

The Gospel of Matthew

“Jesus the King”



Volume 2: Chapters 15-28

A Self-Study Guide

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Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

15:1 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying,
2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."
3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition?
4 For God commanded, saying, *"Honor your father and your mother"; and, 'He who curses father or mother, let him be put to death.'*
5 But you say, "Whoever says to his father or mother, 'Whatever profit you might have received from me is a gift to God'—
6 then he need not honor his father or mother.' Thus you have made the commandment of God of no effect by your tradition.
7 Hypocrites! Well did Isaiah prophesy about you, saying:
8 *"These people draw near to Me with their mouth,
And honor Me with their lips,
But their heart is far from Me.
9 And in vain they worship Me,
Teaching as doctrines the commandments of men."*


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15:1 Then Pharisees and scribes came from Jerusalem to Jesus and asked,
2 "Why do Your disciples break the tradition of the elders? For they don't wash their hands when they eat!"
3 He answered them, "And why do you break God's commandment because of your tradition?
4 For God said:
Honor your father and your mother; and, The one who speaks evil of father or mother must be put to death.
5 But you say, 'Whoever tells his father or mother, "Whatever benefit you might have received from me is a gift committed to the temple"—
6 he does not have to honor his father.' In this way, you have revoked God's word because of your tradition.
7 Hypocrites! Isaiah prophesied correctly about you when he said:
8 **These people honor Me with their lips, but their heart is far from Me.**
9 **They worship Me in vain, teaching as doctrines the commands of men."**

1. What specifically was Jesus condemning the Pharisees and scribes for doing?
2. Who was Isaiah's prophecy that Jesus' quotes originally against? What is also being described in the context of this prophecy in Isaiah 29:1-10? What implication was Jesus making to the Jewish listeners by quoting this prophecy?
3. According to verses 6-9, what are we doing when we elevate our traditions to the status of God's law?
4. What important applications can we make to ourselves from this text?

NKJV

15:10 When He had called the multitude to *Himself*, He said to them, "Hear and understand:
 11 Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."
 12 Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"
 13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted.
 14 Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."
 15 Then Peter answered and said to Him, "Explain this parable to us."
 16 So Jesus said, "Are you also still without understanding?
 17 Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?
 18 But those things which proceed out of the mouth come from the heart, and they defile a man.
 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.
 20 These are *the things* which defile a man, but to eat with unwashed hands does not defile a man."

 What do you find interesting in this text?

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15:10 Summoning the crowd, He told them, "Listen and understand:
 11 It's not what goes into the mouth that defiles a man, but what comes out of the mouth, this defiles a man."
 12 Then the disciples came up and told Him, "Do You know that the Pharisees took offense when they heard this statement?"
 13 He replied, "Every plant that My heavenly Father didn't plant will be uprooted.
 14 Leave them alone! They are blind guides. And if the blind guide the blind, both will fall into a pit."
 15 Then Peter replied to Him, "Explain this parable to us."
 16 "Are even you still lacking in understanding?" He asked.
 17 "Don't you realize that whatever goes into the mouth passes into the stomach and is eliminated?
 18 But what comes out of the mouth comes from the heart, and this defiles a man.
 19 For from the heart come evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies.
 20 These are the things that defile a man, but eating with unwashed hands does not defile a man."

5. What is the main point that Jesus is trying to teach the crowd? Why is this point important?

6. What applications can we make from this text?

7. How does Jesus prove he is the King and the Messiah in verses 1-20?

NKJV

15:21 "Then Jesus went out from there and departed to the region of Tyre and Sidon.
 22 And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."
 23 But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us."
 24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."
 25 Then she came and worshiped Him, saying, "Lord, help me!"
 26 But He answered and said, "It is not good to take the children's bread and throw *it* to the little dogs."
 27 And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table."
 28 Then Jesus answered and said to her, "O woman, great *is* your faith! Let it be to you as you desire." And her daughter was healed from that very hour."

☞ What do you find interesting in this text?

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15:21 When Jesus left there, He withdrew to the area of Tyre and Sidon.
 22 Just then a Canaanite woman from that region came and kept crying out, "Have mercy on me, Lord, Son of David! My daughter is cruelly tormented by a demon."
 23 Yet He did not say a word to her. So His disciples approached Him and urged Him, "Send her away because she cries out after us."
 24 He replied, "I was sent only to the lost sheep of the house of Israel."
 25 But she came, knelt before Him, and said, "Lord, help me!"
 26 He answered, "It isn't right to take the children's bread and throw it to their dogs."
 27 "Yes, Lord," she said, "yet even the dogs eat the crumbs that fall from their masters' table!"
 28 Then Jesus replied to her, "Woman, your faith is great. Let it be done for you as you want." And from that moment her daughter was cured.

8. Considering that Jesus has shown compassion to Gentiles and women previously (Matt. 4:23-24, 8:5), how do you explain Jesus' first two responses to this woman in verses 23 and 26?

9. List the things said and done by this woman that shows her great faith. Also, specifically show how the woman's statement in verse 27 is a statement of great faith.

10. What applications can we make from this text?

NKJV

15:29 Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there.

30 Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them.

31 So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

32 Now Jesus called His disciples to *Himself* and said, "I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way."

33 Then His disciples said to Him, "Where could we get enough bread in the wilderness to fill such a great multitude?"

34 Jesus said to them, "How many loaves do you have?" And they said, "Seven, and a few little fish."

35 So He commanded the multitude to sit down on the ground.

36 And He took the seven loaves and the fish and gave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude.

37 So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.

38 Now those who ate were four thousand men, besides women and children.

39 And He sent away the multitude, got into the boat, and came to the region of Magdala.

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15:29 Moving on from there, Jesus passed along the Sea of Galilee. He went up on a mountain and sat there,

30 and large crowds came to Him, having with them the lame, the blind, the deformed, those unable to speak, and many others. They put them at His feet, and He healed them.

31 So the crowd was amazed when they saw those unable to speak talking, the deformed restored, the lame walking, and the blind seeing. And they gave glory to the God of Israel.

32 Now Jesus summoned His disciples and said, "I have compassion on the crowd, because they've already stayed with Me three days and have nothing to eat. I don't want to send them away hungry; otherwise they might collapse on the way."

33 The disciples said to Him, "Where could we get enough bread in this desolate place to fill such a crowd?"

34 "How many loaves do you have?" Jesus asked them. "Seven," they said, "and a few small fish."


35 After commanding the crowd to sit down on the ground,

36 He took the seven loaves and the fish, and He gave thanks, broke them, and kept on giving them to the disciples, and the disciples gave them to the crowds.

37 They all ate and were filled. Then they collected the leftover pieces—seven large baskets full.

38 Now those who ate were 4,000 men, besides women and children.

39 After dismissing the crowds, He got into the boat and went to the region of Magadan.

 What do you find interesting in this text?

11. Compare and contrast this miracle with the feeding of the 5000 in Matt. 14:13-21.

12. a. How do you explain the doubt of the disciples after witnessing the feeding of the 5000 previously?

b. What lessons can we learn from this?

13. From verses 21-39, how does Jesus prove he is the King and the Messiah?


Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

16:1 Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven.
2 He answered and said to 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 foul weather today, for the sky is red and threatening.*' Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times.
4 A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah." And He left them and departed.
5 Now when His disciples had come to the other side, they had forgotten to take bread.
6 Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees."
7 And they reasoned among themselves, saying, "*It is because we have taken no bread.*"
8 But Jesus, being aware of *it*, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread?
9 Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up?
10 Nor the seven loaves of the four thousand and how many large baskets you took up?
11 How is it you do not understand that I did not speak to you concerning bread?—*but* to 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 doctrine of the Pharisees and Sadducees.

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16:1 The Pharisees and Sadducees approached, and as a test, asked Him to show them a sign from heaven.
2 He answered them: "When evening comes you say, 'It will be good weather because the sky is red.'
3 And in the morning, 'Today will be stormy because the sky is red and threatening.' You know how to read the appearance of the sky, but you can't read the signs of the times.
4 An evil and adulterous generation wants a sign, but no sign will be given to it except the sign of Jonah." Then He left them and went away.
5 The disciples reached the other shore, and they had forgotten to take bread.
6 Then Jesus told them, "Watch out and beware of the yeast of the Pharisees and Sadducees."
7 And they discussed among themselves, "We didn't bring any bread."
8 Aware of this, Jesus said, "You of little faith! Why are you discussing among yourselves that you do not have bread?
9 Don't you understand yet? Don't you remember the five loaves for the 5,000 and how many baskets you collected?
10 Or the seven loaves for the 4,000 and how many large baskets you collected?
11 Why is it you don't understand that when I told you, 'Beware of the yeast of the Pharisees and Sadducees,' it wasn't about bread?"
12 Then they understood that He did not tell them to beware of the yeast in bread, but of the teaching of the Pharisees and Sadducees.

 What do you find interesting in this text?

1. What exactly is Jesus condemning the Pharisees and Sadducees for when he says, "you cannot interpret the signs of the times?"
2. Explain why Jesus says "an evil and adulterous generation asks for a sign." Would not a sign from heaven convince these people?

3. Explain Jesus' main point in this text.

4. Why is the disciples' statement in verse 7 a sign of a lack of faith? What lessons can we learn from this?

NKJV

16:13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"

14 So they said, "Some *say* John the Baptist, some 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 answered and said, "You are the Christ, the Son of the living God."

17 Jesus answered and said to 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 also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

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16:13 When Jesus came to the region 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, Elijah; still others, Jeremiah or one of the prophets."

15 "But you," He asked them, "who do you say that I am?"

16 Simon Peter answered, "You are the Messiah, the Son of the living God!"

17 And Jesus responded, "Simon son of Jonah, you are blessed because flesh and blood did not reveal this to you, but My Father in heaven.

18 And I also say to you that you are Peter, and on this rock I will build My church, and the forces of Hades will not overpower it.

19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth is already bound in heaven, and whatever you loose on earth is already loosed in heaven."

20 And He gave the disciples orders to tell no one that He was the Messiah.

Historical Point: When Jesus referred to "the gates of Hades" in verse 18, the word "gates" held special significance for Matthew's original readers. City gates tended to be thoroughfares through which communications and commerce passed with frequency. Not surprisingly, bazaars and forums tended to congregate around a city's gates, so that they became an important arena in a town's public life.

Given this phenomenon, "gates" became a metaphor signifying the economic and political life of a walled city. The influential and powerful did their business "in the gates" (Prov. 31:23; Ruth 4:1-12; Judges 5:8-11; 2 Sam. 19:8; Esther 2:19-23). So when Jesus spoke of the gates of Hades, he was drawing on this powerful image. Matthew's original readers would have seen it as a political metaphor, the way we use the terms city hall, the White House, or the Capitol today.

☞ What do you find interesting in this text?

5. Explain what Jesus means in verses 18-19.

NKJV

16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22 Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

23 But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."


24 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

28 Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

 What do you find interesting in this text?

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16:21 From then on Jesus began to point out to His disciples that He must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, be killed, and be raised the third day.

22 Then Peter took Him aside and began to rebuke Him, "Oh no, Lord! This will never happen to You!"

23 But He turned and told Peter, "Get behind Me, Satan! You are an offense to Me because you're not thinking about God's concerns, but man's."

24 Then Jesus said to His disciples, "If anyone wants to come with Me, he must deny himself, take up his cross, and follow Me.

25 For whoever wants to save his life will lose it, but whoever loses his life because of Me will find it.

26 What will it benefit a man if he gains the whole world yet loses his life? Or what will a man give in exchange for his life?

27 For the Son of Man is going to come with His angels in the glory of His Father, and then He will reward each according to what he has done.

28 I assure you: There are some standing here who will not taste death until they see the Son of Man coming in His kingdom."

6. Premillennialism teaches that the kingdom of heaven has not come yet. Is this possible in light of verse 28? Why or why not?

7. Looking at chapter 16, how does Jesus prove he is the King and the Messiah?

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

17:1 Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;
2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.
3 And behold, Moses and Elijah appeared to them, talking with Him.
4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."
5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"
6 And when the disciples heard *it*, they fell on their faces and were greatly afraid.
7 But Jesus came and touched them and said, "Arise, and do not be afraid."
8 When they had lifted up their eyes, they saw no one but Jesus only.
9 Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."
10 And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"
11 Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.
12 But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."
13 Then the disciples understood that He spoke to them of John the Baptist.

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17:1 After six days Jesus took Peter, James, and his brother John, and led them up on a high mountain by themselves.
2 He was transformed in front of them, and His face shone like the sun. Even His clothes became as white as the light.
3 Suddenly, Moses and Elijah appeared to them, talking with Him.
4 Then Peter said to Jesus, "Lord, it's good for us to be here! If You want, I will make three tabernacles here: one for You, one for Moses, and one for Elijah."
5 While he was still speaking, suddenly a bright cloud covered them, and a voice from the cloud said:
 This is My beloved Son.
 I take delight in Him.
 Listen to Him!
6 When the disciples heard it, they fell facedown and were terrified.
7 Then Jesus came up, touched them, and said, "Get up; don't be afraid."
8 When they looked up they saw no one except Him—Jesus alone.
9 As they were coming down from the mountain, Jesus commanded them, "Don't tell anyone about the vision until the Son of Man is raised from the dead."
10 So the disciples questioned Him, "Why then do the scribes say that Elijah must come first?"
11 "Elijah is coming and will restore everything," He replied.
12 "But I tell you: Elijah has already come, and they didn't recognize him. On the contrary, they did whatever they pleased to him. In the same way the Son of Man is going to suffer at their hands."
13 Then the disciples understood that He spoke to them about John the Baptist.

