement, Jesus tells the Parable of the Laborers in the Vineyard in **20:1-16**. Read through the parable and fill in the story map below.



21. Jesus predicts His death for a third time. Compare **20:17-19** with the two previous predictions in **16:21** and **17:22-23** and list any additional details you find.

Now look up the way that Mark and Luke record this prediction in **Mark 10:32-34** and **Luke 18:31-33**. What additional details do these Gospels add?

22. **APPLY: The disciples expect Jesus—and the kingdom of heaven—to work in ways that match their personal expectations of fairness. Describe a time you have wanted to accuse God of not dealing fairly with you. How does the Parable of the Laborers in the Vineyard reshape our perspective of what we receive fairly from God?**

Now look at Matthew 20:20-34.

23. Skim through **Mark 3:14-19** and note the two sons of Zebedee. Who are they?

In **20:20-21**, who comes to Jesus on the brothers' behalf? What question does she ask? Summarize it in your own words:

What question from **chapter 18** does this sound like?

24. In response, what question does Jesus ask (**20:22**)? Summarize it in your own words:

What is Jesus referring to when He asks, “Are you able to drink the cup that I am to drink?”

Look up the following verses and note what you learn about the fate of each of the brothers:

Acts 12:1-2

Revelation 1:9

25. Look up the word “indignant” in a dictionary or thesaurus and write a definition for it that best fits the context of **20:24**.

indignant:

Why do you think the disciples felt indignant? Do you think their motivation was righteous or unrighteous? Explain your thinking.

26. Fill in the blanks in **20:25**.

*“But Jesus called him and said, “You know that the rulers of the Gentiles _____
_____ them, and their great ones _____ over them.”*

Based on **20:25-26**, in what way does Jesus expect Christian practice to contrast with worldly authority?

27. Look up the word “ransom” in a dictionary or thesaurus and write a definition for it that best fits the context of **20:28**:

ransom:

Now rewrite **20:28** in your own words:

28. Read through the story of the two blind men who receive sight in **20:29-34**.

What name do they use to call out to Jesus?

What is the crowd’s reaction?

What do the two blind men want from Jesus?

How does Jesus react to the two men?

29. Compare and contrast what the pair of blind men want with what the pair of brothers want in **20:21-23**.

How is this healing by Jesus a fitting end to His teaching about kingdom values in **chapters 19-20**?

30. **APPLY: In what ways and/or areas does worldly greatness intrigue you? Through what relationships are you seeking status and importance where you should be seeking to serve? List three specific ways you can implement Jesus' command, "Whoever would be great among you must be your servant."**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 5 // JOURNEY TO JERUSALEM

NOTES

3. Look through **chapters 21-22** and count how many times Jesus quotes from Scripture. _____

Why do you think it would be important for Jesus to quote frequently from Scripture during these exchanges in Jerusalem?

Now shift your focus to Matthew 21:1-22.

4. Jesus' final journey is almost complete. With just a couple of miles to go, He gives two of His disciples specific instructions. Write the instructions below (**21:2-3**).

Matthew explains that Jesus plans to enter Jerusalem riding a donkey as a fulfillment of Old Testament prophecy. Look up the following verses and note the role of the donkey in each verse.

Genesis 49:10-11

1 Kings 1:38-40

Zechariah 9:9

What is Jesus saying about Himself by choosing to enter Jerusalem this way?

5. Contrast the two reactions to Jesus' ride into Jerusalem: the crowds entering Jerusalem with Jesus (**21:8-9**) and the people in the city of Jerusalem (**12:10**).

6. Read **21:12-13**. What is the first action Jesus takes upon entering Jerusalem?

Jesus gives an explanation for His actions. What does He say the temple should be?

What does He say the temple has become?

What is being stolen?

7. Look at **21:15** and list the two things that provoke the indignation of the chief priests and the scribes. Then circle which of the two they bring up to Jesus in **21:16**.

Why do you think that proclamation in particular is so upsetting to them?

8. What action did the chief priests and scribes want Jesus to take in response to the children?

What does Jesus do instead? How do you imagine the chief priests and scribes took Jesus' response?

9. Finding no fruit on the fig tree, Jesus curses it (**21:18-19**). Think back to the state of the temple in **21:12-13**. What do the temple and the fig tree have in common?

10. **APPLY: The purity of our worship is something Jesus is clearly concerned with. What kinds of things defile our personal or corporate worship—even without our noticing? What is one practice you can put in place to guide you into a focused and undistracted time of worship?**

Now look at Matthew 21:23-46.

11. Read through Jesus' exchange with the chief priests and the elders in **21:23-27**. What do you think the "these things" are that the chief priests and elders are referring to in **21:23**?

What are the chief priests and elders primarily concerned with? (Hint: What word do they repeat?)

Whose authority did Jesus' previous actions in the temple challenge?

12. How does Jesus respond to their question about what authority He has and by whom it was given (**21:24-26**)?

Why do you think Jesus refuses to give the chief priests and elders an explicit answer to their question (**21:27**)?

13. Read through the parable Jesus tells the religious authorities in **21:28-32**. Then put a checkmark into the column identifying which son from the parable correlates to which group.

	first son	second son
tax collectors and prostitutes	<input type="checkbox"/>	<input type="checkbox"/>
religious authorities	<input type="checkbox"/>	<input type="checkbox"/>

14. In your own words, summarize the main lesson of Jesus' Parable of the Two Sons:

15. Read through the Parable of the Tenants in **21:33-46** and draw a line connecting each of the characters in the parable with whom they are intended to represent.

<i>The master of the house</i>	<i>Jesus</i>
<i>The tenants</i>	<i>God</i>
<i>The master's servants</i>	<i>Jewish leaders</i>
<i>The master's son</i>	<i>Old Testament prophets</i>

16. What is the fate of the tenants as described by the Jewish leaders (**21:41**)?

What further explanation of their fate does Jesus give in **21:43-44**?

17. What fact becomes clear to the Jewish leaders after hearing both of Jesus' parables? What action do they seek to take in response (**21:45-46**)?

18. **APPLY: God calls us to cultivate the vineyards of our lives so that they yield the fruit of holiness. Like the second son in the parable, we sometimes respond to a call to repentance over a particular sin with a penitent "yes," but then never follow through. What sin have you confessed but neglected to address? Write it below.**

What is one way you can put your "yes" into action this week? In the coming month?

Now look at Matthew 22:1-22.

19. Read through the Parable of the Wedding Feast in **22:1-10**. Fill in the chart with the way in which the host displays each of the two characteristics.

The judgment of the king	The generosity of the king

20. Now read **22:1-10** once more, but this time look at the responses of the two groups invited. Fill in how each responds to the king's invitation to the wedding feast.

The original invited guests	The guests invited from the city

21. Jesus' parable ends with a further detail about the guests who accept the invitation to the feast (**22:11-14**). In what way does this guest offend the king?

Look back at **22:10**. How does this verse describe those whom the servants gathered?

Which of those two categories does the offending party belong to?

22. Matthew has previously recorded Jesus' parables on a community made up of both good and bad members. Look back at **7:21-23** and **13:36-43** and then write in your own words what Jesus was teaching in **22:11-14** of this parable.

23. Jesus' parables have clearly upset the Jewish leaders, and they are ready to be the ones initiating the questions. What do the Pharisees scheme to do in **22:15**?

How would this approach help the Pharisees with their problem (**21:46**)?

24. What question do the Pharisees come up with as a result of their plotting (**22:17**)?

Why would this question be a good trap for Jesus? Give your best guess.

