**Syllabus content Cambridge O Level Religious Studies (Bible Knowledge) 2048.**

**Paper 01 The portrayal of the life and teaching of Jesus**

**Please note that in 2021,2022 and 2023, paper will be based on Matthew’s Gospel**

**1. Background to Matthew’s Gospel**

1.1 The setting of the Gospel

1.1.1 The Roman occupation and government

1.1.2The Pharisees, Sadducees and Herodians

1.1.3 The idea of “the Messiah”

1.2 The traditional view of Matthew as author

1.2.1 Arguments to support Matthew as author

1.2.2 Arguments challenging Matthew as author

1.3 Possible reasons why Matthew’s Gospel was written

1.3.1 Possible purposes including Jewish Christians as readership

1.4 The nature of Matthew’s Gospel

1.4.1 Idea of “good news”

1.4.2 Main characteristics (e.g. Old Testament fulfillment, and teaching about the church)

**2. Key events in Jesus’ life**

2.1 The events and what they reveal about the person, teaching and work of Jesus

2.2 Issues raised by the events

2.2.1 Meaning (e.g. What is the meaning of Jesus’ death?)

2.2.1 Historical (e.g. Are the accounts historically reliable or are they symbolic?)

2.2.3 Significance (e.g. Why was Bethlehem significant as a place of birth?)

**3.Miracles**

3.1 The miracles and what they reveal about the person, teaching and work of Jesus

3.2 Different types of miracles

3.2.1 Healing miracles (e.g. The paralytic)

3.2.2.Exorcisms (e.g. The dumb demoniac)

3.2.3 Raising from the dead (e.g. The ruler’s daughter)

3.2.4. Nature miracles (e.g. Stilling of the storm)

3.3 Issues raised by the accounts

3.3.1 Purpose (e.g. Why did Jesus perform miracles?)

3.3.2 Historical (e.g. Did the miracles happen as recorded?)

**4. Parables**

4.1 The parables and what they reveal about the person, teaching and work of Jesus

4.2 Issues raised by the accounts

4.2.1 Purpose (e.g. Why did Jesus teach using parables?)

4.2.2 Meaning (e.g. How are they to be interpreted?)

**5. People connected to Jesus**

5.1 How different people were connected with the life of Jesus

5.2 What these encounters reveal about the person, teaching and work of Jesus

5.2.1 The significance of these encounters (e.g. John the Baptist)

**6. Teaching**

6.1 Jesus’ teaching

6.2 Issues raised by this teaching

6.2.1 Applying this teaching to the 21st century (e.g. The Sabbath)

**7. Conflict and opposition to Jesus**

7.1 How and why there was opposition to Jesus

7.2 Issues raised by the accounts

7.2.1 Could Jesus’ death have been avoided?

7.2.2 Jesus’ attitude towards this opposition

**8. Titles of Jesus**

8.1 The titles used of, and by, Jesus

8.2 The meaning of the titles (e.g. Son of God)

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***Paper 02 The portrayal of the birth of the early church.***

***Please note paper 02 will always be based on the Acts of the Apostles (Ch1:1 – 21:15)***

***1. Background to the Acts of the Apostles***

*1.1 The traditional view of Luke as author*

*1.1.1 Arguments to support Luke as author*

*1.1.2.Connection between Luke’s Gospel and the Acts of the Apostles*

*1.2 Possible date for the writing of the Acts of the Apostles*

*1.2.1 Argument for date before 64 CE*

*1.2.2 Argument for date between 70 and 85 CE*

***2. The specific work of the Holy Spirit***

*2.1 The events and what they reveal about the Holy Spirit*

*2.2 Comparison of occasions when people received the Holy Spirit*

*2.3 The work of the Holy Spirit (e.g. how it changed people and affected events)*

*2.4 The importance of the Holy Spirit (e.g. the church comes into being at Pentecost)*

***3. The spread of the church through Peter***

*3.1 The role and work of Peter in the early church*

*3.2 Peter’s importance and success*

*3.2.1 The spread of the church through Peter (e.g. healing at Lydda)*

*3.2.2.Significance of Cornelius’ conversion*

***4. The spread of the church through Philip***

*4.1 The role and work of Philip in the early church*

*4.2 Philip’s importance and success*

*4.2.1.The spread of the church through Philip (e.g. the Ethiopian)*

***5. The spread of the church through Paul***

*5.1 The role and work of Paul in the early church*

*5.2 Paul’s importance and success*

*5.2.1.The spread of the church through Paul (e.g. missionary journeys)*

*5.2.2 Paul’s strategies in his missionary work and in his preaching (e.g. his speech at Athens)*