1. Peter later recalls this event to make some arguments in 2 Peter 1:16-21. What arguments does Peter make in 2 Peter 1:16-21 based upon this event?
2. What is significant about Moses and Elijah appearing on the mount? Why not Abraham or some other Old Testament hero?

NKJV

17:14 And when they had come to the multitude, a man came to Him, kneeling down to Him and saying,
 15 "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water.
 16 So I brought him to Your disciples, but they could not cure him."
 17 Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me."
 18 And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.
 19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"
 20 So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.
 *21 However, this kind does not go out except by prayer and fasting."
 22 Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men,
 23 and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.
 24 When they had come to Capernaum, those who received the *temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"
 25 He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"
 26 Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free.
 27 Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you."

**Other manuscripts omit verse 21 as copied from Mark 9:29.*

✍ What do you find interesting in this text?

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17:14 When they reached the crowd, a man approached and knelt down before Him.
 15 "Lord," he said, "have mercy on my son, because he has seizures and suffers severely. He often falls into the fire and often into the water.
 16 I brought him to Your disciples, but they couldn't heal him."
 17 Jesus replied, "You unbelieving and rebellious generation! How long will I be with you? How long must I put up with you? Bring him here to Me."
 18 Then Jesus rebuked the demon, and it came out of him, and from that moment the boy was healed.
 19 Then the disciples approached Jesus privately and said, "Why couldn't we drive it out?"
 20 "Because of your little faith," He told them. "For I assure you: If you have faith the size of a mustard seed, you will tell this mountain, 'Move from here to there,' and it will move. Nothing will be impossible for you.
 [21 However, this kind does not come out except by prayer and fasting.]
 22 As they were meeting in Galilee, Jesus told them, "The Son of Man is about to be betrayed into the hands of men.
 23 They will kill Him, and on the third day He will be raised up." And they were deeply distressed.
 24 When they came to Capernaum, those who collected the double-drachma tax approached Peter and said, "Doesn't your Teacher pay the double-drachma tax?"
 25 "Yes," he said. When he went into the house, Jesus spoke to him first, "What do you think, Simon? Who do earthly kings collect tariffs or taxes from? From their sons or from strangers?"
 26 "From strangers," he said. "Then the sons are free," Jesus told him.
 27 "But, so we won't offend them, go to the sea, cast in a fishhook, and catch the first fish that comes up. When you open its mouth you'll find a coin. Take it and give it to them for Me and you."

Verses 14-23

3. Did Jesus' disciples have the power to overcome such strong demons? (Consider Matthew 10:1) What was preventing the disciples from casting out this demon? (Consider Mark 9:29 in your answer.)

4. What lessons and applications can we learn from verses 14-23?

Verses 24-27

Historical Point: The temple tax of half a shekel was assessed annually on all Jews 20 years old and above. It paid for the support of the temple system (Exodus 30:13-15). Apparently Jesus and Peter had not yet paid their taxes, though Peter's response to the tax collectors suggested that they soon would. The irony, however, is that the temple tax collectors were demanding taxes from the Messiah himself! How ludicrous--as Jesus pointed out in his question to Peter about who is taxed by a ruler. As God's Son, Jesus was the Lord of the temple; technically, He was exempt from taxation.

5. What important lessons can we learn from verses 24-27?
6. Considering all of chapter 17, how does Jesus prove he is the King and the Messiah?

Matthew

Chapter 18

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

18:1 At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" ² Then Jesus called a little child to Him, set him in the midst of them, ³ and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. ⁴ Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. ⁵ Whoever receives one little child like this in My name receives Me. ⁶ "Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. ⁷ Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! ⁸ "If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. ⁹ And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

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18:1 At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?" ² Then He called a child to Him and had him stand among them. ³ "I assure you," He said, "unless you are converted and become like children, you will never enter the kingdom of heaven. ⁴ Therefore, whoever humbles himself like this child—this one is the greatest in the kingdom of heaven. ⁵ And whoever welcomes one child like this in My name welcomes Me. ⁶ "But whoever causes the downfall of one of these little ones who believe in Me—it would be better for him if a heavy millstone were hung around his neck and he were drowned in the depths of the sea! ⁷ Woe to the world because of offenses. For offenses must come, but woe to that man by whom the offense comes. ⁸ If your hand or your foot causes your downfall, cut it off and throw it away. It is better for you to enter life maimed or lame, than to have two hands or two feet and be thrown into the eternal fire. ⁹ And if your eye causes your downfall, gouge it out and throw it away. It is better for you to enter life with one eye, rather than to have two eyes and be thrown into hellfire!

✎ What do you find interesting in this text?

1. What lessons do we learn from verses 3-7?

2. What practical applications can we make from verses 8-10?

NKJV

18:10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

11 For the Son of Man has come to save that which was lost.

12 "What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

13 And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray.

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

15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he will not hear, take with you one or two more, that *"by the mouth of two or three witnesses every word may be established."*

17 And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

18 "Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19 "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.

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

HCSB

18:10 "See that you don't look down on one of these little ones, because I tell you that in heaven their angels continually view the face of My Father in heaven.

[11 For the Son of Man has come to save the lost.]

12 What do you think? If a man has 100 sheep, and one of them goes astray, won't he leave the 99 on the hillside and go and search for the stray?

13 And if he finds it, I assure you: He rejoices over that sheep more than over the 99 that did not go astray.

14 In the same way, it is not the will of your Father in heaven that one of these little ones perish.

15 "If your brother sins against you, go and rebuke him in private. If he listens to you, you have won your brother.

16 But if he won't listen, take one or two more with you, so that **by the testimony of two or three witnesses every fact may be established.**

17 If he pays no attention to them, tell the church. But if he doesn't pay attention even to the church, let him be like an unbeliever and a tax collector to you.

18 I assure you: Whatever you bind on earth is already bound in heaven, and whatever you loose on earth is already loosed in heaven.

19 Again, I assure you: If two of you on earth agree about any matter that you pray for, it will be done for you by My Father in heaven.

20 For where two or three are gathered together in My name, I am there among them."

3. What lessons can we learn from this text?

4. Verses 19 and 20 are often used out of context to form many different arguments. Using the context of this passage, explain the meaning of verses 19 and 20.

NKJV

18:21 Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"
 22 Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.
 23 Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.
 24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.
 25 But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.
 26 The servant therefore fell down before him, saying, "Master, have patience with me, and I will pay you all.'
 27 Then the master of that servant was moved with compassion, released him, and forgave him the debt.
 28 "But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!'
 29 So his fellow servant fell down at his feet and begged him, saying, "Have patience with me, and I will pay you all.'
 30 And he would not, but went and threw him into prison till he should pay the debt.
 31 So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.
 32 Then his master, after he had called him, said to him, "You wicked servant! I forgave you all that debt because you begged me.
 33 Should you not also have had compassion on your fellow servant, just as I had pity on you?"
 34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him.
 35 "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

Historical Point: Due to a number of variables (whether the talents were silver or gold, inflation, etc.) there is no way to know the amount of one talent in today's dollars. A very conservative estimate is that one talent is the equivalent of 15 years wages and one denarius is the equivalent of a one day's wage.

6. From the estimates given in the "historical point" paragraph, give an approximation of how much each servant owed.

7. What important lessons do we learn from this text?

HCSB

18:21 Then Peter came to Him and said, "Lord, how many times could my brother sin against me and I forgive him? As many as seven times?"
 22 "I tell you, not as many as seven," Jesus said to him, "but 70 times seven.
 23 For this reason, the kingdom of heaven can be compared to a king who wanted to settle accounts with his slaves.
 24 When he began to settle accounts, one who owed 10,000 talents was brought before him.
 25 Since he had no way to pay it back, his master commanded that he, his wife, his children, and everything he had be sold to pay the debt.
 26 "At this, the slave fell facedown before him and said, 'Be patient with me, and I will pay you everything!'
 27 Then the master of that slave had compassion, released him, and forgave him the loan.
 28 "But that slave went out and found one of his fellow slaves who owed him 100 denarii. He grabbed him, started choking him, and said, 'Pay what you owe!'
 29 "At this, his fellow slave fell down and began begging him, 'Be patient with me, and I will pay you back.'
 30 But he wasn't willing. On the contrary, he went and threw him into prison until he could pay what was owed.
 31 When the other slaves saw what had taken place, they were deeply distressed and went and reported to their master everything that had happened.
 32 "Then, after he had summoned him, his master said to him, 'You wicked slave! I forgave you all that debt because you begged me.
 33 Shouldn't you also have had mercy on your fellow slave, as I had mercy on you?'
 34 And his master got angry and handed him over to the jailers until he could pay everything that was owed.
 35 So My heavenly Father will also do to you if each of you does not forgive his brother from his heart."

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

19:1 Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan.
2 And great multitudes followed Him, and He healed them there.
3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"
4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'
5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?
6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."
7 They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"
8 He said to them, "Moses, because of the hardness of your hearts, permitted 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; and whoever marries her who is divorced commits adultery."
10 His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry."
11 But He said to them, "All cannot accept this saying, but only those to whom it has been given:
12 "For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it."

HCSB

19:1 When Jesus had finished this instruction, He departed from Galilee and went to the region of Judea across the Jordan.
2 Large crowds followed Him, and He healed them there.
3 Some Pharisees approached Him to test Him. They asked, "Is it lawful for a man to divorce his wife on any grounds?"
4 "Haven't you read," He replied, "that He who created them in the beginning **made them male and female,**
5 and He also said:
For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh?
6 So they are no longer two, but one flesh. Therefore what God has joined together, man must not separate."
7 "Why then," they asked Him, "did Moses command [us] to give divorce papers and to send her away?"
8 He told them, "Moses permitted you to divorce your wives because of the hardness of your hearts. But it was not like that from the beginning.
9 And I tell you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery."
10 His disciples said to Him, "If the relationship of a man with his wife is like this, it's better not to marry!"
11 But He told them, "Not everyone can accept this saying, but only those it has been given to.
12 For there are eunuchs who were born that way from their mother's womb, there are eunuchs who were made by men, and there are eunuchs who have made themselves that way because of the kingdom of heaven. Let anyone accept this who can."

1. What was the purpose of the Pharisees coming to Jesus? What two questions did the Pharisees ask?

2. a. How does Jesus answer the Pharisees first question? What passage does Jesus refer to in answering their question? What passage had the Pharisees referred to in their question to Jesus?

b. What lessons do we learn about marriage from this first answer?

3. Why did Moses permit the people to divorce? Was this the way God wanted it?

4. Is Jesus' law on divorce and remarriage any different than God's law from the beginning?

NKJV

19:13 Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them.

14 But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."

15 And He laid *His* hands on them and departed from there.

16 Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"

17 So He said to him, "Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments."

18 He said to Him, "Which ones?" ¶ 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 your mother,' and, 'You shall love your neighbor as yourself.' "

20 The young man said to Him, "All these things I have kept from my youth. What do I still lack?"

21 Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

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

✍ What do you find interesting in this text?

HCSB

19:13 Then children were brought to Him so He might put His hands on them and pray. But the disciples rebuked them.

14 Then Jesus said, "Leave the children alone, and don't try to keep them from coming to Me, because the kingdom of heaven is made up of people like this."

15 After putting His hands on them, He went on from there.

16 Just then someone came up and asked Him, "Teacher, what good must I do to have eternal life?"

17 "Why do you ask Me about what is good?" He said to him. "There is only One who is good. If you want to enter into life, keep the commandments."

18 "Which ones?" he asked Him. Jesus answered,

Do not murder;

do not commit adultery;

do not steal;

do not bear false witness;

19 **honor your father and your mother;**

and love your neighbor as yourself.

20 "I have kept all these," the young man told Him. "What do I still lack?"

21 "If you want to be perfect," Jesus said to him, "go, sell your belongings and give to the poor, and you will have treasure in heaven. Then come, follow Me."

22 When the young man heard that command, he went away grieving, because he had many possessions.

5. What is Jesus' main point in this text?

6. Explain what Jesus means in verse 14 when he says, "for it is to such as these that the kingdom of heaven belongs."
7. What was the problem with the rich young ruler that Jesus is trying to identify? What do we learn from the rich young ruler?

NKJV

19:23 Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.
 24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."
 25 When His disciples heard *it*, they were greatly astonished, saying, "Who then can be saved?"
 26 But Jesus looked at *them* and said to them, "With men this is impossible, but with God all things are possible."
 27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"
 28 So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, 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 wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.
 30 But many *who are* first will be last, and the last first.

HCSB

19:23 Then Jesus said to His disciples, "I assure you: It will be hard for a rich person to 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 utterly astonished and asked, "Then who can be saved?"
 26 But Jesus looked at them and said, "With men this is impossible, but with God all things are possible."
 27 Then Peter responded to Him, "Look, we have left everything and followed You. So what will there be for us?"
 28 Jesus said to them, "I assure you: In the Messianic Age, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on 12 thrones, judging the 12 tribes of Israel.
 29 And everyone who has left houses, brothers or sisters, father or mother, children, or fields because of My name will receive 100 times more and will inherit eternal life.
 30 But many who are first will be last, and the last first.

Historical Point: Some maintain the "eye of a needle" was a narrow gate in the Jerusalem wall through which a camel could only pass on its knees. No real evidence, however, exists to support this view.