Put a checkmark next to the words that describe the Pharisees' introduction to their question for Jesus in **22:16**.

- | | |
|--|-----------------------------------|
| <input type="checkbox"/> Complimentary | <input type="checkbox"/> Honest |
| <input type="checkbox"/> Tricky | <input type="checkbox"/> A decoy |
| <input type="checkbox"/> Flattery | <input type="checkbox"/> Innocent |

Does Jesus believe their question is sincere (**22:18**)?

25. How does Jesus avoid the trap and turn the question back onto the Pharisees?

26. **APPLY: Almost all Christians have a tendency to emphasize either the generosity of God or the judgment of God, to the neglect of the other. Which is your natural tendency? In what ways does your imbalance hurt you or cause you to hurt others? How can having a right view of both of these attributes of God help you better love God and love others?**

Now look at Matthew 22:23-46.

27. When the Pharisees fail to entangle Jesus in His words, the Sadducees follow up with a second question. What detail does **22:23** tell us about what the Sadducees believed?

What question do they raise in **21:24-28**?

How does Jesus' answer correct their wrong thinking (**22:29-32**)?

28. Jesus is asked a third question. What is it (**22:36**)?

How does he respond (**22:37-39**)? Summarize his main point in one sentence:

Explain the Great Commandment in your own words (**22:37-39**).

In what sense does every other commandment hang on these two?

29. Jesus now asks a question of His own. Read through **22:41-46**. Whose Son is Jesus claiming the Messiah to be?

What claim is He therefore making about Himself?

30. Do the Jewish leaders accomplish their goal of ensnaring Jesus in His own words? What is the outcome of their questioning (**22:46**)?

31. In **chapters 21-22**, Jesus clarifies His position and authority through three sets of three actions. Fill in the chart with each action to create an overview of Jesus' final interactions with the Jewish leadership before His arrest.

Symbolic Acts	Parables	Hostile Questions
(21:1-11)	(21:28-32)	(22:15-22)
(21:12-13)	(21:23-43)	(22:23-33)
(21:18-19)	(22:1-14)	(22:34-40)

32. **APPLY: Even Jesus' adversaries knew when to stop questioning Him. Look up Job 40:1-4 and read the exchange between God and His servant, Job. How does a recognition of who God is put an end to our foolish questions? Describe a time you have "laid your hand on your mouth" in response to God's majesty.**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 6 // TRIUMPHAL ENTRY

NOTES

Now shift your focus to Matthew 23:1-12.

3. What instruction does Jesus give the crowd concerning the teaching of the Pharisees versus their practice (**23:3**)?

Teaching: “*Do and observe whatever they _____ you,*”

Practice: “*but not the _____ they _____.*”

4. Why do you think Jesus says to listen to the Pharisees’ teachings but not to follow their actions?

5. What metaphor does Jesus use to describe the actions of the scribes and Pharisees in **23:4**? How is this an appropriate metaphor?

Why is obedience to the teachings of the Pharisees a heavy burden?

6. Compare Jesus’ words in **Matthew 11:28-30**. Why is obedience to the teachings of Christ a light burden?

7. What four examples does Jesus give of things the Pharisees love to do (23:5-7)?

1. _____ (23:5b)
2. _____ (23:6a)
3. _____ (23:6b)
4. _____ (23:7)

What common element do all four share (23:5a)?

“They do all their deeds to be _____.”

8. What titles does Jesus prohibit in 23:8-12?

Does He mean to be taken literally? What point do you think Jesus is making, in light of what He has just said about the Pharisees?

9. **APPLY: In 23:11, Jesus points once again to the upside-down kingdom, where greatness is defined by servanthood. How are you pursuing greatness according to the example given by Jesus Himself? How would a greater pursuit of serving others impact your interactions with and actions toward:**

your family

your church

your community

the world

Now look at Matthew 23:13-39.

10. How would you characterize Jesus' tone in this passage?

- Jesus is disappointed in the hypocrisy of the scribes and Pharisees.
- Jesus is embarrassed by the hypocrisy of the scribes and Pharisees.
- Jesus is enraged by the hypocrisy of the scribes and Pharisees.

Does this passage fit with your concept of who Jesus is? Why or why not?

11. Fill in the following table. Give your best answer for the meaning of each of the seven pronouncements of woe:

Text	Accusation	Meaning
23:13-14		
23:15		
23:16-22		
23:23-24		
23:25-26		
23:27-28		
23:29-36		

What common element do all of the woes contain?

12. Read **Matthew 23:37-39**. How would you characterize Jesus' tone in this passage? How does it shift?

13. In **23:37**, Jesus compares His affection for Jerusalem to “a mother hen who gathers her brood under her wings.” Why is this imagery fitting to describe His desire for the Jewish people? Think about what you know about the history of Israel and list some reasons below.

14. **APPLY: In chapter 23, we witness both the burning anger of Jesus and His deep grief over those who reject Him. He longed to gather the people of Jerusalem under His care, but “they were not willing.” Reflect on your own life. In what area of your life are you “not willing” to submit to the authority and tender care of Jesus Christ?**

Now shift your attention to Matthew 24:1-35.

Chapter 24 begins Jesus' final teaching, often referred to as the "Olivet Discourse." Jesus Christ pulls back the veil on the future and summarizes events relating to "[his] coming and the end of the age" (**24:3**). This teaching is notoriously difficult to interpret. We will discuss various interpretations in the teaching time. For now, do your best to pay attention to the details of what Jesus says, clearing your mind of any previous teachings you may have heard on these verses and instead looking at them with fresh eyes.

15. What did the disciples point out to Jesus in **24:1**? Why do you think they do this?

What event does Jesus predict in **24:2**?

16. For the sixth time in the Gospel of Matthew, what form of geography does Jesus occupy (**24:3**)?

Who is Jesus' audience for this final teaching?

17. The disciples respond to Jesus' prediction with two questions:

24:3a: When _____?

24:3b: What _____?

Rewrite the second question in your own words. What future event(s) do you think the disciples want information on?

18. What initial warning does Jesus give in **24:4**?

This particular warning recurs throughout the rest of the discourse (**24:11, 23-26**). Why do you think this is so?

What value is there in telling the disciples what they can expect ahead of time?

19. In **24:6-14**, what “birth pains” does Jesus list that will precede the end of the age?

20. What must happen before the end will come, according to Jesus (**24:14**)?

21. **Matthew 24:15-22** describes a time of unprecedented calamity. How does Jesus instruct His disciples to respond?

22. Jesus gives a glimmer of hope in **24:22**. What is it?

23. Read **Matthew 24:29-31** and note what is taking place with:

the cosmos

the people

the Son of Man

the angels

the elect

24. In your own words, what is the lesson of the fig tree that the disciples are to heed (**24:32-33**)?

25. Jesus gives an emphatic time marker in **24:34**. Fill in the blanks:

“Truly, I say to you, _____ will not pass away until all these things take place.”

This is the sixth and final occurrence of this specific two-word phrase in the Gospel of Matthew. When it comes to interpretation, context is king. Look up the five previous occurrences, check their surrounding context and note who is the object of Jesus’ words:

Matthew 11:16

Matthew 12:41

Matthew 12:42

Matthew 12:45

Matthew 23:36

To which generation do you think Jesus is referring? Give your best interpretation.

- the generation of Jews living at the time of His ministry
- the generation of all people living at the time of His ministry
- a generation of Jews living at some later date in time
- Jesus is using the term “this generation” metaphorically

26. **APPLY: Write Matthew 24:35 below.**

**How is this statement both a source of comfort and a warning for you personally?
When you consider the return of Christ, what feelings does it stir in you and why?**

Now look at Matthew 24:36-25:45.