*5.2.3 Paul’s relationship with Barnabas (e.g. initially Barnabas was leader over Paul)*

***6. Preaching and speeches***

*6.1 The content of the preaching of the early church*

*6.2 The success of the preaching*

*6.2.1 The different responses (e.g. the Athenians)*

*6.3 The content of the speeches of the early church*

*6.3.1 The different purposes (e.g. to the Ephesians’ elders at Miletus)*

***7. The life of the church***

*7.1 The life of the early church*

*7.1.1 Its organization (e.g. apostles and elders)*

*7.1.2 Its tensions (e.g. The Council of Jerusalem)*

*7.1.3 Its development (e.g. the Gentile church)*

*7.2 Issues raised by the accounts*

*7.2.1 Supernatural happenings (e.g. angels, visions, miracles and evil spirits)*

***8. Persecution of the church***

*8.1 Why the early church was persecuted*

*8.2 The response to those persecutions*

**THE SUMMARY OF THE GOSPEL ACCORDING TO MATTHEW’S**

**The birth and early years of Jesus**

[Matthew 1:1-17](http://www.rc.net/wcc/readings/matt1v1.htm)  the genealogy of Jesus   
[Matthew 1:18-24](http://www.rc.net/wcc/readings/matt1v18.htm)  how Jesus' birth came about   
[Matthew 2:1-12](http://www.rc.net/wcc/readings/matt2v1.htm)  the visit of the Magi   
[Matthew 2:13-18](http://www.rc.net/wcc/readings/matt2v13.htm)  the escape to Egypt, massacre of the innocents   
[Matthew 2:19-23](http://www.rc.net/wcc/readings/matt2v19.htm)  the return Egypt to Nazareth  **The beginning of Jesus’ ministry**

[Matthew 3:1-12](http://www.rc.net/wcc/readings/matt3v1.htm) John the Baptist prepares the way   
[Matthew 3:13-17](http://www.rc.net/wcc/readings/matt3v13.htm) the baptism of Jesus   
[Matthew 4:1-11](http://www.rc.net/wcc/readings/matt4v1.htm)  the temptation of Jesus in the wilderness