- Kenneth L. Chumbley, The Gospel of Matthew

8. Explain the disciples' reaction in verse 25.
9. What lessons do we learn and what applications can we make to ourselves from this text?
10. Look over chapter 18 and determine how Jesus proves he is the King and the Messiah.

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

20:1 "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.
2 Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.
3 And he went out about the third hour and saw others standing idle in the marketplace,
4 and said to them, "You also go into the vineyard, and whatever is right I will give you." So they went.
5 Again he went out about the sixth and the ninth hour, and did likewise.
6 And about the eleventh hour he went out and found others standing idle, and said to them, "Why have you been standing here idle all day?"
7 They said to him, "Because no one hired us." He said to them, "You also go into the vineyard, and whatever is right you will receive."
8 "So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, beginning with the last to the first.'
9 And when those came who *were hired* about the eleventh hour, they each received a denarius.
10 But when the first came, they supposed that they would receive more; and they likewise received each a denarius.
11 And when they had received *it*, they complained against the landowner,
12 saying, "These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day."
13 But he answered one of them and said, "Friend, I am doing you no wrong. Did you not agree with me for a denarius?
14 Take *what is* yours and go your way. I wish to give to this last man *the same* as to you.
15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?"
16 So the last will be first, and the first last. For many are called, but few chosen."

 What do you find interesting in this text?

HCSB

20:1 "For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard.
2 After agreeing with the workers on one denarius for the day, he sent them into his vineyard.
3 When he went out about nine in the morning, he saw others standing in the marketplace doing nothing.
4 To those men he said, 'You also go to my vineyard, and I'll give you whatever is right.' So off they went.
5 About noon and at three, he went out again and did the same thing.
6 Then about five he went and found others standing around, and said to them, 'Why have you been standing here all day doing nothing?'
7 "'Because no one hired us,' they said to him. "'You also go to my vineyard,' he told them.
8 When evening came, the owner of the vineyard told his foreman, 'Call the workers and give them their pay, starting with the last and ending with the first.'
9 "When those who were hired about five came, they each received one denarius.
10 So when the first ones came, they assumed they would get more, but they also received a denarius each.
11 When they received it, they began to complain to the landowner:
12 'These last men put in one hour, and you made them equal to us who bore the burden of the day and the burning heat!'
13 "He replied to one of them, 'Friend, I'm doing you no wrong. Didn't you agree with me on a denarius?
14 Take what's yours and go. I want to give this last man the same as I gave you.
15 Don't I have the right to do what I want with my business? Are you jealous because I'm generous?'
16 "So the last will be first, and the first last."

1. What is the main point Jesus is trying to get across in this parable?

2. What lessons do we learn from this parable?

NKJV

20:17 Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,

18 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,

19 and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again."

20 Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.

21 And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom."

22 But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" ¶ They said to Him, "We are able."

23 So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."

24 And when the ten heard *it*, they were greatly displeased with the two brothers.

25 But Jesus called them to *Himself* and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.

26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.

27 And whoever desires to be first among you, let him be your slave—

28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

HCSB

20:17 While going up to Jerusalem, Jesus took the 12 disciples aside privately and said to them on the way:

18 "Listen! We are going up to Jerusalem. The Son of Man will be handed over to the chief priests and scribes, and they will condemn Him to death.

19 Then they will hand Him over to the Gentiles to be mocked, flogged, and crucified, and He will be resurrected on the third day."

20 Then the mother of Zebedee's sons approached Him with her sons. She knelt down to ask Him for something.

21 "What do you want?" He asked her. "Promise," she said to Him, "that these two sons of mine may sit, one on Your right and the other on Your left, in Your kingdom."

22 But Jesus answered, "You don't know what you're asking. Are you able to drink the cup that I am about to drink?" "We are able," they said to Him.

23 He told them, "You will indeed drink My cup. But to sit at My right and left is not Mine to give; instead, it belongs to those for whom it has been prepared by My Father."

24 When the 10 disciples heard this, they became indignant with the two brothers.

25 But Jesus called them over and said, "You know that the rulers of the Gentiles dominate them, and the men of high position exercise power over them.

26 It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant,

27 and whoever wants to be first among you must be your slave;

28 just as the Son of Man did not come to be served, but to serve, and to give His life—a ransom for many."

3. Considering what took place in this text, do you think the disciples understood what Jesus was trying to tell them in verses 17-19? Also consider Luke 18:31-34.

4. What lessons can we learn from Jesus' statement in verses 26-28, especially the phrase, "just as the Son of Man came not to be served but to serve...?"


5. Notice the last phrase in verse 28, "...to give his life a ransom for many." What exactly does this mean and what is the importance of this?

NKJV

20:29 Now as they went out of Jericho, a great multitude followed Him.
30 And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, Son of David!"
31 Then the multitude warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"
32 So Jesus stood still and called them, and said, "What do you want Me to do for you?"
33 They said to Him, "Lord, that our eyes may be opened."
34 So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

HCSB

20:29 As they were leaving Jericho, a large crowd followed Him.
30 There were two blind men sitting by the road. When they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!"
31 The crowd told them to keep quiet, but they cried out all the more, "Lord, have mercy on us, Son of David!"
32 Jesus stopped, called them, and said, "What do you want Me to do for you?"
33 "Lord," they said to Him, "open our eyes!"
34 Moved with compassion, Jesus touched their eyes. Immediately they could see, and they followed Him.

 What do you find interesting in this text?

6. What do these two blind men say that cause Jesus to have compassion?

7. Look back over chapter 20. How does Jesus prove he is the King and the Messiah?

Matthew

Chapter 21

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

21:1 Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples,
 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me.
 3 And if anyone says anything to you, you shall say, "The Lord has need of them," and immediately he will send them."
 4 All this was done that it might be fulfilled which was spoken by the prophet, saying:
 5 *"Tell the daughter of Zion,
 'Behold, your King is coming to you,
 Lowly, and sitting on a donkey,
 A colt, the foal of a donkey.' "*
 6 So the disciples went and did as Jesus commanded them.
 7 They brought the donkey and the colt, laid their clothes on them, and set *Him* on them.
 8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road.
 9 Then the multitudes who went before and those who followed cried out, saying:
*"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 had come into Jerusalem, all the city was moved, saying, "Who is this?"
 11 So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

HCSB

21:1 When they approached Jerusalem and came to Bethphage at the Mount of Olives, Jesus then sent two disciples,
 2 telling them, "Go into the village ahead of you. At once you will find a donkey tied there, and a colt with her. Untie them and bring them to Me.
 3 If anyone says anything to you, you should say that the Lord needs them, and immediately he will send them."
 4 This took place so that what was spoken through the prophet might be fulfilled:
 5 **Tell Daughter Zion,
 "See, your King is coming to you,
 gentle, and mounted on a donkey,
 even on a colt, the foal of a beast of burden."**
 6 The disciples went and did just as Jesus directed them.
 7 They brought the donkey and the colt; then they laid their robes on them, and He sat on them.
 8 A very large crowd spread their robes on the road; others were cutting branches from the trees and spreading them on the road.
 9 Then the crowds who went ahead of Him and those who followed kept shouting:
Hosanna to the Son of David!
**Blessed is He who comes
 in the name of the Lord!**
Hosanna in the highest heaven!
 10 When He entered Jerusalem, the whole city was shaken, saying, "Who is this?"
 11 And the crowds kept saying, "This is the prophet Jesus from Nazareth in Galilee!"

☞ What do you find interesting in this text?

1. This text is commonly called the triumphal entry into Jerusalem. For a triumphal entry, is this the scene you would expect for the Messiah, the Savior of the world? What would you think would be different? How is this triumphal entry appropriate?
2. There are many Messianic references in this text. Looking at the context of the prophecies along with this text in Matthew, write down how Matthew is proving Jesus is the Messiah.

NKJV

21:12 Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

13 And He said to them, "It is written, *"My house shall be called a house of prayer,"* but you have made it a *'den of thieves.'*"

14 Then *the* blind and *the* lame came to Him in the temple, and He healed them.

15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant

16 and 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 babes and nursing infants
You have perfected praise?'* "

17 Then He left them and went out of the city to Bethany, and He lodged there.


18 Now in the morning, as He returned to the city, He was hungry.

19 And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away.

20 And when the disciples saw *it*, they marveled, saying, "How did the fig tree wither away so soon?"

21 So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.

22 And whatever things you ask in prayer, believing, you will receive."

 What do you find interesting in this text?

3. The cursing of the fig tree is a symbolic event. What does the fig tree symbolize in this event? How do you know?

4. What lessons do we learn from this text? Where has Jesus said these words before?

5. How does Jesus prove he is the King and the Messiah in this section?

HCSB

21:12 Jesus went into the temple complex and drove out all those buying and selling in the temple. He overturned the money changers' tables and the chairs of those selling doves.

13 And He said to them, "It is written, **My house will be called a house of prayer.** But you are making it **a den of thieves!**"

14 The blind and the lame came to Him in the temple complex, and He healed them.

15 When the chief priests and the scribes saw the wonders that He did and the children in the temple complex cheering, "*Hosanna* to the Son of David!" they were indignant

16 and said to Him, "Do You hear what these children are saying?" "Yes," Jesus told them. "Have you never read:

**You have prepared praise
from the mouths of children and nursing
infants?"**

17 Then He left them, went out of the city to Bethany, and spent the night there.

18 Early in the morning, as He was returning to the city, He was hungry.

19 Seeing a lone fig tree by the road, He went up to it and found nothing on it except leaves. And He said to it, "May no fruit ever come from you again!" At once the fig tree withered.

20 When the disciples saw it, they were amazed and said, "How did the fig tree wither so quickly?"

21 Jesus answered them, "I assure you: If you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you tell this mountain, 'Be lifted up and thrown into the sea,' it will be done.

22 And if you believe, you will receive whatever you ask for in prayer."

NKJV

21:23 Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

24 But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

25 The baptism of John—where was it from? From heaven or from men?" And they reasoned 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 men,' we fear the multitude, for all count John as a prophet."

27 So they answered Jesus and said, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things.


28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.'

29 He answered and said, 'I will not,' but afterward he regretted it and went.

30 Then he came to the second and said likewise. And he answered and said, 'I go, sir,' but he did not go.

31 Which of the two did the will of *his* father?" They said to Him, "The first." Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you.

32 For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it*, you did not afterward relent and believe him.

 What do you find interesting in this text?

6. What is the main point Jesus is trying to get across in this parable?

7. Why do you think Jesus will not answer the chief priests' question? Why will the chief priests and elders not answer Jesus' question?

8. What lessons can we learn from this parable?

HCSB

21:23 When He entered the temple complex, 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? Who gave You this authority?"

24 Jesus answered them, "I will also ask you one question, and if you answer it for Me, then I will tell you by what authority I do these things.

25 Where did John's baptism come from? From heaven or from men?" They began to argue among themselves, "If we say, 'From heaven,' He will say to us, 'Then why didn't you believe him?'

26 But if we say, 'From men,' we're afraid of the crowd, because everyone thought John was a prophet."

27 So they answered Jesus, "We don't know." And He said to them, "Neither will I tell you by what authority I do these things.

28 "But what do you think? A man had two sons. He went to the first and said, 'My son, go, work in the vineyard today.'

29 "He answered, 'I don't want to!' Yet later he changed his mind and went.

30 Then the man went to the other and said the same thing. "'I will, sir,' he answered. But he didn't go.

31 "Which of the two did his father's will?" "The first," they said. Jesus said to them, "I assure you: Tax collectors and prostitutes are entering the kingdom of God before you!

32 For John came to you in the way of righteousness, and you didn't believe him. Tax collectors and prostitutes did believe him, but you, when you saw it, didn't even change your minds then and believe him.

NKJV

21:33 "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.

34 Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.

35 And the vinedressers took his servants, beat one, killed one, and stoned another.

36 Again he sent other servants, more than the first, and they did likewise to them.

37 Then last of all he sent his son to them, saying, "They will respect my son."

38 But when the vinedressers saw the son, they said among themselves, "This is the heir. Come, let us kill him and seize his inheritance."

39 So they took him and cast *him* out of the vineyard and killed *him*.

40 "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"

41 They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."

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

*'The stone which the builders rejected
Has become the chief cornerstone.
This was the LORD'S doing,
And it is marvelous in our eyes?'* "

43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."

45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

46 But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

9. What is Jesus' main point in this parable?

10. What lessons can we learn from this parable?

11. How does Jesus prove he is the King and the Messiah in verses 23-46?

HCSB

21:33 "Listen to another parable: There was a man, a landowner, who planted a vineyard, put a fence around it, dug a winepress in it, and built a watchtower. He leased it to tenant farmers and went away.

34 When the grape harvest drew near, he sent his slaves to the farmers to collect his fruit.

35 But the farmers took his slaves, beat one, killed another, and stoned a third.

36 Again, he sent other slaves, more than the first group, and they did the same to them.

37 Finally, he sent his son to them. 'They will respect my son,' he said.

38 "But when the tenant farmers saw the son, they said among themselves, 'This is the heir. Come, let's kill him and take his inheritance!'

39 So they seized him and threw him out of the vineyard, and killed him.

40 Therefore, when the owner of the vineyard comes, what will he do to those farmers?"

41 "He will completely destroy those terrible men," they told Him, "and lease his vineyard to other farmers who will give him his produce at the harvest."

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

**The stone that the builders rejected
has become the cornerstone.
This came from the Lord
and is wonderful in our eyes?**

43 Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing its fruit.