27. In **24:36-25:45**, Jesus gives several examples, metaphors and parables to help the disciples understand the nature of His return and the response of those who believe in Him. In a deeper way, He is also continuing the theme of comparison between those who are true believers and those who are not. Fill in the following table. The first one has been done for you.

Text	Example/Metaphor(s)	Two Groups	Main Point
24:36-44	<i>Noah and the flood</i>	<i>Those asleep. Those awake.</i>	<i>Stay awake, stay ready.</i>
24:45-51			
25:1-11			
25:14-29			
25:31-46			

28. **APPLY: The people of God are to be ready, watchful, faithful, wise, compassionate, good stewards as they live their lives, eager for the return of Christ. What distractions are a hindrance to your posture as a believer in waiting? What do you need to lay aside and/or take up so that you can be ready and receive the commendation of Christ, “Well done, good and faithful servant”?**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 7 // WARNINGS OF JUDGMENT

NOTES

WEEK 8 // ARREST AND TRIAL

Last week, we witnessed the burning anger of Jesus against the scribes and Pharisees for their hypocrisy. Yet, alongside this righteous anger was the undeniable tenderness of Christ, longing to gather the unwilling people of Jerusalem under His care. We also studied the Olivet Discourse, in which Jesus warned the disciples of the signs of the end of the age. Jesus took great care to distinguish between those who follow Him and those who do not, leaving no question as to the fate of each group.

This week, we turn from the depiction of the Son of Man coming in judgment to Jesus, meek and lowly, faithfully walking the path to His death. The Passion narrative begins. Jesus faces betrayal, arrest and trial in what are some of the most familiar scenes of the entire Bible.

Read Matthew 26 from start to finish.

1. Summarize this passage in 2 – 3 sentences:

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

Now shift your focus to Matthew 26:1-16.

3. What new information does Jesus reveal to His disciples in **26:1-2**?

4. The chief priests and elders scheme to arrest and kill Jesus. What delays their covert operation (**26:5**)?

5. Who came to visit Jesus in Bethany? What did she do (**26:6-7**)?

Paraphrase the response of:

the disciples (**26:8-9**)

Jesus (**26:10-13**)

6. What was the significance of the woman's action, a deed so powerful that Jesus says she is to be remembered for ages to come (**26:13**)?

7. Contrast the actions of the woman with those of the religious leaders in **26:3-5**.

	Religious leaders	The woman
What do they do?		
Do they act in public or in secret?		
Are they concerned for their reputation?		
Why do they do what they do? (motive)		
What do their actions reveal about their view of who Jesus is?		

8. Each time Judas Iscariot is mentioned in Scripture, he is noted as the one who betrayed Jesus. Put a red “x” over the word “betray” in **26:16**. List the ways that Judas displays deliberate action in his betrayal (**26:14-16**):

Look up **1 Peter 5:8** and note the similar language you find:

9. **APPLY: The woman who anoints Jesus demonstrates an understanding of what is of value in the upside-down kingdom. How much did she value her reputation? Her belongings? Her Savior?**

How attached are you to your reputation? To your stuff? Describe a time when overvaluing one or both kept you from offering a pleasing sacrifice of worship to the Lord. In hindsight, what should you have done differently?

Now look at Matthew 26:17-35.

10. Put these statements in sequential order:

- _____ Jesus tells the disciples that one of them will betray Him.
- _____ They sing a hymn and go to the Mount of Olives.
- _____ Jesus predicts Peter's denial.
- _____ The disciples declare their devotion to Jesus.
- _____ Jesus gives the disciples directions to prepare the Passover.
- _____ Jesus assigns new meaning to the bread and the wine in the Passover meal.

11. The Passover is at hand. What instructions does Jesus give to His disciples in preparation for this important celebration (**26:17-19**)?

12. Mark each occurrence of the word “betray” in **26:17-25** with a red “X.”

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

betray:

13. How do the disciples respond to Jesus’ suggestion that one of them would betray Him (**26:22**)?

14. The first Passover meal happened when an angel of the Lord killed the firstborn son of anyone in Egypt who did not have the blood of a spotless lamb sprinkled on their doorpost. Pharaoh released the Israelites, only to change his mind after their departure and pursue them with chariots. Israel escaped when God parted the Red Sea, creating a nation for Himself. The Passover Meal, observed yearly in remembrance of this event, represented salvation and promised freedom. As Jesus presides over the Passover table with His disciples, He introduces a new understanding of this familiar meal.

How does Jesus connect the significance of the meal to Himself (**26:26-29**)? List all the ways below.

15. What two happenings does Jesus foretell in **26:30-32**?

Describe the response of Peter and the disciples (**26:33-35**).

16. **APPLY: Like Peter and the disciples, we, too, can fail to have an accurate view of self and the sin that we are capable of committing. Have you ever made promises to God that you could not deliver? What motivated you to do so?**

Look up Psalm 139:4 and write it below:

How is this verse both a warning and a comfort to us?

Now look at Matthew 26:36-56.

17. Describe the tone of **26:36-46**.

18. How would you characterize Jesus' physical, emotional and spiritual states in **26:36-46**?

Physical state:

Emotional state:

Spiritual state:

19. How does Jesus pray in **26:39**? Fill in the blanks below.

*"My Father, if it be possible, let this cup _____ ;
nevertheless, _____ as _____ , but as _____ ."*

How many times does He pray this prayer in **26:36-49**? _____

20. List three ways this prayer in the garden is similar to His prayer in **Matthew 6:9-15**.

How is Jesus' prayer in the garden an example to us?

21. Which three disciples does Jesus ask to remain and watch with Him? Write their first names below. How well do they fulfill Jesus' request (**26:38-39**)?
22. Jesus predicts the hour of His betrayal (**26:45**). While He is still speaking, Judas comes with an armed crowd of Jewish officials to arrest Him. Note the gestures and words they exchange (**36:48-51**). How are they ironic?

Why do you think the betrayal plays out with these words and actions, rather than with harsh speech and violence?

23. Compare **26:51-54** to the parallel account in **John 18:10-11**. In this text, we learn that Peter is the disciple who responds to Jesus' arrest with violence. Jesus rejects Peter's attempt to defend Him. Why do you think Jesus does this? What do we learn about the authority of Jesus from these two accounts?
24. **APPLY: Peter perceives that Jesus' arrest is a sign that everything has gone terribly wrong, though in reality, the long-awaited Messiah is fulfilling all righteousness. When you hear that the culture is growing increasingly hostile to your faith, is your reaction more like Peter's or like Christ's? Explain your answer.**

Now look at Matthew 26:57-75.

25. Describe Jesus' posture before the Sanhedrin as He is on trial (**26:57-67**).
26. The Sanhedrin was the ruling council of the Jews, made up of priests, elders and scribes. Based on the text, do you think that they were seeking the truth about Jesus? Explain your answer.
27. What statement does Jesus eventually make that infuriates them (**26:63-65**)? Why do you think they react as they do? Look up **Daniel 7:13-14** to help with your answer.
28. Read **Isaiah 50:5-6**. How is Isaiah's prophecy fulfilled by what Christ endures in **26:67-68**?
29. Who approaches Peter about his relationship with Jesus (**26:69**)?
- a member of the Sanhedrin
 - a Roman soldier
 - female servants and bystanders

What gives Peter away (**26:73**)?

Why do you think Peter lies?