**Jesus’ Ministry at Galilee**

[Matthew 4:12-17](http://www.rc.net/wcc/readings/matt4v12.htm) Jesus begins this work in Galilee   
[Matthew 4:18-25](http://www.rc.net/wcc/readings/matt4v18.htm) the calling of the first disciples  [Matthew 5:1-12](http://www.rc.net/wcc/readings/matt5v1.htm) Jesus' beatitudes   
[Matthew 5:13-16](http://www.rc.net/wcc/readings/matt5v13.htm) salt and light   
[Matthew 5:17-19](http://www.rc.net/wcc/readings/matt5v17.htm) the fulfillment of the law   
[Matthew 5:20-26](http://www.rc.net/wcc/readings/matt5v20.htm) teaching about anger   
[Matthew 5:27-32](http://www.rc.net/wcc/readings/matt5v27.htm) teaching about adultery and divorce   
[Matthew 5:33-37](http://www.rc.net/wcc/readings/matt5v33.htm) teaching about oaths   
[Matthew 5:38-42](http://www.rc.net/wcc/readings/matt5v38.htm) teaching about retaliation   
[Matthew 5:43-48](http://www.rc.net/wcc/readings/matt5v43.htm) love for enemies  [Matthew 6:1-18](http://www.rc.net/wcc/readings/matt6v1.htm) teaching on almsgiving, prayer, and fasting   
[Matthew 6:19-23](http://www.rc.net/wcc/readings/matt6v19.htm) riches in heaven   
[Matthew 6:24-34](http://www.rc.net/wcc/readings/matt6v24.htm) God and possessions [Matthew 7:1-5](http://www.rc.net/wcc/readings/matt7v1.htm) avoiding judgment   
[Matthew 7:6-14](http://www.rc.net/wcc/readings/matt7v6.htm) the power of prayer and the golden rule   
[Matthew 7:15-20](http://www.rc.net/wcc/readings/matt7v15.htm) a tree and its fruits   
[Matthew 7:21-29](http://www.rc.net/wcc/readings/matt7v21.htm) the true disciple of  Jesus [Matthew 8:1-4](http://www.rc.net/wcc/readings/matt8v1.htm)  Jesus heals a leper   
[Matthew 8:5-17](http://www.rc.net/wcc/readings/matt8v5.htm) Jesus heals Centurions servant and others   
[Matthew 8:18-22](http://www.rc.net/wcc/readings/matt8v18.htm) the would-be followers of Jesus   
[Matthew 8:23-27](http://www.rc.net/wcc/readings/matt8v23.htm) Jesus calms a storm at sea   
[Matthew 8:28-34](http://www.rc.net/wcc/readings/matt8v28.htm) Jesus heals two men with demons [Matthew 9:1-8](http://www.rc.net/wcc/readings/matt9v1.htm) Jesus heals a paralyzed man   
[Matthew 9:9-13](http://www.rc.net/wcc/readings/matt9v9.htm) Jesus calls Matthew   
[Matthew 9:14-17](http://www.rc.net/wcc/readings/matt9v14.htm) the question abut fasting   
[Matthew 9:18-26](http://www.rc.net/wcc/readings/matt9v18.htm) official's daugher and woman with hemorrhage   
[Matthew 9:27-31](http://www.rc.net/wcc/readings/matt9v27.htm) Jesus heals two blind men   
[Matthew 9:32-38](http://www.rc.net/wcc/readings/matt9v32.htm) Jesus heals a mute person  [Matthew 10:1-7](http://www.rc.net/wcc/readings/matt10v1.htm) Jesus calls twelve to be his apostles   
[Matthew 10:7-15](http://www.rc.net/wcc/readings/matt10v7.htm) the mission of the twelve   
[Matthew 10:16-23](http://www.rc.net/wcc/readings/matt1016.htm) coming persecutions   
[Matthew 10:24-33](http://www.rc.net/wcc/readings/matt1024.htm) courage under persecution   
[Matthew 10:34-11:1](http://www.rc.net/wcc/readings/matt1034.htm) Jesus: a cause of division

[Matthew 11:2-15](http://www.rc.net/wcc/readings/matt11v2.htm) the messengers from John the Baptist   
[Matthew 11:16-19](http://www.rc.net/wcc/readings/matt1116.htm) parable of the pipers   
[Matthew 11:20-24](http://www.rc.net/wcc/readings/matt1120.htm) lament for unrepentant cities   
[Matthew 11:25-27](http://www.rc.net/wcc/readings/matt1125.htm) Jesus and his Father   
[Matthew 11:28-30](http://www.rc.net/wcc/readings/matt1128.htm) rest for the weary

[Matthew 12:1-8](http://www.rc.net/wcc/readings/matt12v1.htm) Jesus the Lord of the Sabbath  
[Matthew 12:9-14](http://www.rc.net/wcc/readings/matt12v9.htm) Jesus cures man with paralyzed hand  
[Matthew 12:14-21](http://www.rc.net/wcc/readings/matt1214.htm) God's Chosen Servant  
[Matthew 12:22-30](http://www.rc.net/wcc/readings/matt1222.htm) Jesus and Beelzebul  
[Matthew 12:31-32](http://www.rc.net/wcc/readings/matt1231.htm) the unforgiveable sin  
[Matthew 12:33-37](http://www.rc.net/wcc/readings/matt1233.htm) good and bad fruit  
[Matthew 12:38-42](http://www.rc.net/wcc/readings/matt1238.htm) sign of Jonah  
[Matthew 12:43-45](http://www.rc.net/wcc/readings/matt1243.htm) the return of the evil spirit  
[Matthew 12:46-50](http://www.rc.net/wcc/readings/matt1246.htm) the true family of Jesus

[Matthew 13:1-9](http://www.rc.net/wcc/readings/matt13v1.htm) parable of the sower and the seed   
[Matthew 13:10-17](http://www.rc.net/wcc/readings/matt1310.htm) the purpose of the parables   
[Matthew 13:18-23](http://www.rc.net/wcc/readings/matt1318.htm) explanation of the parable of the sower   
[Matthew 13:24-30](http://www.rc.net/wcc/readings/matt1324.htm) parable of the weeds among the wheat   
[Matthew 13:31-35](http://www.rc.net/wcc/readings/matt1331.htm) parable of the mustard seed and the leaven   
[Matthew 13:35-43](http://www.rc.net/wcc/readings/matt1335.htm) Jesus explains the parable of the weeds   
[Matthew 13:44-46](http://www.rc.net/wcc/readings/matt1344.htm) parable of the hidden treasure and the pearl   
[Matthew 13:47-53](http://www.rc.net/wcc/readings/matt1347.htm) parable of the dragnet   
[Matthew 13:54-58](http://www.rc.net/wcc/readings/matt1354.htm) Jesus is rejected at Nazareth