44 Whoever falls on this stone will be broken to pieces; but on whomever it falls, it will grind him to powder!"

45 When the chief priests and the Pharisees heard His parables, they knew He was speaking about them.

46 Although they were looking for a way to arrest Him, they feared the crowds, because they regarded Him as a prophet.

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

22:1 And Jesus answered and spoke to them again by parables and said:
2 "The kingdom of heaven is like a certain king who arranged a marriage for his son,
3 and sent out his servants to call those who were invited to the wedding; and they were not willing to come.
4 Again, he sent out other servants, saying, "Tell those who are invited, 'See, I have prepared my dinner; my oxen and fattened cattle *are* killed, and all things *are* ready. Come to the wedding.'"
5 But they made light of it and went their ways, one to his own farm, another to his business.
6 And the rest seized his servants, treated *them* spitefully, and killed *them*.
7 But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.
8 Then he said to his servants, "The wedding is ready, but those who were invited were not worthy.
9 Therefore go into the highways, and as many as you find, invite to the wedding.'
10 So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.
11 "But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.
12 So he said to him, "Friend, how did you come in here without a wedding garment?" And he was speechless.
13 Then the king said to the servants, "Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.'
14 "For many are called, but few *are* chosen."

HCSB

22:1 Once more Jesus spoke to them in parables:
2 "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son.
3 He sent out his slaves to summon those invited to the banquet, but they didn't want to come.
4 Again, he sent out other slaves, and said, 'Tell those who are invited: Look, I've prepared my dinner; my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.'
5 "But they paid no attention and went away, one to his own farm, another to his business.
6 And the others seized his slaves, treated them outrageously and killed them.
7 The king was enraged, so he sent out his troops, destroyed those murderers, and burned down their city.
8 "Then he told his slaves, 'The banquet is ready, but those who were invited were not worthy.
9 Therefore, go to where the roads exit the city and invite everyone you find to the banquet.'
10 So those slaves went out on the roads and gathered everyone they found, both evil and good. The wedding banquet was filled with guests.
11 But when the king came in to view the guests, he saw a man there who was not dressed for a wedding.
12 So he said to him, 'Friend, how did you get in here without wedding clothes?' The man was speechless.
13 "Then the king told the attendants, 'Tie him up hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.'
14 "For many are invited, but few are chosen."

Historical Point: Jesus' parable turns on an important detail of Jewish marriage custom. Wedding hosts sent out two invitations for a wedding. The first was sent far in advance to let people know that a wedding was being prepared and they were invited. This was necessary because weddings were major events that could last as long as a week. Furthermore, it took time for the replies to come back. When all the preparations were complete, messengers were sent out with a second invitation telling the guests that the feast was ready and it was time for the celebration to begin. To turn down that second invitation—which was the one the guests in the parable refused (vs. 3)—was not merely bad manners. It was considered a rejection of the host family's hospitality and a complete insult to their dignity.

It is also important to understand that this invitation was like an all expenses paid trip to the wedding. By the command of the king and from his bountiful supplies, at the very entrance of the wedding hall a wedding robe had been offered to each guest.

✍ What do you find interesting in this text?

1. What is the main point Jesus is trying to get across in this parable?
2. Explain the meaning of verses 4-7.
3. What important lessons can we learn from this parable?

NKJV

22:15 Then the Pharisees went and plotted how they might entangle Him in *His* talk.
16 And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.
17 Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"
18 But Jesus perceived their wickedness, and said, "Why do you test Me, *you* hypocrites?
19 Show Me the tax money." So they brought Him a denarius.
20 And He said to them, "Whose image and inscription *is* this?"
21 They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
22 When they had heard *these words*, they marveled, and left Him and went their way.

HCSB

22:15 Then the Pharisees went and plotted how to trap Him by what He said.
16 They sent their disciples to Him, with the Herodians. "Teacher," they said, "we know that You are truthful and teach truthfully the way of God. You defer to no one, for You don't show partiality.
17 Tell us, therefore, what You think. Is it lawful to pay taxes to Caesar or not?"
18 But perceiving their malice, Jesus said, "Why are you testing Me, hypocrites?
19 Show Me the coin used for the tax." So they brought Him a denarius.
20 "Whose image and inscription is this?" He asked them.
21 "Caesar's," they said to Him. Then He said to them, "Therefore, give back to Caesar the things that are Caesar's, and to God the things that are God's."
22 When they heard this, they were amazed. So they left Him and went away.

✍ What do you find interesting in this text?

4. Go online and look up "Tiberius denarius" on Yahoo.com or Google.com. Write down the inscription on both sides of the coin, its meaning, and the images on both sides of the coin.
5. What applications can we make from Jesus' teaching?

NKJV

22:23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,
 24 saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.
 25 Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.
 26 Likewise the second also, and the third, even to the seventh.
 27 Last of all the woman died also.
 28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."
 29 Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God.
 30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.
 31 But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying,
 32 *"I am the God of Abraham, the God of Isaac, and the God of Jacob?"* God is not the God of the dead, but of the living."
 33 And when the multitudes heard *this*, they were astonished at His teaching.

HCSB

22:23 The same day some Sadducees, who say there is no resurrection, came up to Him and questioned Him:
 24 "Teacher, Moses said, **if a man dies, having no children, his brother is to marry his wife and raise up offspring for his brother.**
 25 Now there were seven brothers among us. The first got married and died. Having no offspring, he left his wife to his brother.
 26 The same happened to the second also, and the third, and so to all seven.
 27 Then last of all the woman died.
 28 Therefore, in the resurrection, whose wife will she be of the seven? For they all had married her."
 29 Jesus answered them, "You are deceived, because you don't know the Scriptures or the power of God.
 30 For in the resurrection they neither marry nor are given in marriage but are like angels in heaven.
 31 Now concerning the resurrection of the dead, haven't you read what was spoken to you by God:
 32 **I am the God of Abraham and the God of Isaac and the God of Jacob?** He is not the God of the dead, but of the living."
 33 And when the crowds heard this, they were astonished at His teaching.

✍ What do you find interesting in this text?

6. What do we learn about Sadducees?

7. Explain how the Sadducees did not know "the Scriptures nor the power of God."

8. What do we learn about heaven?

9. Why do you think the crowds were astonished at Jesus' teaching regarding the Sadducees' question?

NKJV

22:34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together.
 35 Then one of them, a lawyer, asked *Him a question*, testing Him, and saying,
 36 "Teacher, which is the great commandment in the law?"
 37 Jesus said to him, "*You shall love the LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.*"
 38 This is *the* first and great commandment.
 39 And *the* second is like it: "*You shall love your neighbor as yourself.*"
 40 On these two commandments hang all the Law and the Prophets."
 41 While the Pharisees were gathered together, Jesus asked them,
 42 saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "*The Son of David.*"
 43 He said to them, "How then does David in the Spirit call Him '*Lord,*' saying:
 44 "*The LORD SAID TO MY LORD, 'Sit at My right hand, Till I make Your enemies Your footstool'*"?
 45 If David then calls Him "*Lord,*" how is He his Son?"
 46 And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

✍ What do you find interesting in this text?

10. Explain the argument Jesus makes in verses 43-45?

11. What lessons can we learn from this text?

12. Consider all of chapter 22. How does Jesus prove he is the King and the Messiah?

HCSB

22:34 When the Pharisees heard that He had silenced the Sadducees, they came together in the same place.
 35 And one of them, an expert in the law, asked a question to test Him:
 36 "Teacher, which commandment in the law is the greatest?"
 37 He said to him, "**Love the Lord your God with all your heart, with all your soul, and with all your mind.**"
 38 This is the greatest and most important commandment.
 39 The second is like it: **Love your neighbor as yourself.**
 40 All the Law and the Prophets depend on these two commandments."
 41 While the Pharisees were together, Jesus questioned them,
 42 "What do you think about the Messiah? Whose Son is He?" "David's," they told Him.
 43 He asked them, "How is it then that David, inspired by the Spirit, calls Him '*Lord*'?"
 44 **The Lord declared to my Lord, 'Sit at My right hand until I put Your enemies under Your feet'?**
 45 "If David calls Him '*Lord,*' how then can the Messiah be his Son?"
 46 No one was able to answer Him at all, and from that day no one dared to question Him any more.

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV


23:1 Then Jesus spoke to the multitudes and to His disciples,
2 saying: "The scribes and the Pharisees sit in Moses' seat.
3 Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do.
4 For they bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
5 But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.
6 They love the best places at feasts, the best seats in the synagogues,
7 greetings in the marketplaces, and to be called by men, "Rabbi, Rabbi."
8 But you, do not be called "Rabbi"; for One is your Teacher, the Christ, and you are all brethren.
9 Do not call anyone on earth your father; for One is your Father, He who is in heaven.
10 And do not be called teachers; for One is your Teacher, the Christ.
11 But he who is greatest among you shall be your servant.
12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

HCSB

23:1 Then Jesus spoke to the crowds and to His disciples:
2 "The scribes and the Pharisees are seated in the chair of Moses.
3 Therefore do whatever they tell you and observe it. But don't do what they do, because they don't practice what they teach.
4 They tie up heavy loads that are hard to carry and put them on people's shoulders, but they themselves aren't willing to lift a finger to move them.
5 They do everything to be observed by others: They enlarge their phylacteries and lengthen their tassels.
6 They love the place of honor at banquets, the front seats in the synagogues,
7 greetings in the marketplaces, and to be called 'Rabbi' by people.
8 "But as for you, do not be called 'Rabbi,' because you have one Teacher, and you are all brothers.
9 Do not call anyone on earth your father, because you have one Father, who is in heaven.
10 And do not be called masters either, because you have one Master, the Messiah.
11 The greatest among you will be your servant.
12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Historical Point: By "phylacteries" are meant the small leather cases, boxes, or capsules holding slips on which were written passages from the law. One of these capsules was fastened to the forehead, the other to the left arm (near the heart!), during prayer. These phylacteries, then, were reminders to observe God's law, that is, to do so out of gratitude for his marvelous deeds in the interests of his people. As happens with so many of those "reminders," among the superstitious they degenerated into charms to protect the wearer against harm and danger, particularly against demons.

- William Hendriksen, New Testament Commentary

 What do you find interesting in this text?


1. Notice all of the instructions Jesus gives in this text. What lessons can we learn and what applications can we make from this text?

NKJV

23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves*, nor do you allow those who are entering to go in.

14 Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

 What do you find interesting in this text?

2. What are the points Jesus is making with these first three woes?

3. What lessons can we learn from these woes?

NKJV

23:16 "Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it*.'

17 Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

18 And, "Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it*.'

19 Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

20 Therefore he who swears by the altar, swears by it and by all things on it.

21 He who swears by the temple, swears by it and by Him who dwells in it.

22 And he who swears by heaven, swears by the throne of God and by Him who sits on it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

24 Blind guides, who strain out a gnat and swallow a camel!

HCSB

23:13 "But woe to you, scribes and Pharisees, hypocrites! You lock up the kingdom of heaven from people. For you don't go in, and you don't allow those entering to go in.

14 Woe to you, scribes and Pharisees, hypocrites! You devour widows' houses and make long prayers just for show. This is why you will receive a harsher punishment.

15 "Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one proselyte, and when he becomes one, you make him twice as fit for hell as you are!

HCSB

23:16 "Woe to you, blind guides, who say, 'Whoever takes an oath by the sanctuary, it means nothing. But whoever takes an oath by the gold of the sanctuary is bound by his oath.'

17 Blind fools! For which is greater, the gold or the sanctuary that sanctified the gold?

18 Also, 'Whoever takes an oath by the altar, it means nothing. But whoever takes an oath by the gift that is on it is bound by his oath.'

19 Blind people! For which is greater, the gift or the altar that sanctifies the gift?

20 Therefore the one who takes an oath by the altar takes an oath by it and by everything on it.

21 The one who takes an oath by the sanctuary takes an oath by it and by Him who dwells in it.

22 And the one who takes an oath by heaven takes an oath by God's throne and by Him who sits on it.

23 "Woe to you, scribes and Pharisees, hypocrites! You pay a tenth of mint, dill, and cumin, yet you have neglected the more important matters of the law—justice, mercy, and faith. These things should have been done without neglecting the others.

24 Blind guides! You strain out a gnat, yet gulp down a camel!

4. What are the points Jesus is making from these two woes?

5. What lessons can we learn from these two woes?

NKJV

23:25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

26 Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness.

28 Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

30 and say, "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

31 "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.

32 Fill up, then, the measure of your fathers' *guilt*.

33 Serpents, brood of vipers! How can you escape the condemnation of hell?

34 Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

36 Assuredly, I say to you, all these things will come upon this generation.

37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

38 See! Your house is left to you desolate;

39 for I say to you, you shall see Me no more till you say, "*Blessed is He who comes in the name of the LORD!*" "

HCSB

23:25 "Woe to you, scribes and Pharisees, hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence!

26 Blind Pharisee! First clean the inside of the cup, so the outside of it may also become clean.

27 "Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men's bones and every impurity.

28 In the same way, on the outside you seem righteous to people, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! You build the tombs of the prophets and decorate the monuments of the righteous,

30 and you say, 'If we had lived in the days of our fathers, we wouldn't have taken part with them in shedding the prophets' blood.'

31 You therefore testify against yourselves that you are sons of those who murdered the prophets.

32 Fill up, then, the measure of your fathers' sins!

33 "Snakes! Brood of vipers! How can you escape being condemned to hell?