30. **APPLY: At the conclusion of chapter 26, Peter denies Christ three times, just as Jesus predicted. The disciple who was the first to correctly identify Jesus Christ as the Messiah says, “I do not know the man.” In what current relationship does fear cause you to conceal your relationship with and affection for Christ? What is the potential cost of your concealment, both for you and for the person whose rejection you fear?**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 8 // ARREST AND TRIAL

NOTES

Now shift your focus to Matthew 27:1-10.

3. The chief priests and elders take Jesus to Pilate (**27:1-2**). What can Pilate do to Jesus that they can't? Compare **John 18:29-31** to help with your answer.
4. What information causes Judas to "change his mind" (**27:3**)?

What does Judas' reaction indicate about what he expected would happen to Jesus when he betrayed Him?

What does Judas confess to the chief priests and elders (**27:4**)?

5. Do you think Judas' actions in these verses demonstrate repentance? Why or why not?
6. The chief priests refuse to receive Judas' money in the temple because, "It is not lawful," but they just condemned an innocent man to death. How do their actions illustrate what Jesus has accused them of throughout the Gospel of Matthew?

7. How would you describe the behavior of the characters in this section?

Judas:

Chief Priest/Elders:

8. **APPLY: Judas reaches a right understanding of his sin, but it yields the wrong response. His is an extreme example, but how have you seen a similar pattern play out in your own life? How have you responded destructively to the revelation of your own sin?**

What truth about God's character helps you respond to your sin in ways that are restorative and not destructive?

Now look at Matthew 27:11-26.

9. Why does Pilate, a Roman governor, ask the particular question he does (**27:11**)? Compare it to the one asked by the Jewish Council (**26:63**). What do you think Pilate is trying to discern about Jesus?

10. How is Jesus' behavior before Pilate similar to His behavior before the high priest in the previous chapter (compare **26:62-63** and **27:12-14**)?

Read **Isaiah 53:7**. How do you see this prophecy fulfilled by Jesus in this passage?

11. What is Pilate's reaction to Jesus' response (**27:14**)?
12. In **27:15-16**, we learn of a custom the Roman governor observed during the Jewish Passover. What is it?

Compare **Mark 15:6-7**. Why is Barabbas in prison?

13. What motivates Pilate to allow the crowd to choose between Jesus and Barabbas (**27:18-19**)?

What outcome do you think he expected?

What is his reaction to the crowd's demand to crucify Jesus (**27:23**)?

14. Look at **27:24-26**. Do you believe Pilate's claim to be "innocent of this man's blood" is true? Why or why not?

15. In **27:4**, Judas admits responsibility for Jesus' death. What group admits responsibility in this passage?

Write the response of the crowd in **27:25**:

How is the crowd's statement ironic?

16. How would you describe the behavior of the characters in this section?

Pilate:

Chief Priest/Elders:

Crowds:

Jesus:

17. **APPLY: Pilate bends to the will of the mob. We may want to write him off as a typical politician, but perhaps we can learn from him. How susceptible are you to being swayed by the latest, loudest message? How does seeking others' approval impact your actions?**

How does the unchanging, beautiful message of Scripture help the believer not to “go with the crowd”? Give an example from your own life.

Now look at Matthew 27:27-43.

18. What do the soldiers do to Jesus before they crucify Him (**27:27-31**)?

Why do you think Matthew includes these details?

19. Compare **27:27-31** with **Matthew 5:10**. How do you see Jesus living out His earlier words in this section?

20. Why do you think Jesus needs help carrying the cross?
21. What is significant about the charge posted over Jesus' head (**27:38**)?
22. List the ways Jesus is mocked in verses **27:39-44**. How are these statements similar to the ways Satan tempts Jesus in **Matthew 4:1-11**?
23. Why doesn't Jesus "come down from the cross" as the crowds challenge Him to do?
24. How would you describe the behavior of the characters in this section?

Soldiers:

Chief Priest/Elders:

Crowds:

Jesus:

25. In light of the comparisons you have made between Jesus and those who played a role in His death (questions 7, 16 and 24), how would you complete this sentence about **chapter 27**?

While humanity was _____, Jesus was _____.

26. **APPLY: It is not hard to see ourselves in the men and women who surrounded Jesus at His darkest hour. As you read, who do you most identify with? Why?**

Now look at Matthew 27:45-66.

27. The last few hours of Jesus' life are filled with dramatic and unnatural events (**27:45-53**). How do each of the following events highlight the significance of the crucifixion? We will discuss them during the teaching time, but for now, give your best answer.

Darkness in the middle of the day (6th hour – 9th hour = midday – midafternoon):

Earthquake/Temple curtain torn:

Earthquake/Tombs open:

28. How do the people around the cross react to these events (**27:54**)?

29. What does Jesus say from the cross (**27:46**)? What emotion would you use to describe His cry?

Look up **Psalm 22**. Read it slowly. Why do you think Jesus chose to reference this particular psalm?

30. Matthew ends the story of the crucifixion by telling us who remained with Jesus during His death. What is significant about the list (**27:55-56**)?

31. Why is it important that the story of Jesus' burial be included (**27:57-66**)?

32. In an attempt to deny the Resurrection, some people claim that the women went to the wrong tomb on Sunday morning. What makes this very unlikely (**27:59-61**)?

33. What do the chief priests and Pharisees remember that the disciples had forgotten **(27:62-63)**?
34. In an attempt to deny the Resurrection, some people claim the disciples stole Jesus' body. What makes this claim unlikely **(27:64-66)**?
35. **APPLY: Read Isaiah 53:3-5. What specific spiritual healing can you point to as part of your story of salvation? Because Jesus was broken, what brokenness has been (or is being made) whole in your life?**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 9 // CRUCIFIXION

NOTES

WEEK 10 // RESURRECTION

Chapter 28 is the climactic moment of Matthew’s Gospel. It is as joyful as the previous chapter was sorrowful. The events recorded in this chapter have forever changed history and will be celebrated for all eternity. He is risen! Matthew makes it clear to us that this news was in no way intended to be the end of the story, but the wonderful reality from which the Church would carry out her mission.

Read Matthew 28:1-20 from start to finish.

1. Summarize this passage in 2 – 3 sentences:

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

3. How does Christianity change if Jesus’ story ends in **chapter 27**?

Now shift your focus to Matthew 28:1-10.

4. Why do the women visit the tomb (compare **Mark 16:1**)?

5. Why do you think the disciples are not recorded as having visited the tomb?

6. In a culture that didn't consider a woman's testimony to be legally binding, why is it significant that two women are the first witnesses to Jesus' resurrection?

7. How is the women's response to the angel similar to that of the guards (**28:4, 8**)?

How is it different?

8. How do the women respond when they see Jesus (**28:9**)?

9. Matthew tells us that they "took hold of his feet." How does this help us understand the nature of Jesus' resurrection?

10. The angel and Jesus both instruct the women to not be afraid. Why do you think the women needed to hear this?

11. How does Jesus refer to His disciples in **28:10**?

What does this tell us about how Jesus views them?

12. **APPLY: We often reflect on the crucifixion of Christ to remind us to turn from sin. How does His resurrection charge us to live changed lives?**

Now look at Matthew 28:11-15.

13. Summarize this section in one sentence.

14. Both the women and the guards leave the tomb to share the news of Jesus' resurrection. How does their sharing differ?

15. How do the priests and elders respond (**28:12-14**)?

Do they doubt the facts of the Resurrection? How is this significant?

What story do they instruct the soldiers to tell? Why is this ironic? (Hint: Look back at **27:64**.)