[Matthew 14:1-12](http://www.rc.net/wcc/readings/matt14v1.htm) John the Baptist beheaded   
[Matthew 14:13-21](http://www.rc.net/wcc/readings/matt1413.htm) first miracles of the loaves   
[Matthew 14:22-36](http://www.rc.net/wcc/readings/matt1422.htm) Jesus walks on the water

**Jesus withdrawal from Galilee**

[Matthew 15:1-20](http://www.rc.net/wcc/readings/matt15v1.htm) the traditions of the Pharisees   
[Matthew 15:21-28](http://www.rc.net/wcc/readings/matt1521.htm) a woman's faith   
[Matthew 15:29-39](http://www.rc.net/wcc/readings/matt1529.htm) Jesus' second miracle of the loaves

[Matthew 16:1-4](http://www.rc.net/wcc/readings/matt16v1.htm) interpreting signs from heaven   
[Matthew 16:5-12](http://www.rc.net/wcc/readings/matt16v5.htm) leaven of the Pharisees   
[Matthew 16:13-23](http://www.rc.net/wcc/readings/matt1613.htm) Peter's declaration about Jesus   
[Matthew 16:24-28](http://www.rc.net/wcc/readings/matt1624.htm) the cost of discipleship

[Matthew 17:1-9](http://www.rc.net/wcc/readings/matt17v1.htm) Jesus transfigured   
[Matthew 17:10-13](http://www.rc.net/wcc/readings/matt1710.htm) the coming of Elijah   
[Matthew 17:14-21](http://www.rc.net/wcc/readings/matt1714.htm) Jesus heals a boy with a demon

**Jesus’ last ministry in Galilee**

[Matthew 17:22-27](http://www.rc.net/wcc/readings/matt1722.htm) Jesus predicts his passion, paying temple tax

[Matthew 18:1-14](http://www.rc.net/wcc/readings/matt18v1.htm)avaiding scandal, parable of the lost sheep   
[Matthew 18:15-20](http://www.rc.net/wcc/readings/matt1815.htm) brotherly correction   
[Matthew 18:21-35](http://www.rc.net/wcc/readings/matt1821.htm)parable of the unforgiving servant

**Jesus’ ministry in Judea & Perea**

[Matthew 19:1-12](http://www.rc.net/wcc/readings/matt19v1.htm) Jesus' teaching on marriage and celibacy   
[Matthew 19:13-15](http://www.rc.net/wcc/readings/matt1913.htm) Jesus blesses the children   
[Matthew 19:16-22](http://www.rc.net/wcc/readings/matt1916.htm) the rich young man   
[Matthew 19:23-30](http://www.rc.net/wcc/readings/matt1923.htm) the danger of riches

[Matthew 20:1-16](http://www.rc.net/wcc/readings/matt20v1.htm) parable of the workers in the vineyard   
[Matthew 20:17-28](http://www.rc.net/wcc/readings/matt2017.htm) ambition of James and John   
[Matthew 20:29-34](http://www.rc.net/wcc/readings/matt2029.htm) Jesus heals two blind men

**The Passion Week**

[Matthew 21:1-17](http://www.rc.net/wcc/readings/matt21v1.htm) Jesus' triumphant entry into Jerusalem   
[Matthew 21:18-22](http://www.rc.net/wcc/readings/matt2118.htm) lesson of barren fig tree and faith   
[Matthew 21:23-27](http://www.rc.net/wcc/readings/matt2123.htm) the authority of Jesus is questioned   
[Matthew 21:28-32](http://www.rc.net/wcc/readings/matt2128.htm) parable of the two sons   
[Matthew 21:33-46](http://www.rc.net/wcc/readings/matt2133.htm) parable of the tenants

[Matthew 22:1-14](http://www.rc.net/wcc/readings/matt22v1.htm) parable of the wedding feast   
[Matthew 22:15-22](http://www.rc.net/wcc/readings/matt2215.htm) question about paying taxes   
[Matthew 22:23-33](http://www.rc.net/wcc/readings/matt2223.htm) the Sadducees and the resurrection   
[Matthew 22:34-40](http://www.rc.net/wcc/readings/matt2234.htm) the greatest commandment of all   
[Matthew 22:41-46](http://www.rc.net/wcc/readings/matt2241.htm) whose Son is the Christ?