34 This is why I am sending you prophets, sages, and scribes. Some of them you will kill and crucify, and some of them you will flog in your synagogues and hound from town to town.

35 So all the righteous blood shed on the earth will be charged to you, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the sanctuary and the altar.


36 I assure you: All these things will come on this generation!

37 "Jerusalem, Jerusalem! The city who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, yet you were not willing!

38 See, your house is left to you desolate.

39 For I tell you, you will never see Me again until you say, **Blessed is He who comes in the name of the Lord!"**

Historical Point: Jesus drew upon a grim, arresting image in His denunciation of the self-righteous Pharisees. At the end of a Jewish funeral procession, which everyone was obliged to join, the body was placed on a rock shelf in a tomb. Once the flesh had decomposed, the bones would be collected and removed, allowing the shelf to be reused. Since Jews were made ritually unclean by touching graves (Num. 19:16), rocks used to seal tombs were whitewashed as a warning to stay away. The glaze gave the tombs a clean image on the outside--even though there were decomposing corpses on the inside.

 What do you find interesting in this text?

6. What are the points that Jesus is trying to get across with these woes?

7. What is Jesus' point in verse 38? (For help, look at Ezekiel 10:18-19; 11:22-23)

8. What lessons can we learn from this text?

9. How does Jesus prove he is the King and the Messiah in this chapter?

Matthew

Chapter 24

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

Before you read chapter 24, be sure to note the situation and context in which Jesus was just speaking. Read Matthew 23:37-39 and write down what Jesus was talking about which causes the discussion between Jesus and the disciples in Matthew 24.

NKJV

24:1 Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.
 2 And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not *one* stone shall be left here upon another, that shall not be thrown down."
 3 Now 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 and said to them: "Take heed that no one deceives you.
 5 For many will come in My name, saying, 'I am the Christ,' and will deceive many.
 6 And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet.
 7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places.
 8 All these *are* the beginning of sorrows.
 9 "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake.
 10 And then many will be offended, will betray one another, and will hate one another.
 11 Then many false prophets will rise up and deceive many.
 12 And because lawlessness will abound, the love of many will grow cold.
 13 But he who endures to the end shall be saved.
 14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

HCSB

24:1 As Jesus left and was going out of the temple complex, His disciples came up and called His attention to the temple buildings.
 2 Then He replied to them, "Don't you see all these things? I assure you: Not one stone will be left here on another that will not be thrown down!"
 3 While He was sitting on the Mount of Olives, the disciples approached Him privately and said, "Tell us, when will these things happen? And what is the sign of Your coming and of the end of the age?"
 4 Then Jesus replied to them: "Watch out that no one deceives you.
 5 For many will come in My name, saying, 'I am the Messiah,' and they will deceive many.
 6 You are going to hear of wars and rumors of wars. See that you are not alarmed, because these things must take place, but the end is not yet.
 7 For nation will rise up against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.
 8 All these events are the beginning of birth pains.
 9 "Then they will hand you over for persecution, and they will kill you. You will be hated by all nations because of My name.
 10 Then many will take offense, betray one another and hate one another.
 11 Many false prophets will rise up and deceive many.
 12 Because lawlessness will multiply, the love of many will grow cold.
 13 But the one who endures to the end will be delivered.
 14 This good news of the kingdom will be proclaimed in all the world as a testimony to all nations. And then the end will come.

1. What is Jesus referring to in verse 2?
2. To understand the chapter, it is important to understand what the disciples are asking Jesus to answer. Read Mark 13:4 and Luke 21:7. Based upon your answer in question 1 and reading the accounts of Mark and Luke, exactly what are the disciples wanting to know?
3. What time markers are given in the following verses:
 - Verse 9: Who are the "you" in the verse?
 - Verse 14: What would happen before this "end" (cf. Colossians 1:23, noting that the Colossian letter was written about 63 A.D.)?

NKJV

24:15 "Therefore when you see the '*abomination of desolation*,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),
 16 "then let those who are in Judea flee to the mountains.
 17 Let him who is on the housetop not go down to take anything out of his house.
 18 And let him who is in the field not go back to get his clothes.
 19 But woe to those who are pregnant and to those who are nursing babies in those days!
 20 And pray that your flight may not be in winter or on the Sabbath.
 21 For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.
 22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.
 23 "Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe *it*.
 24 For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.
 25 See, I have told you beforehand.

HCSB

24:15 "So when you see **the abomination that causes desolation**, spoken of by the prophet Daniel, standing in the holy place" (let the reader understand),
 16 "then those in Judea must flee to the mountains!
 17 A man on the housetop must not come down to get things out of his house.
 18 And a man in the field must not go back to get his clothes.
 19 Woe to pregnant women and nursing mothers in those days!
 20 Pray that your escape may not be in winter or on a Sabbath.
 21 For at that time there will be great tribulation, the kind that hasn't taken place from the beginning of the world until now and never will again!
 22 Unless those days were limited, no one would survive. But those days will be limited because of the elect.
 23 "If anyone tells you then, 'Look, here is the Messiah!' or, 'Over here!' do not believe it!
 24 False messiahs and false prophets will arise and perform great signs and wonders to lead astray, if possible, even the elect.
 25 Take note: I have told you in advance.

Historical Point: No words can describe the unequalled horrors of the siege of Jerusalem in A.D. 70. Outside the city hundreds of Jews were crucified. Inside, civil war reigned as several factions spent more time fighting each other than the Romans. The temple courts were awash with the blood of this internecine hatred. The blockade had reduced the city to a state of famine so severe that mothers ate their own children. Pestilence, starvation, slaughter, and monstrous atrocities were commonplace. By the time it ended on the tenth of August, 70 AD, 1.1 million Jews have fallen by the edge of the sword and 100,000 had been led away captive into all nations.

- Kenneth L. Chumbley, The Gospel of Matthew

4. To understand "the abomination of desolation" that Jesus speaks about in verse 15, compare Mark 13:14 and Luke 21:20. Based on the other gospel accounts, what is the abomination of desolation?

5. Why should the people flee to the mountains when this event happens?

Food for Thought: If Jesus is referring to the second coming and the end of the world, what good would it be to "flee to the mountains" (vs. 16) and to "pray that your flight may not be in winter or on the Sabbath" (vs 20)?

6. According to verse 21, what did Jesus call this event? This phrase only occurs two other places in the New Testament. Where?

NKJV

24:26 "Therefore if they say to you, 'Look, He is in the desert!' do not go out; *or* 'Look, He is in the inner rooms!' do not believe *it*.

27 For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

28 For wherever the carcass is, there the eagles will be gathered together.

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

30 Then the sign of the Son of Man will appear in heaven, 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 His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

32 "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near.

33 So you also, when you see all these things, know that it is near—at the doors!

34 Assuredly, I say to you, this generation will by no means pass away till all these things take place.

35 Heaven and earth will pass away, but My words will by no means pass away.

HCSB

24:26 So if they tell you, 'Look, he's in the wilderness!' don't go out; 'Look, he's in the inner rooms!' do not believe it.

27 For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man.

28 Wherever the carcass is, there the vultures will gather.

29 "Immediately after the tribulation of those days:

The sun will be darkened,
and the moon will not shed its light;
the stars will fall from the sky,
and the celestial powers will be shaken.

30 "Then the sign of the Son of Man will appear in the sky, and then all the peoples 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 He will send out His angels with a loud trumpet, and they will gather His elect from the four winds, from one end of the sky to the other.

32 "Now learn this parable from the fig tree: As soon as its branch becomes tender and sprouts leaves, you know that summer is near.

33 In the same way, when you see all these things, recognize that He is near—at the door!

34 I assure you: This generation will certainly not pass away until all these things take place.

35 Heaven and earth will pass away, but My words will never pass away.

7. The prophets often used the type of language that is found in these verses to depict coming judgment (Isaiah 13:10; 19:1; 30:30-31; Zechariah 9:14). In light of the context thus far, exactly what would fall "immediately after the tribulation" (vs. 29)?

8. Verse 34 is one of the most important time markers in helping to understand this chapter. When does Jesus say the things he is speaking of will take place? Because of this answer, is it possible for Jesus to be referring to the end of time?

NKJV

24:36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only.
 37 But as the days of Noah *were*, so also will the coming of the Son of Man be.
 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.
 40 Then two *men* will be in the field: one will be taken and the other left.
 41 Two *women will be* grinding at the mill: one will be taken and the other left.
 42 Watch therefore, for you do not know what hour your Lord is coming.
 43 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.
 44 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.
 45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?
 46 Blessed *is* that servant whom his master, when he comes, will find so doing.
 47 Assuredly, I say to you that he will make him ruler over all his goods.
 48 But if that evil servant says in his heart, "My master is delaying his coming,"
 49 and begins to beat *his* fellow servants, and to eat and drink with the drunkards,
 50 the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of,
 51 and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

HCSB

24:36 "Now concerning that day and hour no one knows—neither the angels in heaven, nor the Son—except the Father only.
 37 As the days of Noah were, so the coming of the Son of Man will be.
 38 For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah boarded the ark.
 39 They didn't know until the flood came and swept them all away. So this is the way the coming of the Son of Man will be:
 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 be alert, since you don't know what day your Lord is coming.
 43 But know this: If the homeowner had known what time the thief was coming, he would have stayed alert and not let his house be broken into.
 44 This is why you also must be ready, because the Son of Man is coming at an hour you do not expect.
 45 "Who then is a faithful and sensible slave, whom his master has put in charge of his household, to give them food at the proper time?
 46 That slave whose master finds him working when he comes will be rewarded.
 47 I assure you: He will put him in charge of all his possessions.
 48 But if that wicked slave says in his heart, 'My master is delayed,'
 49 and starts to beat his fellow slaves, and eats and drinks with drunkards,
 50 that slave's master will come on a day he does not expect and at an hour he does not know.
 51 He will cut him to pieces and assign him a place with the hypocrites. In that place there will be weeping and gnashing of teeth.

9. Concerning what event is Jesus speaking about "the day or the hour no one knows"? What has Jesus been talking about up to this point?
10. How will this judgment Jesus has been speaking of in this whole chapter be similar to the judgment of Noah's day?
11. What point is Jesus trying to teach his disciples in verses 44-51?
12. How does Jesus prove he is the King and the Messiah in this chapter?

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

25:1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.
2 Now five of them were wise, and five *were* foolish.
3 Those who *were* foolish took their lamps and took no oil with them,
4 but the wise took oil in their vessels with their lamps.
5 But while the bridegroom was delayed, they all slumbered and slept.
6 "And at midnight a cry was *heard*: 'Behold, the bridegroom is coming; go out to meet him!'
7 Then all those virgins arose 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, "No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'
10 And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.
11 "Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'
12 But he answered and said, "Assuredly, I say to you, I do not know you.'
13 "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

HCSB

25:1 "Then the kingdom of heaven will be like 10 virgins who took their lamps and went out to meet the groom.
2 Five of them were foolish and five were sensible.
3 When the foolish took their lamps, they didn't take oil with them.
4 But the sensible ones took oil in their flasks with their lamps.
5 Since the groom was delayed, they all became drowsy and fell asleep.
6 "In the middle of the night there was a shout: 'Here's the groom! Come out to meet him.'
7 "Then all those virgins got up and trimmed their lamps.
8 But the foolish ones said to the sensible ones, 'Give us some of your oil, because our lamps are going out.'
9 "The sensible ones answered, 'No, there won't be enough for us and for you. Go instead to those who sell, and buy oil for yourselves.'
10 "When they had gone to buy some, the groom arrived. Then those who were ready went in with him to the wedding banquet, and the door was shut.
11 "Later the rest of the virgins also came and said, 'Master, master, open up for us!'
12 "But he replied, 'I assure you: I do not know you!'
13 "Therefore be alert, because you don't know either the day or the hour.

Historical Point: To understand this parable it is important to get a glimpse of what a Jewish wedding was like. In a Jewish wedding, the couple did not go away for a honeymoon, but stayed at home. For a week they kept open house. No one knew for certain when the actual wedding night would be. In fact, one of the things that bridegrooms seemed to love to do was to catch the wedding party napping. So the bridegroom would come unexpectedly and even though a crier went before the bridegroom shouting, "The bridegroom is coming!" that gave the wedding party only a few moments before they had to meet the bridegroom. When the bridegroom arrived, everyone with lamps would come into the streets and light the way to the bridegroom's house. But no one was allowed on the streets without a lighted lamp. Once the procession arrived at the house and the door was shut, latecomers were not admitted.

1. What is the main point Jesus is making in this parable?
2. Chapter 25 begins, "Then the kingdom of heaven will be like...." If chapter 24 is about the destruction of Jerusalem, what does Jesus mean when he continues his teaching by saying, "Then the kingdom of heaven will be like...?"

3. What lessons can we learn from this text?

NKJV

25:14 "For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.

15 And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.

16 Then he who had received the five talents went and traded with them, and made another five talents.

17 And likewise he who *had received* two gained two more also.

18 But he who had received one went and dug in the ground, and hid his lord's money.

19 After a long time the lord of those servants came and settled accounts with them.

20 "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.'

21 His lord said to him, "Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

22 He also who had received two talents came and said, "Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

23 His lord said to him, "Well *done*, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

24 "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.

25 And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.'

26 "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

27 So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

28 So take the talent from him, and give *it* to him who has ten talents.

29 "For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.

30 And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

HCSB

25:14 "For it is just like a man going on a journey. He called his own slaves and turned over his possessions to them.