16. What is the result of the soldiers' lie (**28:15**)?

17. What alternative explanations of the Resurrection exist in our culture today?

18. **APPLY: The religious leaders ignore the truth to protect their agenda and self-interest. Think about a time in your life when you resisted or ignored truth to pursue selfish desires. What was the outcome?**

Now look at Matthew 28:16-20.

19. Fill in the blanks:

Now the eleven disciples went to _____, to the _____ to which Jesus had directed them (28:16).

What is significant about Jesus meeting His disciples in this location? Give your best answer.

20. How would you explain the two different reactions in **28:17**?

21. What statement does Jesus make in **28:18a**?

How would this truth help the disciples respond to Jesus' instructions in that moment? What about in years to come, when they encounter persecution from earthly authorities?

22. In **28:19-20**, Jesus states what is often referred to as “the Great Commission.” Note the three things it commands His followers to go and do:

1. Make _____

2. _____ in the name of the Father, Son and Spirit

3. _____ all that Jesus has commanded

23. **APPLY: Look at the first command above. Does it say, “make converts”? Why is the distinction important, as we consider how to obey the Great Commission?**

Look at the third command above. What happens if you change the word “all” to “some” or “most”? Based on your study of Matthew’s Gospel, what are some of the things Jesus commanded that are rarely taught in churches today? How are you personally seeking to be equipped to teach “all” that Jesus commanded?

24. In what ways did Jesus’ own earthly ministry model the instructions He is giving in the Great Commission?

25. What promise does Jesus make in **28:20**?

How would this promise help the disciples respond to Jesus' instructions, particularly when to do so was costly?

26. Look all the way back to **1:21-23**. Compare it to **28:20b**. How does the last sentence of Matthew's Gospel point to its beginning? What does Matthew want us to conclude?
27. **APPLY: Meditate on the beauty and significance of how Jesus' life, death and resurrection restores relationship between God and humankind. The curtain is torn. Through Christ and by the Spirit, we live in the present reality of "God with us," looking toward a future and fuller reality of that truth at the end of the age. How does knowing this impact your worship of God when times are hard? When they are good?**

Wrap-up

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

Fill in the following statement:

Knowing that God is _____ shows me that I am _____.

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

WEEK 10 // RESURRECTION

NOTES

WEEK 11 // WRAP-UP

For 10 weeks, you have followed the life of Jesus in the Gospel of Matthew. Take some time to reflect on what you will take away from this study. Set aside time this week to read **Matthew 13:53-28:20** from start to finish. As you read, pay special attention to what stands out most in your mind and then answer these questions:

1. What attribute of God stands out the most from your study of **Matthew 13:53-28:20**?

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

How should knowing this truth change the way you live?

WEEK 11 // WRAP-UP

NOTES

APPENDIX A: MATTHEW 13:53-28:20 (ESV)

Jesus Rejected at Nazareth

⁵³ And when Jesus had finished these parables, he went away from there, ⁵⁴ 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? ⁵⁵ 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? ⁵⁶ And are not all his sisters with us? Where then did this man get all these things?” ⁵⁷ 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.” ⁵⁸ And he did not do many mighty works there, because of their unbelief.

The Death of John the Baptist

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

Jesus Feeds the Five Thousand

¹³ 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. ¹⁴ When he went ashore he saw a great crowd, and he had compassion on them and healed their sick. ¹⁵ 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.” ¹⁶ But Jesus said, “They need not go away; you give them something to eat.” ¹⁷ They said to him, “We have only five loaves here and two fish.” ¹⁸ And he said, “Bring them here to me.” ¹⁹ 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. ²⁰ And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. ²¹ And those who ate were about five thousand men, besides women and children.

Jesus Walks on the Water

²² Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. ²⁵ And in the fourth watch of the night he came to them, walking on the sea. ²⁶ 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. ²⁷ But immediately Jesus spoke to them, saying, “Take heart; it is I. Do not be afraid.”

²⁸ And Peter answered him, “Lord, if it is you, command me to come to you on the water.” ²⁹ He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” ³¹ Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, “Truly you are the Son of God.”

Jesus Heals the Sick in Gennesaret

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

Traditions and Commandments

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

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

What Defiles a Person

¹⁰ And he called the people to him and said to them, “Hear and understand: ¹¹ it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.” ¹² Then the disciples came and said to him, “Do you know that the Pharisees were offended when they heard this saying?” ¹³ He answered, “Every plant that my heavenly Father has not planted will be rooted up. ¹⁴ Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit.” ¹⁵ But Peter said to him, “Explain the parable to us.” ¹⁶ And he said, “Are you also still without understanding? ¹⁷ Do you not see that whatever goes into the mouth passes into the stomach and is expelled? ¹⁸ But what comes out of the mouth

proceeds from the heart, and this defiles a person. ¹⁹ For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. ²⁰ These are what defile a person. But to eat with unwashed hands does not defile anyone.”

The Faith of a Canaanite Woman

²¹ And Jesus went away from there and withdrew to the district of Tyre and Sidon. ²² 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.” ²³ 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.” ²⁴ He answered, “I was sent only to the lost sheep of the house of Israel.” ²⁵ But she came and knelt before him, saying, “Lord, help me.” ²⁶ And he answered, “It is not right to take the children’s bread and throw it to the dogs.” ²⁷ She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” ²⁸ Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.

Jesus Heals Many

²⁹ Jesus went on from there and walked beside the Sea of Galilee. And he went up on the mountain and sat down there. ³⁰ 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, ³¹ 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.

Jesus Feeds the Four Thousand

³² 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.” ³³ And the disciples said to him, “Where are we to get enough bread in such a desolate place to feed so great a crowd?” ³⁴ And Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.” ³⁵ And directing the crowd to sit down on the ground, ³⁶ 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. ³⁷ And they all ate and were satisfied. And they took up seven baskets full of the broken pieces left over. ³⁸ Those who ate were four thousand men, besides women and children. ³⁹ And after sending away the crowds, he got into the boat and went to the region of Magadan.

The Pharisees and Sadducees Demand Signs

16 And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. ² He answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ ³ 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. ⁴ 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.

The Leaven of the Pharisees and Sadducees

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

Peter Confesses Jesus as the Christ

¹³ Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” ¹⁴ And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” ¹⁵ He said to them, “But who do you

say that I am?" ¹⁶ Simon Peter replied, "You are the Christ, the Son of the living God." ¹⁷ 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. ¹⁸ 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. ¹⁹ 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." ²⁰ Then he strictly charged the disciples to tell no one that he was the Christ.

Jesus Foretells His Death and Resurrection

²¹ 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. ²² And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." ²³ 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."

Take Up Your Cross and Follow Jesus

²⁴ Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. ²⁵ For whoever would save his life will lose it, but whoever loses his life for my sake will find it. ²⁶ 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? ²⁷ 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. ²⁸ 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."

The Transfiguration

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. ² And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. ³ And behold, there appeared to them Moses and Elijah, talking with him. ⁴ 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.”⁵ 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.”⁶ When the disciples heard this, they fell on their faces and were terrified.⁷ But Jesus came and touched them, saying, “Rise, and have no fear.”⁸ And when they lifted up their eyes, they saw no one but Jesus only.

⁹ 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.”¹⁰ And the disciples asked him, “Then why do the scribes say that first Elijah must come?”¹¹ He answered, “Elijah does come, and he will restore all things.¹² 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.”¹³ Then the disciples understood that he was speaking to them of John the Baptist.