[Matthew 23:1-12](http://www.rc.net/wcc/readings/matt23v1.htm) Jesus' warning against Pharisaism  
[Matthew 23:13-22](http://www.rc.net/wcc/readings/matt2313.htm) Jesus' woes upon the Pharisees   
[Matthew 23:23-26](http://www.rc.net/wcc/readings/matt2323.htm) neglecting weightier matters of the law   
[Matthew 23:27-36](http://www.rc.net/wcc/readings/matt2327.htm) white-washed tombs   
[Matthew 23:37-39](http://www.rc.net/wcc/readings/matt2337.htm) Jesus' lament over Jerusalem

[Matthew 24:1-14](http://www.rc.net/wcc/readings/matt24v1.htm) endurance in time of tribulation   
[Matthew 24:15-35](http://www.rc.net/wcc/readings/matt2415.htm) the coming of the Son of Man   
[Matthew 24:36-51](http://www.rc.net/wcc/readings/matt2436.htm) the need for watchfulness

[Matthew 25:1-13](http://www.rc.net/wcc/readings/matt25v1.htm) parable of the ten bridesmaids   
[Matthew 25:14-30](http://www.rc.net/wcc/readings/matt2514.htm) parable of the talents   
[Matthew 25:31-46](http://www.rc.net/wcc/readings/matt2531.htm) final judgment: the sheep and the goats

[Matthew 26:1-14](http://www.rc.net/wcc/readings/matt26v1.htm) Jesus anointed at Bethany   
[Matthew 26:14-25](http://www.rc.net/wcc/readings/matt2614.htm) Judas agrees to betray Jesus   
[Matthew 26:26-29](http://www.rc.net/wcc/readings/matt2626.htm) the Lord's Supper   
[Matthew 26:30-35](http://www.rc.net/wcc/readings/matt2630.htm) Jesus predicts Peter's denial   
[Matthew 26:36-46](http://www.rc.net/wcc/readings/matt2630.htm) the agony in the garden   
[Matthew 26:47-56](http://www.rc.net/wcc/readings/matt2647.htm) Jesus arrested   
[Matthew 26:57-68](http://www.rc.net/wcc/readings/matt2657.htm) Jesus before the Sanhedrin   
[Matthew 26:69-75](http://www.rc.net/wcc/readings/matt2669.htm) Peter disowns Jesus

[Matthew 27:1-10](http://www.rc.net/wcc/readings/matt27v1.htm)Judes hangs himself   
[Matthew 27:11-31](http://www.rc.net/wcc/readings/matt2711.htm) Jesus before Pilate and his scourging   
[Matthew 27:32-44](http://www.rc.net/wcc/readings/matt2732.htm) the crucifixion   
[Matthew 27:45-56](http://www.rc.net/wcc/readings/matt2745.htm) the death of Jesus   
[Matthew 27:57-66](http://www.rc.net/wcc/readings/matt2757.htm) the burial of Jesus

**The Resurrection**

[Matthew 28:1-8](http://www.rc.net/wcc/readings/matt28v1.htm) the women at the tomb   
[Matthew 28:8-15](http://www.rc.net/wcc/readings/matt28v8.htm) tale of the guards anc chief priests   
[Matthew 28:16-20](http://www.rc.net/wcc/readings/matt2816.htm) the great commission