15 To one he gave five talents; to another, two; and to another, one—to each according to his own ability. Then he went on a journey. Immediately

16 the man who had received five talents went, put them to work, and earned five more.

17 In the same way the man with two earned two more.

18 But the man who had received one talent went off, dug a hole in the ground, and hid his master's money.

19 "After a long time the master of those slaves came and settled accounts with them.

20 The man who had received five talents approached, presented five more talents, and said, 'Master, you gave me five talents. Look, I've earned five more talents.'

21 "His master said to him, 'Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master's joy!'

22 "Then the man with two talents also approached. He said, 'Master, you gave me two talents. Look, I've earned two more talents.'

23 "His master said to him, 'Well done, good and faithful slave! You were faithful over a few things; I will put you in charge of many things. Share your master's joy!'

24 "Then the man who had received one talent also approached and said, 'Master, I know you. You're a difficult man, reaping where you haven't sown and gathering where you haven't scattered seed.

25 So I was afraid and went off and hid your talent in the ground. Look, you have what is yours.'

26 "But his master replied to him, 'You evil, lazy slave! If you knew that I reap where I haven't sown and gather where I haven't scattered,

27 then you should have deposited my money with the bankers. And when I returned I would have received my money back with interest.

28 "'So take the talent from him and give it to the one who has 10 talents.

29 For to everyone who has, more will be given, and he will have more than enough. But from the one who does not have, even what he has will be taken away from him.

30 And throw this good-for-nothing slave into the outer darkness. In that place there will be weeping and gnashing of teeth.'

4. What is the main point Jesus is making in this parable?

5. a. Why did the one talent man hide the talent in the ground? What is the master's response to the one talent man's reasoning? Why does the master respond this way?
- b. What lessons can we learn from this?

NKJV

25:31 "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.
32 All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.
33 And He will set the sheep on His right hand, but the goats on the left.
34 Then the King will say to those on His right hand, "Come, you blessed of 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 took Me in;
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 When did we see You a stranger and take You in, or naked and clothe You?
39 Or when did we see You sick, or in prison, and come to You?'
40 And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.'
41 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting 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 take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'
44 "Then they also will answer Him, 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, "Assuredly, I say to you, inasmuch 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 everlasting punishment, but the righteous into eternal life."

HCSB

25:31 "When the Son of Man comes in His glory, and all the angels with Him, then He will sit on the throne of His glory.
32 All the nations will be gathered before Him, and He will separate them one from another, just as a shepherd separates the sheep from the goats.
33 He will put the sheep on His right, and 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 something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you took Me in;
36 I was naked and you clothed Me; I was sick and you took care of Me; I was in prison and you visited Me.'
37 "Then the righteous will answer Him, 'Lord, when did we see You hungry and feed You, or thirsty and give You something to drink?
38 When did we see You a stranger and take You in, or without clothes and clothe You?
39 When did we see You sick, or in prison, and visit You?'
40 "And the King will answer them, 'I assure you: Whatever you did for one of the least of these brothers of Mine, you did for Me.'
41 Then He will also say to those on the left, 'Depart from Me, you who are cursed, into the eternal fire prepared for the Devil and his angels!
42 For I was hungry and you gave Me nothing to eat; I was thirsty and you gave Me nothing to drink;
43 I was a stranger and you didn't take Me in; I was naked and you didn't clothe Me, sick and in prison and you didn't take care of Me.'
44 "Then they too will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or without clothes, or sick, or in prison, and not help You?'
45 "Then He will answer them, 'I assure you: Whatever you did not do for one of the least of these, you did not do for Me either.'
46 "And they will go away into eternal punishment, but the righteous into eternal life."

✎ What do you find interesting in this text?

6. What is the main point Jesus is making in this parable?

7. What are some lessons that we can learn from this parable? Be sure to include a detailed description as to how we serve Jesus.

8. Jesus declares that everlasting fire (hell) was originally prepared for certain spiritual beings. What spiritual beings does Jesus say everlasting fire was prepared for? How does this help us when people ask how a loving God could create a place of eternal fire and punishment?

9. How long does Jesus say this punishment will last? How long does Jesus say that the life the righteous will receive will last? Or, asked another way: how long will heaven last? How long will hell last? What does this passage do to the doctrine of annihilation (hell is where sins are punished for a length of time, depending upon the gravity of the sins committed, and then the soul perishes)?

10. Look back over the whole chapter and write down the ways Jesus proves he is the King and the Messiah in this chapter.


Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

26:1 Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples,
2 "You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."
3 Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,
4 and plotted to take Jesus by trickery and kill Him.
5 But they said, "Not during the feast, lest there be an uproar among the people."
6 And when Jesus was in Bethany at the house of Simon the leper,
7 a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table.
8 But when His disciples saw it, they were indignant, saying, "Why this waste?"
9 "For this fragrant oil might have been sold for much and given to the poor."
10 But when Jesus was aware of it, He said to them, "Why do you trouble the woman? For she has done a good work for Me.
11 "For you have the poor with you always, but Me you do not have always.
12 "For in pouring this fragrant oil on My body, she did it for My burial.
13 "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."
14 Then one of the twelve, called Judas Iscariot, went to the chief priests
15 and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver.
16 So from that time he sought opportunity to betray Him.

HCSB

26:1 When Jesus had finished saying all this, He told His disciples,
2 "You know that the Passover takes place after two days, and the Son of Man will be handed over to be crucified."
3 Then the chief priests and the elders of the people assembled in the palace of the high priest, who was called Caiaphas,
4 and they conspired to arrest Jesus in a treacherous way and kill Him.
5 "Not during the festival," they said, "so there won't be rioting among the people."
6 While Jesus was in Bethany at the house of Simon, a man who had a serious skin disease,
7 a woman approached Him with an alabaster jar of very expensive fragrant oil. She poured it on His head as He was reclining at the table.
8 When the disciples saw it, they were indignant. "Why this waste?" they asked.
9 "This might have been sold for a great deal and given to the poor."
10 But Jesus, aware of this, said to them, "Why are you bothering this woman? She has done a noble thing for Me.
11 You always have the poor with you, but you do not always have Me.
12 By pouring this fragrant oil on My body, she has prepared Me for burial.
13 I assure you: Wherever this gospel is proclaimed in the whole world, what this woman has done will also be told in memory of her."
14 Then one of the Twelve—the man called Judas Iscariot—went to the chief priests
15 and said, "What are you willing to give me if I hand Him over to you?" So they weighed out 30 pieces of silver for him.
16 And from that time he started looking for a good opportunity to betray Him.

 What do you find interesting in this text?

1. Read Mark 14:5 to see how much this flask of fragrant oil was worth. Remember that one denarius is the equivalent of one day's wages. Based upon this information, calculate approximately how much this flask of fragrant oil is worth in our currency.

2. What lessons can we learn from the action of Mary?

3. It is difficult to determine the worth of thirty pieces of silver. Read Exodus 21:32 to see what thirty pieces of silver purchased under the Old Law. Based upon Exodus, what was Jesus worth to Judas Iscariot?

NKJV

26:17 Now on the first *day of the Feast* of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

18 And 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 So the disciples did as Jesus had directed them; and they prepared the Passover.

20 When evening had come, He sat down with the twelve.

21 Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me."

22 And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"

23 He answered and said, "He who dipped *his* hand with Me in the dish will betray Me.

24 The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

25 Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

26 And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is My body."

27 Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you.

28 For this is My blood of the new covenant, which is shed for many for the remission of sins.

29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

30 And when they had sung a hymn, they went out to the Mount of Olives.

HCSB

26:17 On the first day of Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare the Passover so You may eat it?"

18 "Go into the city to a certain man," He said, "and tell him, 'The Teacher says: My time is near; I am celebrating the Passover at your place with My disciples.'"

19 So the disciples did as Jesus had directed them and prepared the Passover.

20 When evening came, He was reclining at the table with the Twelve.

21 While they were eating, He said, "I assure you: One of you will betray Me."

22 Deeply distressed, each one began to say to Him, "Surely not I, Lord?"

23 He replied, "The one who dipped his hand with Me in the bowl—he will betray Me.

24 The Son of Man will go just as it is written about 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 Then Judas, His betrayer, replied, "Surely not I, Rabbi?" "You have said it," He told him.

26 As they were eating, Jesus took bread, blessed and broke it, gave it to the disciples, and said, "Take and eat it; this is My body."

27 Then He took a cup, and after giving thanks, He gave it to them and said, "Drink from it, all of you.

28 For this is My blood that establishes the covenant; it is shed for many for the forgiveness of sins.

29 But I tell you, from this moment I will not drink of this fruit of the vine until that day when I drink it in a new way in My Father's kingdom with you."

30 After singing psalms, they went out to the Mount of Olives.

☞ What do you find interesting in this text?

4. Word Study: "blessed." What exactly did Jesus do when he blessed the bread? (See verse 27 and Luke 22:19)

5.
 - a. According to the text, what exactly are we to remember when we partake of the bread in the Lord's Supper?

 - b. According to the text, what exactly are we to remember when we partake of the fruit of the vine in the Lord's Supper?

 - c. Are your answers the same? Is our observance of the Lord's Supper remembering the things you wrote down above?

6. Explain verse 29. What does Jesus mean here?

7. What do we learn about Jesus from these verses?

NKJV

26:31 Then Jesus said to them, "All of you will be made to stumble 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 have been raised, I will go before you to Galilee."

33 Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble."

34 Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times."

35 Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

36 Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there."

37 And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed.

38 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

39 He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*."

40 Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour?"

41 Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."


42 Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done."

43 And He came and found them asleep again, for their eyes were heavy.

44 So He left them, went away again, and prayed the third time, saying the same words.

45 Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.

46 Rise, let us be going. See, My betrayer is at hand."

 What do you find interesting in this text?

8. What do we learn about Jesus from this text?

HCSB

26:31 Then Jesus said to them, "Tonight all of you will run away because of Me, for it is written:

**I will strike the shepherd,
and the sheep of the flock will be scattered.**

32 But after I have been resurrected, I will go ahead of you to Galilee."

33 Peter told Him, "Even if everyone runs away because of You, I will never run away!"

34 "I assure you," Jesus said to him, "tonight—before the rooster crows, you will deny Me three times!"

35 "Even if I have to die with You," Peter told Him, "I will never deny You!" And all the disciples said the same thing.

36 Then Jesus came with them to a place called Gethsemane, and He told the disciples, "Sit here while I go over there and pray."

37 Taking along Peter and the two sons of Zebedee, He began to be sorrowful and deeply distressed.

38 Then He said to them, "My soul is swallowed up in sorrow—to the point of death. Remain here and stay awake with Me."

39 Going a little farther, He fell facedown and prayed, "My Father! If it is possible, let this cup pass from Me. Yet not as I will, but as You will."

40 Then He came to the disciples and found them sleeping. He asked Peter, "So, couldn't you stay awake with Me one hour?"

41 Stay awake and pray, so that you won't enter into temptation. The spirit is willing, but the flesh is weak."

42 Again, a second time, He went away and prayed, "My Father, if this cannot pass unless I drink it, Your will be done."

43 And He came again and found them sleeping, because they could not keep their eyes open.

44 After leaving them, He went away again and prayed a third time, saying the same thing once more.

45 Then He came to the disciples and said to them, "Are you still sleeping and resting? Look, the time is near. The Son of Man is being betrayed into the hands of sinners.

46 Get up; let's go! See—My betrayer is near."

9. What do we learn about prayer from this text? What lessons can we learn from how Jesus prayed? What does verse 41 teach us?

NKJV

26:47 And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

48 Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him."

49 Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him.

50 But Jesus said to him, "Friend, why have you come?" Then they came and laid hands on Jesus and took Him.

51 And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

52 But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword.

53 Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?

54 How then could the Scriptures be fulfilled, that it must happen thus?"

55 In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.

56 But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled.

HCSB

26:47 While He was still speaking, Judas, one of the Twelve, suddenly arrived. A large mob, with swords and clubs, was with him from the chief priests and elders of the people.

48 His betrayer had given them a sign: "The One I kiss, He's the One; arrest Him!"

49 So he went right up to Jesus and said, "Greetings, Rabbi!"—and kissed Him.

50 "Friend," Jesus asked him, "why have you come?" Then they came up, took hold of Jesus, and arrested Him.

51 At that moment one of those with Jesus reached out his hand and drew his sword. He struck the high priest's slave and cut off his ear.

52 Then Jesus told him, "Put your sword back in place because all who take up a sword will perish by a sword.


53 Or do you think that I cannot call on My Father, and He will provide Me at once with more than 12 legions of angels?

54 How, then, would the Scriptures be fulfilled that say it must happen this way?"

55 At that time Jesus said to the crowds, "Have you come out with swords and clubs, as if I were a criminal, to capture Me? Every day I used to sit, teaching in the temple complex, and you didn't arrest Me.

56 But all this has happened so that the prophetic Scriptures would be fulfilled." Then all the disciples deserted Him and ran away.

Historical Point: A Roman legion consisted of six thousand men.

 What do you find interesting in this text?


9. Recall back to verses 33 and 35 of this chapter. In light of this text, did the disciples keep their word to Jesus about not deserting him? Are there any lessons we can learn from this?

NKJV

26:57 And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled.
 58 But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end.
 59 Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death,
 60 but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward
 61 and said, "This *fellow* said, 'I am able to destroy the temple of God and to build it in three days.' "
 62 And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?"
 63 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"
 64 Jesus said to him, "*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."
 65 Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!
 66 What do you think?" They answered and said, "He is deserving of death."
 67 Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands,
 68 saying, "Prophecy to us, Christ! Who is the one who struck You?"