Jesus Heals a Boy with a Demon

¹⁴ And when they came to the crowd, a man came up to him and, kneeling before him,¹⁵ 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.¹⁶ And I brought him to your disciples, and they could not heal him.”¹⁷ 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.”¹⁸ And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly.¹⁹ Then the disciples came to Jesus privately and said, “Why could we not cast it out?”²⁰ 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.”

Jesus Again Foretells Death, Resurrection

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

The Temple Tax

²⁴ 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?” ²⁵ 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?” ²⁶ And when he said, “From others,” Jesus said to him, “Then the sons are free. ²⁷ 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.”

Who Is the Greatest?

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

⁵ “Whoever receives one such child in my name receives me, ⁶ 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.

Temptations to Sin

⁷ “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! ⁸ 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. ⁹ 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.

The Parable of the Lost Sheep

¹⁰ “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. ¹² 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? ¹³ And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. ¹⁴ So it is not the will of my Father who is in heaven that one of these little ones should perish.

If Your Brother Sins Against You

¹⁵ “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. ¹⁶ 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. ¹⁷ 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. ¹⁸ 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. ¹⁹ 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. ²⁰ For where two or three are gathered in my name, there am I among them.”

The Parable of the Unforgiving Servant

²¹ 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?” ²² Jesus said to him, “I do not say to you seven times, but seventy times seven.

²³ “Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. ²⁴ When he began to settle, one was brought to him who owed him ten thousand talents. ²⁵ 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. ²⁶ So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ ²⁷ And out of pity for him, the master of that servant released him and forgave him the debt. ²⁸ 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.’ ²⁹ So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ ³⁰ He refused and went and put him in prison until he should pay the debt. ³¹ 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. ³² Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. ³³ And should not you have had mercy on your fellow servant, as I had mercy on you?’ ³⁴ And in anger his master delivered him to the jailers, until he should pay all his debt. ³⁵ So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Teaching About Divorce

19 Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan. ² And large crowds followed him, and he healed them there.

³ And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” ⁴ He answered, “Have you not read that he who created them from the beginning made them male and female, ⁵ 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’? ⁶ So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” ⁷ They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?” ⁸ 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. ⁹ And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”

¹⁰ The disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” ¹¹ But he said to them, “Not everyone can receive this saying, but only those to whom it is given. ¹² 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.”

Let the Children Come to Me

¹³ Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people, ¹⁴ but Jesus said, “Let the little children come to me and do not

hinder them, for to such belongs the kingdom of heaven.”¹⁵ And he laid his hands on them and went away.

The Rich Young Man

¹⁶ And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?”¹⁷ 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.”¹⁸ 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,¹⁹ Honor your father and mother, and, You shall love your neighbor as yourself.”²⁰ The young man said to him, “All these I have kept. What do I still lack?”²¹ 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.”²² When the young man heard this he went away sorrowful, for he had great possessions.

²³ And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven.²⁴ 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.”²⁵ When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?”²⁶ But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”²⁷ Then Peter said in reply, “See, we have left everything and followed you. What then will we have?”²⁸ 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.²⁹ 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.³⁰ But many who are first will be last, and the last first.

Laborers in the Vineyard

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.² After agreeing with the laborers for a denarius a day, he sent them into his vineyard.³ And going out about the third hour he saw others standing idle in the marketplace,⁴ and to them he said, ‘You go into the vineyard too,

and whatever is right I will give you.’⁵ So they went. Going out again about the sixth hour and the ninth hour, he did the same.⁶ 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?’⁷ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’⁸ 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.’⁹ And when those hired about the eleventh hour came, each of them received a denarius.¹⁰ Now when those hired first came, they thought they would receive more, but each of them also received a denarius.¹¹ And on receiving it they grumbled at the master of the house,¹² 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.’¹³ But he replied to one of them, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’¹⁴ Take what belongs to you and go. I choose to give to this last worker as I give to you.¹⁵ Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?’¹⁶ So the last will be first, and the first last.”

Jesus Foretells His Death a Third Time

¹⁷ And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them,¹⁸ “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 death¹⁹ and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day.”

A Mother’s Request

²⁰ Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something.²¹ 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.”²² 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.”²³ 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.”²⁴ And when the ten heard it, they

were indignant at the two brothers. ²⁵ 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. ²⁶ It shall not be so among you. But whoever would be great among you must be your servant, ²⁷ and whoever would be first among you must be your slave, ²⁸ even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Jesus Heals Two Blind Men

²⁹ And as they went out of Jericho, a great crowd followed him. ³⁰ 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!” ³¹ The crowd rebuked them, telling them to be silent, but they cried out all the more, “Lord, have mercy on us, Son of David!” ³² And stopping, Jesus called them and said, “What do you want me to do for you?” ³³ They said to him, “Lord, let our eyes be opened.” ³⁴ And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.

The Triumphal Entry

21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” ⁴ This took place to fulfill what was spoken by the prophet, saying,

⁵ “Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.’”

⁶ The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ And the

crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” ¹⁰ And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” ¹¹ And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

Jesus Cleanses the Temple

¹² And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. ¹³ He said to them, “It is written, ‘My house shall be called a house of prayer,’ but you make it a den of robbers.”

¹⁴ And the blind and the lame came to him in the temple, and he healed them. ¹⁵ But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, ¹⁶ and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read,

“‘Out of the mouth of infants and nursing babies
you have prepared praise?’”

¹⁷ And leaving them, he went out of the city to Bethany and lodged there.

Jesus Curses the Fig Tree

¹⁸ In the morning, as he was returning to the city, he became hungry. ¹⁹ And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, “May no fruit ever come from you again!” And the fig tree withered at once.

²⁰ When the disciples saw it, they marveled, saying, “How did the fig tree wither at once?” ²¹ And Jesus answered them, “Truly, I say to you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Be taken up and thrown into the sea,’ it will happen. ²² And whatever you ask in prayer, you will receive, if you have faith.”

The Authority of Jesus Challenged

²³ And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, “By what authority are you doing these things, and who gave you this authority?” ²⁴ Jesus answered them, “I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things. ²⁵ The baptism of John, from where did it come? From heaven or from man?” And they discussed it among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why then did you not believe him?’ ²⁶ But if we say, ‘From man,’ we are afraid of the crowd, for they all hold that John was a prophet.” ²⁷ So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

²⁸ “What do you think? A man had two sons. And he went to the first and said, ‘Son, go and work in the vineyard today.’ ²⁹ And he answered, ‘I will not,’ but afterward he changed his mind and went. ³⁰ And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go. ³¹ Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you. ³² For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. And even when you saw it, you did not afterward change your minds and believe him.

The Parable of the Tenants

³³ “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. ³⁴ When the season for fruit drew near, he sent his servants to the tenants to get his fruit. ³⁵ And the tenants took his servants and beat one, killed another, and stoned another. ³⁶ Again he sent other servants, more than the first. And they did the same to them. ³⁷ Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ ³⁹ And they took him and threw him out of the vineyard and killed him.

⁴⁰ When therefore the owner of the vineyard comes, what will he do to those tenants?" ⁴¹ They said to him, "He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons."

⁴² Jesus said to them, "Have you never read in the Scriptures:

"The stone that the builders rejected
has become the cornerstone;
this was the Lord's doing,
and it is marvelous in our eyes'?"

⁴³ Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. ⁴⁴ And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

⁴⁵ When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. ⁴⁶ And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

The Parable of the Wedding Feast

22 And again Jesus spoke to them in parables, saying, ² "The kingdom of heaven may be compared to a king who gave a wedding feast for his son, ³ and sent his servants to call those who were invited to the wedding feast, but they would not come. ⁴ Again he sent other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.'" ⁵ But they paid no attention and went off, one to his farm, another to his business, ⁶ while the rest seized his servants, treated them shamefully, and killed them. ⁷ The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸ Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. ⁹ Go therefore to the main roads and invite to the wedding feast as many as you find.' ¹⁰ And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

¹¹ “But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹² And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. ¹³ Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ ¹⁴ For many are called, but few are chosen.”