HCSB

26:57 Those who had arrested Jesus led Him away to Caiaphas the high priest, where the scribes and the elders had convened.
 58 Meanwhile, Peter was following Him at a distance right to the high priest's courtyard. He went in and was sitting with the temple police to see the outcome.
 59 The chief priests and the whole Sanhedrin were looking for false testimony against Jesus so they could put Him to death.
 60 But they could not find any, even though many false witnesses came forward. Finally, two who came forward
 61 stated, "This man said, 'I can demolish God's sanctuary and rebuild it in three days.' "
 62 The high priest then stood up and said to Him, "Don't You have an answer to what these men are testifying against You?"
 63 But Jesus kept silent. Then the high priest said to Him, "By the living God I place You under oath: tell us if You are the Messiah, the Son of God!"
 64 "You have said it," Jesus told him. "But I tell you, in the future you will see **the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.**"
 65 Then the high priest tore his robes and said, "He has blasphemed! Why do we still need witnesses? Look, now you've heard the blasphemy!
 66 What is your decision?" They answered, "He deserves death!"
 67 Then they spit in His face and beat Him; others slapped Him
 68 and said, "Prophecy to us, Messiah! Who hit You?"

 What do you find interesting in this text?

10. What evidence did the council find to prove that Jesus had committed a crime?

11. Notice verse 64 and consider what Jesus is referring to when he says the high priest "will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Do you think Jesus is referring to Judgment Day and the end of time that the high priest will see, or is Jesus referring back to Matthew 24:30 and the coming destruction of Jerusalem? Explain your answer.

NKJV

26:69 Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."
70 But he denied it before *them* all, saying, "I do not know what you are saying."
71 And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, "This *fellow* also was with Jesus of Nazareth."
72 But again he denied with an oath, "I do not know the Man!"
73 And a little later those who stood by came up and said to Peter, "Surely you also are *one* of them, for your speech betrays you."
74 Then he began to curse and swear, *saying*, "I do not know the Man!" Immediately a rooster crowed.
75 And Peter remembered the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

HCSB

26:69 Now Peter was sitting outside in the courtyard. A servant approached him and she said, "You were with Jesus the Galilean too."
70 But he denied it in front of everyone: "I don't know what you're talking about!"
71 When he had gone out to the gateway, another woman saw him and told those who were there, "This man was with Jesus the Nazarene!"
72 And again he denied it with an oath, "I don't know the man!"
73 After a little while those standing there approached and said to Peter, "You certainly are one of them, since even your accent gives you away."
74 Then he started to curse and to swear with an oath, "I do not know the man!" Immediately a rooster crowed,
75 and Peter remembered the words Jesus had spoken, "Before the rooster crows, you will deny Me three times." And he went outside and wept bitterly.

✍ What do you find interesting in this text?

12. Can you relate to Peter's experience? What can we learn from Peter?

Considering the chapter:

13. Look back over this chapter and write down the numerous ways that Jesus proved he is the King and the Messiah. Be sure to consider the fulfillment of Isaiah 53 as you do this.

Matthew

Chapter 27

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

27:1 When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death.

2 And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

3 Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders,

4 saying, "I have sinned by betraying innocent blood." And they said, "What *is that* to us? You see *to it!*"

5 Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

6 But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood."

7 And they consulted together and bought with them the potter's field, to bury strangers in.

8 Therefore that field has been called the Field of Blood to this day.

9 Then was fulfilled what was spoken by Jeremiah the prophet, saying, "*And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced,*

10 *and gave them for the potter's field, as the LORD directed me.*"

HCSB

27:1 When daybreak came, all the chief priests and the elders of the people plotted against Jesus to put Him to death.

2 After tying Him up, they led Him away and handed Him over to Pilate, the governor.

3 Then Judas, His betrayer, seeing that He had been condemned, was full of remorse and returned the 30 pieces of silver to the chief priests and elders.

4 "I have sinned by betraying innocent blood," he said. "What's that to us?" they said. "See to it yourself!"

5 So he threw the silver into the sanctuary and departed. Then he went and hanged himself.

6 The chief priests took the silver and said, "It's not lawful to put it into the temple treasury, since it is blood money."

7 So they conferred together and bought the potter's field with it as a burial place for foreigners.

8 Therefore that field has been called "Blood Field" to this day.

9 Then what was spoken through the prophet Jeremiah was fulfilled:

They took the 30 pieces of silver, the price of Him whose price was set by the sons of Israel,

10 and they gave them for the potter's field, as the Lord directed me.

✍ What do you find interesting in this text?

1. What is ironic about verse 6?

2. Verses 9-10 are also a fulfillment of another Old Testament prophecy, which includes the 30 pieces of silver being thrown into the house of the Lord to the potter. Find this Old Testament prophecy and comment on the context of the prophecy in regards to its application to Jesus.

3. Now, read the context of where the prophecy in verses 9-10 is quoted in Jeremiah. Explain how the context of Jeremiah's prophecy applies to Jesus.

NKJV

27:11 Now Jesus stood before the governor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, "*It is as you say.*"

12 And while He was being accused by the chief priests and elders, He answered nothing.

13 Then Pilate said to Him, "Do You not hear how many things they testify against You?"

14 But He answered him not one word, so that the governor marveled greatly.

15 Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished.

16 And at that time they had a notorious prisoner called Barabbas.

17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?"

18 For he knew that they had handed Him over because of envy.

19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

20 But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

21 The governor answered and said to them, "Which of the two do you want me to release to you?" They said, "Barabbas!"

22 Pilate said to them, "What then shall I do with Jesus who is called Christ?" *They* all said to him, "Let Him be crucified!"

23 Then the governor said, "Why, what evil has He done?" But they cried out all the more, saying, "Let Him be crucified!"

24 When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just Person. You see *to it.*"

25 And all the people answered and said, "His blood *be* on us and on our children."

26 Then he released Barabbas to them; and when he had scourged Jesus, he delivered *Him* to be crucified.

HCSB

27:11 Now Jesus stood before the governor. "Are You the King of the Jews?" the governor asked Him. Jesus answered, "You have said it."

12 And while He was being accused by the chief priests and elders, He didn't answer.

13 Then Pilate said to Him, "Don't You hear how much they are testifying against You?"

14 But He didn't answer him on even one charge, so that the governor was greatly amazed.

15 At the festival the governor's custom was to release to the crowd a prisoner they wanted.

16 At that time they had a notorious prisoner called Barabbas.

17 So when they had gathered together, Pilate said to them, "Who is it you want me to release for you—Barabbas, or Jesus who is called Messiah?"

18 For he knew they had handed Him over because of envy.

19 While he was sitting on the judge's bench, his wife sent word to him, "Have nothing to do with that righteous man, for today I've suffered terribly in a dream because of Him!"

20 The chief priests and the elders, however, persuaded the crowds to ask for Barabbas and to execute Jesus.

21 The governor asked them, "Which of the two do you want me to release for you?" "Barabbas!" they answered.

22 Pilate asked them, "What should I do then with Jesus, who is called Messiah?" They all answered, "Crucify Him!"

23 Then he said, "Why? What has He done wrong?" But they kept shouting, "Crucify Him!" all the more.

24 When Pilate saw that he was getting nowhere, but that a riot was starting instead, he took some water, washed his hands in front of the crowd, and said, "I am innocent of this man's blood. See to it yourselves!"

25 All the people answered, "His blood be on us and on our children!"

26 Then he released Barabbas to them. But after having Jesus flogged, he handed Him over to be crucified.


Historical Point—the flogging: The flogging referred to in verse 26 was a horrible punishment. It was frequently a preliminary to crucifixion, wherein the condemned was beaten with multi-thonged whips in were knotted pieced of bone or metal. It was no token beating, but a punishment that often left victims flayed to the bone. It was so terrible that even Emperor Domitian was horrified by it. We know little about the details. The number of strokes was not prescribed. It continued until the flesh hung down in bloody shreds. Such flogging often resulted in death.

~ Kenneth L. Chumbley, The Gospel of Matthew

Dr. C. Truman Davis, a medical doctor who has meticulously studied crucifixion from a medical perspective, describes Roman flogging: "The heavy whip is brought down with full force again and again across [a person's] shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small ball of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

In speaking of the Roman flogging inflicted on those to be executed, Bishop Eusebius of Caesarea, the church historian of the third century, said "veins were laid bare, and...the very muscles, sinews, and bowels of the victim were open to exposure." The Jews were limited by their law to 40 lashes. The Pharisees, with their emphasis on strict adherence to the law, would limit their lashed to 39, so that if they miscounted they would not break their law. The Romans had no such limitations.

- Josh McDowell, The Resurrection Factor

 What do you find interesting in this text?

4. What do we learn about Pilate from this text? What do we learn about what Pilate thought about Jesus? What did Pilate think of the Jewish leaders?

NKJV

27:27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

28 And they stripped Him and put a scarlet robe on Him.

29 When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!"

30 Then they spat on Him, and took the reed and struck Him on the head.

31 And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.

HCSB

27:27 Then the governor's soldiers took Jesus into headquarters and gathered the whole company around Him.

28 They stripped Him and dressed Him in a scarlet robe.

29 They twisted together a crown of thorns, put it on His head, and placed a reed in His right hand. And they knelt down before Him and mocked Him: "Hail, King of the Jews!"

30 Then they spit at Him, took the reed, and kept hitting Him on the head.

31 When they had mocked Him, they stripped Him of the robe, put His clothes on Him, and led Him away to crucify Him.

5. From verses 28-31, list all of the things the soldiers did to Jesus.

NKJV

27:32 Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.

33 And when they had come to a place called Golgotha, that is to say, Place of a Skull,

34 they gave Him sour wine mingled with gall to drink. But when He had tasted *it*, He would not drink.

35 Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet:

*"They divided My garments among them,
And for My clothing they cast lots."*

36 Sitting down, they kept watch over Him there.

37 And they put up over His head the accusation written against Him:

THIS IS JESUS THE KING OF THE JEWS.

38 Then two robbers were crucified with Him, one on the right and another on the left.

39 And those who passed by blasphemed Him, wagging their heads

40 and saying, "You who destroy the temple and build *it* in three days, save Yourself! If You are the Son of God, come down from the cross."

41 Likewise the chief priests also, mocking with the scribes and elders, said,

42 "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.

43 He trusted in God; let Him deliver Him now if He will have Him; for He said, "I am the Son of God.' "

44 Even the robbers who were crucified with Him reviled Him with the same thing.

HCSB

27:32 As they were going out, they found a Cyrenian man named Simon. They forced this man to carry His cross.

33 When they came to a place called *Golgotha* (which means Skull Place),

34 they gave Him wine mixed with gall to drink. But when He tasted it, He would not drink it.

35 After crucifying Him they divided His clothes by casting lots.

36 Then they sat down and were guarding Him there.

37 Above His head they put up the charge against Him in writing:

THIS IS JESUS

THE KING OF THE JEWS

38 Then two criminals were crucified with Him, one on the right and one on the left.

39 Those who passed by were yelling insults at Him, shaking their heads

40 and saying, "The One who would demolish the sanctuary and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!"

41 In the same way the chief priests, with the scribes and elders, mocked Him and said,

42 "He saved others, but 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 has put His trust in God; let God rescue Him now—if He wants Him! For He said, 'I am God's Son.' "

44 In the same way even the criminals who were crucified with Him kept taunting Him.

Historical Point—carrying the cross: A man condemned to be crucified had to carry his own crossbar from prison to the place of his execution. This crossbar has a unique history. Dr. Pierre Barbet's research shows that "the *furca* was a piece of wood in the form of an inverted V on which the shaft of the two-wheeled carts was rested when they were in the stables. When a slave was to be punished, the *furca* was placed astride the nape of his neck, his hands were bound to the two arms, and he was marched through the neighborhood, while he was made to proclaim his offense."

Dr. Barbet points out that since "a *furca* was not always obtainable, they began to use a long piece of wood, which was used for barring doors and was called the *patibulum*. The *patibulum* weighed approximately 110 pounds and was strapped to the victim's shoulders."

~ Josh McDowell, The Resurrection Factor

6. What was the purpose of the sour wine mixed with gall for the crucified? What does it mean for Jesus to refuse this offering?

7. Be sure to reread verses 39-44, truly allowing the mocking to sink in to your heart. If you had been God or Jesus at that moment, what would you have done?

8. After reading the horrors about crucifixion thus far, consider now what Jesus meant in Matthew 10:38 and 16:24 when he commands his disciples to "take up his cross and follow me." What does that mean to you now? What is Jesus asking us to do?

NKJV

27:45 Now from the sixth hour until the ninth hour there was darkness over all the land.
 46 And about the ninth hour Jesus cried out with a loud voice, saying, "*Eli, Eli, lama sabachthani?*" that is, "*My God, My God, why have You forsaken Me?*"
 47 Some of those who stood there, when they heard *that*, said, "This Man is calling for Elijah!"
 48 Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.
 49 The rest said, "Let Him alone; let us see if Elijah will come to save Him."
 50 And Jesus cried out again with a loud voice, and yielded up His spirit.
 51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,
 52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;
 53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.
 54 So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"
 55 And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar,
 56 among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

HCSB

27:45 From noon until three in the afternoon darkness came over the whole land.
 46 At about three in the afternoon Jesus cried out with a loud voice, "*Elí, Elí, lemá sabachtháni?*" that is, "**My God, My God, why have You forsaken Me?**"
 47 When some of those standing there heard this, they said, "He's calling for Elijah!"
 48 Immediately one of them ran and got a sponge, filled it with sour wine, fixed it on a reed, and offered Him a drink.
 49 But the rest said, "Let's see if Elijah comes to save Him!"
 50 Jesus shouted again with a loud voice and gave up His spirit.
 51 Suddenly, the curtain of the sanctuary was split in two from top to bottom; the earth quaked and the rocks were split.
 52 The tombs also were opened and many bodies of the saints who had gone to their rest were raised.
 53 And they came out of the tombs after His resurrection, entered the holy city, and appeared to many.
 54 When the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they were terrified and said, "This man really was God's Son!"
 55 Many women who had followed Jesus from Galilee and ministered to Him were there, looking on from a distance.
 56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

Historical Point-the darkness: It is often argued that the darkness that occurred for three hours in verse 45 was an eclipse. But it could not have simply been a solar eclipse because: (1) full eclipses do not last three hours, and (2) Passover occurs when it is a full moon, thus impossible to have been an eclipse. The darkness must have been supernatural.

Historical Point-the veil: Eidersheim says “the veils before the Most Holy Place were 60 feet long, and 30 feet wide, of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together; and these veils were so heavy, that, in the exaggerated language of the time, it needed 300 priests to manipulate each.” No man could tear this veil.

9. Many have a difficult time explaining what Jesus’ meant in verse 46. Consider that Psalm 22 records the exact same words. David, in his distress, begins the psalm crying out, “my God, my God, why have you forsaken me?” But by the end of the psalm, David realizes that God has not forsaken him at all (Psa. 22:19,24). Read Psalm 22 and see if that sheds light as to what Jesus meant in verse 46.
10. Read Hebrews 6:19-20; 9:3; 10:19-22. What is the significance of verse 51?
11. In verse 54, we notice a Roman centurion proclaim Jesus to be “the Son of God.” This was title reserved by Romans within the Roman Empire for the Caesar. So explain the significance of this centurion calling Jesus “the Son of God.”

NKJV

27:57 Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.
58 This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.
59 When Joseph had taken the body, he wrapped it in a clean linen cloth,
60 and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.
61 And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.
62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,
63 saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’
64 Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him *away*, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”
65 Pilate said to them, “You have a guard; go your way, make *it* as secure as you know how.”
66 So they went and made the tomb secure, sealing the stone and setting the guard.

HCSB

27:57 When it was evening, a rich man from Arimathea named Joseph came, who himself had also become a disciple of Jesus.
58 He approached Pilate and asked for Jesus’ body. Then Pilate ordered that it be released.
59 So Joseph took the body, wrapped it in clean, fine linen,
60 and placed it in his new tomb, which he had cut into the rock. He left after rolling a great stone against the entrance of the tomb.
61 Mary Magdalene and the other Mary were seated there, facing the tomb.
62 The next day, which followed the preparation day, the chief priests and the Pharisees gathered before Pilate
63 and said, “Sir, we remember that while this deceiver was still alive, He said, ‘After three days I will rise again.’
64 Therefore give orders that the tomb be made secure until the third day. Otherwise, His disciples may come, steal Him, and tell the people, ‘He has been raised from the dead.’ Then the last deception will be worse than the first.”
65 “You have a guard of soldiers,” Pilate told them. “Go and make it as secure as you know how.”
66 Then they went and made the tomb secure by sealing the stone and setting the guard.

Historical Point-the security precautions: The chief priests and Pharisees did every thing possible to make absolutely sure that Jesus' disciples would not steal the body and then claim that Jesus had risen.

The great stone: Verse 60 tells us that a great stone was placed in front of the door of the tomb. Two engineering professors from Georgia Tech, after taking a tour of Israel, decided to calculate the size of the stone needed to roll against a 4 1/2 to 5 foot doorway. They said a stone of that size would have to have had a minimum weight of 1 1/2 to 2 tons. No wonder Matthew and Mark said the stone was extremely large.

The Roman guard: Verse 65 tells us that a guard of soldiers secured the tomb. A Roman guard unit was a 4 to 16 man security force. Each man was trained to protect six feet of ground. The 16 men in a square of four on each side were supposed to be able to protect 36 yards against an entire battalion and hold it. Normally what they did was this: four men were placed immediately in front of what they were to protect. The other 12 were asleep in a semi-circle in front of them with their heads pointing in. To steal what these guards were protecting, thieves would first have to walk over those who were asleep. Every four hours, another unit of four was awakened, and those who had been awake went to sleep. They would rotate this way around the clock.

The Roman seal: Verse 66 tells us that the guard of soldiers sealed the stone. The purpose of this procedure was to prevent anyone from tampering with the grave's contents. After the guard inspected the tomb and rolled the stone in place, a cord was stretched across the rock. The cord was fastened at either end with sealing clay. Finally, the clay packs were stamped with the official signet of the Roman governor. The seal was considered a mode of authentication. So this seal on Jesus' tomb was a public testimony that Jesus' body was actually there. In addition, because the seal was Roman, it verified the fact that His body was protected from vandals by nothing less than the power and authority of the Roman Empire. Anyone trying to move the stone from the tomb's entrance would have broken the seal and thus incurred the wrath of Roman law and power.

- Josh McDowell, The Resurrection Factor

✍ What do you find interesting in this text?

12. According to verse 64, how important was it to the Jewish leaders to make sure the tomb was secure? What does this mean to those who say that Jesus did not rise from the dead, but that the body was stolen?

13. Look back over this whole chapter. How does Jesus prove he is the King and the Messiah?

Read the following texts using colored pencils to highlight things you find interesting and important. Write down your own thoughts and questions in the margins next to the text. Be prepared to share your findings in class.

NKJV

28:1 Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came 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 from the door, and sat on it.

3 His countenance was like lightning, and his clothing as white as snow.

4 And the guards shook for fear of him, and became like dead *men*.

5 But the angel answered and 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 is risen, as He said. Come, see the place where the Lord lay.

7 And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you."

8 So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

9 And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.

10 Then Jesus said to them, "Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me."

HCSB

28:1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to view the tomb.

2 Suddenly there was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it.

3 His appearance was like lightning, and his robe was as white as snow.

4 The guards were so shaken from fear of him that they became like dead men.

5 But the angel told the women, "Don't be afraid, because I know you are looking for Jesus who was crucified.


6 He is not here! For He has been resurrected, just as He said. Come and see the place where He lay.

7 Then go quickly and tell His disciples, 'He has been raised from the dead. In fact, He is going ahead of you to Galilee; you will see Him there.' Listen, I have told you."

8 So, departing quickly from the tomb with fear and great joy, they ran to tell His disciples the news.

9 Just then Jesus met them and said, "Good morning!" They came up, took hold of His feet, and worshiped Him.

10 Then Jesus told them, "Do not be afraid. Go and tell My brothers to leave for Galilee, and they will see Me there."

 What do you find interesting in this text?

1. What evidences are stated here by Matthew that Jesus really did raise from the dead?
2. What additional evidences are given that Jesus really did rise from the dead? Look at Luke 24:12-43; John 21:1-14; and 1 Corinthians 15:3-8.

NKJV

28:11 Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.

12 When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,

13 saying, "Tell them, 'His disciples came at night and stole Him *away* while we slept.'

14 And if this comes to the governor's ears, we will appease him and make you secure."

15 So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

17 When they saw Him, they worshiped Him; but some doubted.

18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

HCSB

28:11 As they were on their way, some of the guard came into the city and reported to the chief priests everything that had happened.

12 After the priests had assembled with the elders and agreed on a plan, they gave the soldiers a large sum of money

13 and told them, "Say this, 'His disciples came during the night and stole Him while we were sleeping.'

14 If this reaches the governor's ears, we will deal with him and keep you out of trouble."

15 So they took the money and did as they were instructed. And this story has been spread among Jewish people to this day.


16 The 11 disciples traveled to Galilee, to the mountain where Jesus had directed them.

17 When they saw Him, they worshiped, but some doubted.

18 Then Jesus came near and said to them, "All authority has been given to Me in heaven and on earth.

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 everything I have commanded you. And remember, I am with you always, to the end of the age."

 What do you find interesting in this text?

3. Why do you think the soldiers had to be paid to say these words in verse 13?

4. Why is Jesus' resurrection important? Consider also 1 Corinthians 15:12-28.

5. How does Jesus prove he is the King and the Messiah in this chapter?

Many theories have been advanced attempting to prove that the resurrection of Jesus was a fraud. In this study we will consider the most widely known explanations which attempt to disprove Jesus actually raised from the dead. Consider each of the theories, compare the theory to the account of Jesus death and resurrection in Matthew 27 and 28, and determine if they have merit or not. Be prepared for discussion in class.

The Wrong Tomb Theory: This theory states that when the women returned on Sunday morning to honor Christ, they simply went to the wrong tomb. Therefore, Jesus remains in the original tomb and did not raise from the dead.

1. Consider Matthew 27:61 (also note Mark 15:47; Luke 23:55). Did the women know where the tomb was? Did they see Jesus be buried?
2. If the women went to the wrong tomb, then who else went to the wrong tomb?
3. If the women and the disciples had gone to the wrong tomb, what could have the chief priests and the Sanhedrin done to disprove the claims of the disciples?
4. What do you think about this theory? Is this plausible?

The Spiritual Resurrection Theory: This theory states that Christ's body decayed in the grave and that His real resurrection was spiritual. His body was not raised from the grave but remains in the tomb, but His spirit did raise from the dead.

1. What verses in Matthew 28 would disprove this theory?
2. Read the following text and point out the things that disprove this theory:

Luke 24:36 While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."
37 They were startled and frightened, thinking they saw a ghost.
38 He said to them, "Why are you troubled, and why do doubts rise in your minds?
39 Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."
40 When he had said this, he showed them his hands and feet.
41 And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?"
42 They gave him a piece of broiled fish,
43 and he took it and ate it in their presence. (NIV)

3. Can you think of any other verses that disprove this theory?

4. What do you think about this theory? Is it plausible?

The Hallucination Theory: This is a very prevalent theory which states that the people only thought they saw Jesus. In reality, they were hallucinating. Thus all the post-resurrection appearances can be dismissed.

1. If Jesus' resurrection was a hallucination, then at least how many people were hallucinating when they thought they saw Jesus? For how many days were people hallucinating?
2. Hallucinations require of people an anticipating spirit or hopeful expectancy which causes their wishes to become father of their thoughts and hallucinations. Read the following texts and determine if the disciples had a "hopeful expectancy" of Jesus' resurrection:

Mark 16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body.

2 Very early on the first day of the week, just after sunrise, they were on their way to the tomb

3 and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

4 But when they looked up, they saw that the stone, which was very large, had been rolled away.

5 As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

6 "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.

7 But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

8 Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

Luke 24:9 When they came back from the tomb, they told all these things to the Eleven and to all the others.

10 It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles.

11 But they did not believe the women, because their words seemed to them like nonsense.

12 Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

Luke 24:36 While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."

37 They were startled and frightened, thinking they saw a ghost. (NIV)

3. If all of the people who saw the resurrected Jesus were hallucinating, what could have the chief priests and the Sanhedrin done to disprove the disciples?

4. If the resurrected Jesus was only a hallucination, then why did only certain people have the hallucination? Even further, why did the hallucinations abruptly end in the New Testament?
5. What do you think about this theory? Is it plausible?

The Stolen Body Theory: This is a very prominent theory which states that the disciples or other followers stole the body of Jesus and fabricated the resurrection story.

1. Refer to the gospel accounts and note the security measures that were taken. Was it possible for the disciples to steal the body?
2. Look at Matthew 28:11-15 again. If the body was actually stolen, then why do the guards have to be bribed to say the body was stolen?
3. What do you think about this theory? Is it plausible?

The Resuscitation Theory: This is also known as the swoon theory. This theory states that Jesus didn't really die on the cross. It is true He was nailed to the cross and suffered shock, pain, and loss of blood. But instead of dying, He merely fainted (swooned) from exhaustion. The disciples, mistaking Him for dead, buried Him alive. They were easily misled because medical knowledge was not great at that time. The cold tomb then revived Jesus.

1. If Jesus merely swooned on the cross, then who are all the other people Jesus fooled besides his disciples?
2. Read the texts below and answer the following questions:

John 19:38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body.

39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds.

40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.

John 20:6 Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there,
7 and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself.
8 Then the other disciple, who reached the tomb first, also went in, and he saw and believed;

a. How many pounds of spices were put upon Jesus when he was buried?

Point of Interest: The word “rolled up” in verse 7 does not mean that the wrapping was unwound. Instead, as G. Campbell Morgan points out, this phrase means that the wrappings were folded as if they were still wrapped around the head of Jesus. But there was no body in the wrappings.

b. Notice verse 8. If the wrappings were all thrown about the tomb and unraveled, would Peter have believed that Jesus had risen, or that someone had stolen the body?

3. Considering the weight of the spices, the way the wrappings were found, and the security measures taken by the Romans, could Jesus have simply swooned on the cross, revived in the tomb, and walked on out?

If none of these theories are true, then the only thing left to believe is that Jesus really did raise from the dead and is now reigning in heaven. We must believe all the claims Jesus made on earth and must obey his commands for he is the Son of God, the Messiah, the Savior of the world. Now will you believe in Jesus and do as he has asked?

-- All information about the various theories is taken from Josh McDowell's book The Resurrection Factor.