Paying Taxes to Caesar

¹⁵ Then the Pharisees went and plotted how to entangle him in his words. ¹⁶ And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone’s opinion, for you are not swayed by appearances. ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?” ¹⁸ But Jesus, aware of their malice, said, “Why put me to the test, you hypocrites? ¹⁹ Show me the coin for the tax.” And they brought him a denarius. ²⁰ And Jesus said to them, “Whose likeness and inscription is this?” ²¹ They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” ²² When they heard it, they marveled. And they left him and went away.

Sadducees Ask About the Resurrection

²³ The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, ²⁴ saying, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.’ ²⁵ Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. ²⁶ So too the second and third, down to the seventh. ²⁷ After them all, the woman died. ²⁸ In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.”

²⁹ But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ And as for the resurrection of the dead, have you not read what was said to you by God: ³² ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.” ³³ And when the crowd heard it, they were astonished at his teaching.

The Greatest Commandment

³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ “Teacher, which is the greatest commandment in the Law?” ³⁷ And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it: You shall love your neighbor as yourself. ⁴⁰ On these two commandments depend all the Law and the Prophets.”

Whose Son Is the Christ?

⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” ⁴³ He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

⁴⁴ “The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet”?”

⁴⁵ If then David calls him Lord, how is he his son?” ⁴⁶ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

Seven Woes to the Scribes and Pharisees

23 Then Jesus said to the crowds and to his disciples, ² “The scribes and the Pharisees sit on Moses' seat, ³ so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. ⁴ They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. ⁵ They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, ⁶ and they love the place of honor at feasts and the best seats in the synagogues ⁷ and greetings in the marketplaces and being called rabbi by others. ⁸ But you are not to be called rabbi, for you have one teacher, and you are all brothers. ⁹ And call no man your father on earth, for you have one Father, who is in heaven. ¹⁰ Neither be called instructors,

for you have one instructor, the Christ. ¹¹ The greatest among you shall be your servant.

¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³ “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in.

¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

¹⁶ “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ ¹⁷ You blind fools! For which is greater, the gold or the temple that has made the gold sacred? ¹⁸ And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ ¹⁹ You blind men! For which is greater, the gift or the altar that makes the gift sacred? ²⁰ So whoever swears by the altar swears by it and by everything on it.

²¹ And whoever swears by the temple swears by it and by him who dwells in it. ²² And whoever swears by heaven swears by the throne of God and by him who sits upon it.

²³ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. ²⁴ You blind guides, straining out a gnat and swallowing a camel!

²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. ²⁶ You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. ²⁸ So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

²⁹ “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, ³⁰ saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’

³¹ Thus you witness against yourselves that you are sons of those who murdered the prophets.

³² Fill up, then, the measure of your fathers. ³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell? ³⁴ Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, ³⁵ so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly, I say to you, all these things will come upon this generation.

Lament over Jerusalem

³⁷ “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸ See, your house is left to you desolate. ³⁹ For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

Jesus Foretells Destruction of the Temple

24 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. ² But he answered them, “You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down.”

Signs of the End of the Age

³ As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” ⁴ And Jesus answered them, “See that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶ And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. ⁸ All these are but the beginning of the birth pains.

⁹ “Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake. ¹⁰ And then many will fall away and betray one another and

hate one another. ¹¹ And many false prophets will arise and lead many astray. ¹² And because lawlessness will be increased, the love of many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

The Abomination of Desolation

¹⁵ “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let the one who is on the housetop not go down to take what is in his house, ¹⁸ and let the one who is in the field not turn back to take his cloak. ¹⁹ And alas for women who are pregnant and for those who are nursing infants in those days! ²⁰ Pray that your flight may not be in winter or on a Sabbath. ²¹ For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. ²² And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short. ²³ Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. ²⁴ For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. ²⁵ See, I have told you beforehand. ²⁶ So, if they say to you, ‘Look, he is in the wilderness,’ do not go out. If they say, ‘Look, he is in the inner rooms,’ do not believe it. ²⁷ For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. ²⁸ Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man

²⁹ “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

The Lesson of the Fig Tree

³² “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. ³³ So also, when you see all these things, you know that he is near, at the very gates. ³⁴ Truly, I say to you, this generation will not pass away until all these things take place. ³⁵ Heaven and earth will pass away, but my words will not pass away.

No One Knows That Day and Hour

³⁶ “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of Noah, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰ Then two men will be in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left. ⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

⁴⁵ “Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? ⁴⁶ Blessed is that servant whom his master will find so doing when he comes. ⁴⁷ Truly, I say to you, he will set him over all his possessions. ⁴⁸ But if that wicked servant says to himself, ‘My master is delayed,’ ⁴⁹ and begins to beat his fellow servants and eats and drinks with drunkards, ⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know ⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

The Parable of the Ten Virgins

25 “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. ² Five of them were foolish, and five were wise. ³ For when the foolish took their lamps, they took no oil with them, ⁴ but the wise took flasks of oil with their lamps. ⁵ As the bridegroom was delayed, they all became drowsy and slept. ⁶ But at midnight there was a cry, ‘Here is the bridegroom! Come out to meet him.’ ⁷ Then all those virgins rose and trimmed their lamps. ⁸ And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ⁹ But the wise answered, saying, ‘since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’ ¹⁰ And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. ¹¹ Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’ ¹² But he answered, ‘Truly, I say to you, I do not know you.’ ¹³ Watch therefore, for you know neither the day nor the hour.

The Parable of the Talents

¹⁴ “For it will be like a man going on a journey, who called his servants and entrusted to them his property. ¹⁵ To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶ He who had received the five talents went at once and traded with them, and he made five talents more. ¹⁷ So also he who had the two talents made two talents more. ¹⁸ But he who had received the one talent went and dug in the ground and hid his master’s money. ¹⁹ Now after a long time the master of those servants came and settled accounts with them. ²⁰ And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ ²¹ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ²² And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ ²³ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ ²⁴ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and

gathering where you scattered no seed, ²⁵ so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ ²⁶ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? ²⁷ Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. ²⁸ So take the talent from him and give it to him who has the ten talents. ²⁹ For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. ³⁰ And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’

The Final Judgment

³¹ “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³² Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. ³³ And he will place the sheep on his right, but the goats on the left. ³⁴ Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶ I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ ³⁷ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸ And when did we see you a stranger and welcome you, or naked and clothe you? ³⁹ And when did we see you sick or in prison and visit you?’ ⁴⁰ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

⁴¹ “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ ⁴⁴ Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ ⁴⁵ Then he will answer them, saying, ‘Truly, I say

to you, as you did not do it to one of the least of these, you did not do it to me.’⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life.”

The Plot to Kill Jesus

26 When Jesus had finished all these sayings, he said to his disciples,² “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”

³ Then the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas,⁴ and plotted together in order to arrest Jesus by stealth and kill him.⁵ But they said, “Not during the feast, lest there be an uproar among the people.”

Jesus Anointed at Bethany

⁶ Now when Jesus was at Bethany in the house of Simon the leper,⁷ a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head as he reclined at table.⁸ And when the disciples saw it, they were indignant, saying, “Why this waste?⁹ For this could have been sold for a large sum and given to the poor.”¹⁰ But Jesus, aware of this, said to them, “Why do you trouble the woman? For she has done a beautiful thing to me.¹¹ For you always have the poor with you, but you will not always have me.¹² In pouring this ointment on my body, she has done it to prepare me for burial.¹³ Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

Judas to Betray Jesus

¹⁴ Then one of the twelve, whose name was Judas Iscariot, went to the chief priests¹⁵ and said, “What will you give me if I deliver him over to you?” And they paid him thirty pieces of silver.¹⁶ And from that moment he sought an opportunity to betray him.

The Passover with the Disciples

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, “Where will you have us prepare for you to eat the Passover?”¹⁸ He said, “Go into the city to a certain

man and say to him, ‘The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.’”¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰ When it was evening, he reclined at table with the twelve. ²¹ And as they were eating, he said, “Truly, I say to you, one of you will betray me.” ²² And they were very sorrowful and began to say to him one after another, “Is it I, Lord?” ²³ He answered, “He who has dipped his hand in the dish with me will betray me. ²⁴ The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.” ²⁵ Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

Institution of the Lord’s Supper

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

Jesus Foretells Peter’s Denial

³⁰ And when they had sung a hymn, they went out to the Mount of Olives. ³¹ Then Jesus said to them, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ ³² But after I am raised up, I will go before you to Galilee.” ³³ Peter answered him, “Though they all fall away because of you, I will never fall away.” ³⁴ Jesus said to him, “Truly, I tell you, this very night, before the rooster crows, you will deny me three times.” ³⁵ Peter said to him, “Even if I must die with you, I will not deny you!” And all the disciples said the same.

Jesus Prays in Gethsemane

³⁶ Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” ³⁷ And taking with him Peter and the two sons of

Zebedee, he began to be sorrowful and troubled. ³⁸ Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” ³⁹ And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” ⁴⁰ And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? ⁴¹ Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” ⁴² Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” ⁴³ And again he came and found them sleeping, for their eyes were heavy. ⁴⁴ So, leaving them again, he went away and prayed for the third time, saying the same words again. ⁴⁵ Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. ⁴⁶ Rise, let us be going; see, my betrayer is at hand.”

Betrayal and Arrest of Jesus

⁴⁷ While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. ⁴⁸ Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” ⁴⁹ And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. ⁵⁰ Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized him. ⁵¹ And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. ⁵² Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. ⁵³ Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? ⁵⁴ But how then should the Scriptures be fulfilled, that it must be so?” ⁵⁵ At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

Jesus Before Caiaphas and the Council

⁵⁷ Then those who had seized Jesus led him to Caiaphas the high priest, where the scribes and the elders had gathered. ⁵⁸ And Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards to see the end. ⁵⁹ Now the chief priests and the whole council were seeking false testimony against Jesus that they might put him to death, ⁶⁰ but they found none, though many false witnesses came forward. At last two came forward ⁶¹ and said, "This man said, 'I am able to destroy the temple of God, and to rebuild it in three days.'" ⁶² And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you?" ⁶³ But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." ⁶⁴ Jesus said to him, "You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." ⁶⁵ Then the high priest tore his robes and said, "He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy. ⁶⁶ What is your judgment?" They answered, "He deserves death." ⁶⁷ Then they spit in his face and struck him. And some slapped him, ⁶⁸ saying, "Prophecy to us, you Christ! Who is it that struck you?"

Peter Denies Jesus

⁶⁹ Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." ⁷⁰ But he denied it before them all, saying, "I do not know what you mean." ⁷¹ And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." ⁷² And again he denied it with an oath: "I do not know the man." ⁷³ After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." ⁷⁴ Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. ⁷⁵ And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

Jesus Delivered to Pilate

27 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. ² And they bound him and led him away and delivered him over to Pilate the governor.

Judas Hangs Himself

³ Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, ⁴ saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself." ⁵ And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. ⁶ But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." ⁷ So they took counsel and bought with them the potter's field as a burial place for strangers. ⁸ Therefore that field has been called the Field of Blood to this day. ⁹ Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ and they gave them for the potter's field, as the Lord directed me."

Jesus Before Pilate

¹¹ Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." ¹² But when he was accused by the chief priests and elders, he gave no answer. ¹³ Then Pilate said to him, "Do you not hear how many things they testify against you?" ¹⁴ But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

The Crowd Chooses Barabbas

¹⁵ Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. ¹⁶ And they had then a notorious prisoner called Barabbas. ¹⁷ So when they had gathered, Pilate said to them, "Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?" ¹⁸ For he knew that it was out of envy that they had delivered him up. ¹⁹ Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have

nothing to do with that righteous man, for I have suffered much because of him today in a dream.”²⁰ Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus.²¹ The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.”²² Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified!”²³ And he said, “Why? What evil has he done?” But they shouted all the more, “Let him be crucified!”

Pilate Delivers Jesus to Be Crucified

²⁴ So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.”²⁵ And all the people answered, “His blood be on us and on our children!”²⁶ Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Jesus Is Mocked

²⁷ Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him.²⁸ And they stripped him and put a scarlet robe on him,²⁹ and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!”³⁰ And they spit on him and took the reed and struck him on the head.³¹ And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

The Crucifixion

³² As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.³³ And when they came to a place called Golgotha (which means Place of a Skull),³⁴ they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it.³⁵ And when they had crucified him, they divided his garments among them by casting lots.³⁶ Then they sat down and kept watch over him there.³⁷ And over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”³⁸ Then

two robbers were crucified with him, one on the right and one on the left. ³⁹ And those who passed by derided him, wagging their heads ⁴⁰ and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” ⁴¹ So also the chief priests, with the scribes and elders, mocked him, saying, ⁴² “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. ⁴³ He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” ⁴⁴ And the robbers who were crucified with him also reviled him in the same way.

The Death of Jesus

⁴⁵ Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” ⁴⁷ And some of the bystanders, hearing it, said, “This man is calling Elijah.” ⁴⁸ And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. ⁴⁹ But the others said, “Wait, let us see whether Elijah will come to save him.” ⁵⁰ And Jesus cried out again with a loud voice and yielded up his spirit.

⁵¹ And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. ⁵² The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, ⁵³ and coming out of the tombs after his resurrection they went into the holy city and appeared to many. ⁵⁴ When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

⁵⁵ There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶ among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

Jesus Is Buried

⁵⁷ When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. ⁵⁸ He went to Pilate and asked for the body of Jesus. Then Pilate ordered it

to be given to him. ⁵⁹ And Joseph took the body and wrapped it in a clean linen shroud ⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. ⁶¹ Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The Guard at the Tomb

⁶² The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³ and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ ⁶⁴ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” ⁶⁵ Pilate said to them, “You have a guard of soldiers. Go, make it as secure as you can.” ⁶⁶ So they went and made the tomb secure by sealing the stone and setting a guard.

The Resurrection

28 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became like dead men. ⁵ But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here, for he has risen, as he said. Come, see the place where he lay. ⁷ Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” ⁸ So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. ⁹ And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. ¹⁰ Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

The Report of the Guard

¹¹ While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. ¹² And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers ¹³ and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’ ¹⁴ And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” ¹⁵ So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The Great Commission

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

APPENDIX B: MAP OF JESUS' MINISTRY



APPENDIX C: THE ATTRIBUTES OF GOD

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

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

Creator: God made everything. He is uncreated.*

Deliverer: God rescues and saves His children.

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

Faithful: God always keeps His promises.

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

Glorious: God displays His greatness and worth.*

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

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

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

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

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

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

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

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

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

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

Omnipresent: God is fully present everywhere.

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

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

Provider: God meets the needs of His children.

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

Righteous: God is always good and right.

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

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

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

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

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

Wrathful: God hates all unrighteousness.

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

Worthy: God deserves all glory and honor and praise.

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



Institute