**2 KEY EVENTS OF JESUS’ LIFE**

1. [Matthew 1:1-17](http://www.rc.net/wcc/readings/matt1v1.htm)  the genealogy of Jesus   
   [Matthew 1:18-24](http://www.rc.net/wcc/readings/matt1v18.htm)  how Jesus' birth came about   
   [Matthew 2:1-12](http://www.rc.net/wcc/readings/matt2v1.htm)  the visit of the Magi   
   [Matthew 2:13-18](http://www.rc.net/wcc/readings/matt2v13.htm)  the escape to Egypt, massacre of the innocents   
   [Matthew 2:19-23](http://www.rc.net/wcc/readings/matt2v19.htm)  the return Egypt to Nazareth
2. [Matthew 3:13-17](http://www.rc.net/wcc/readings/matt3v13.htm) the baptism of Jesus
3. [Matthew 4:1-11](http://www.rc.net/wcc/readings/matt4v1.htm)  the temptation of Jesus in the wilderness
4. [Matthew 4:12-17](http://www.rc.net/wcc/readings/matt4v12.htm) Jesus begins this work in Galilee   
   [Matthew 4:18-25](http://www.rc.net/wcc/readings/matt4v18.htm) the calling of the first disciples
5. [Matthew 5:1-12](http://www.rc.net/wcc/readings/matt5v1.htm) Jesus' beatitudes   
   [Matthew 5:13-16](http://www.rc.net/wcc/readings/matt5v13.htm) salt and light   
   [Matthew 5:17-19](http://www.rc.net/wcc/readings/matt5v17.htm) the fulfillment of the law   
   [Matthew 5:20-26](http://www.rc.net/wcc/readings/matt5v20.htm) teaching about anger   
   [Matthew 5:27-32](http://www.rc.net/wcc/readings/matt5v27.htm) teaching about adultery and divorce   
   [Matthew 5:33-37](http://www.rc.net/wcc/readings/matt5v33.htm) teaching about oaths   
   [Matthew 5:38-42](http://www.rc.net/wcc/readings/matt5v38.htm) teaching about retaliation   
   [Matthew 5:43-48](http://www.rc.net/wcc/readings/matt5v43.htm) love for enemies

[Matthew 6:1-18](http://www.rc.net/wcc/readings/matt6v1.htm) teaching on almsgiving, prayer, and fasting   
[Matthew 6:19-23](http://www.rc.net/wcc/readings/matt6v19.htm) riches in heaven   
[Matthew 6:24-34](http://www.rc.net/wcc/readings/matt6v24.htm) God and possessions [Matthew 7:1-5](http://www.rc.net/wcc/readings/matt7v1.htm) avoiding judgment   
[Matthew 7:6-14](http://www.rc.net/wcc/readings/matt7v6.htm) the power of prayer and the golden rule   
[Matthew 7:15-20](http://www.rc.net/wcc/readings/matt7v15.htm) a tree and its fruits   
[Matthew 7:21-29](http://www.rc.net/wcc/readings/matt7v21.htm) the true disciple of  Jesus

1. [Matthew 10:1-7](http://www.rc.net/wcc/readings/matt10v1.htm) Jesus calls twelve to be his apostles   
   [Matthew 10:7-15](http://www.rc.net/wcc/readings/matt10v7.htm) the mission of the twelve   
   [Matthew 10:16-23](http://www.rc.net/wcc/readings/matt1016.htm) coming persecutions   
   [Matthew 10:24-33](http://www.rc.net/wcc/readings/matt1024.htm) courage under persecution   
   [Matthew 10:34-11:1](http://www.rc.net/wcc/readings/matt1034.htm) Jesus: a cause of division
2. [Matthew 13:54-58](http://www.rc.net/wcc/readings/matt1354.htm) Jesus is rejected at Nazareth
3. [Matthew 16:13-23](http://www.rc.net/wcc/readings/matt1613.htm) Peter's declaration about Jesus
4. [Matthew 17:1-9](http://www.rc.net/wcc/readings/matt17v1.htm) Jesus transfigured
5. [Matthew 21:1-17](http://www.rc.net/wcc/readings/matt21v1.htm) Jesus' triumphant entry into Jerusalem
6. [Matthew 21:1-17](http://www.rc.net/wcc/readings/matt21v1.htm) Jesus' triumphant entry into Jerusalem
7. [Matthew 24:15-35](http://www.rc.net/wcc/readings/matt2415.htm) the coming of the Son of Man
8. [Matthew 26:1-14](http://www.rc.net/wcc/readings/matt26v1.htm) Jesus anointed at Bethany
9. [Matthew 26:26-29](http://www.rc.net/wcc/readings/matt2626.htm) the Lord's Supper
10. [Matthew 26:36-46](http://www.rc.net/wcc/readings/matt2630.htm) the agony in the garden   
    15.1 [Matthew 26:47-56](http://www.rc.net/wcc/readings/matt2647.htm) Jesus arrested   
    15.2 [Matthew 26:57-68](http://www.rc.net/wcc/readings/matt2657.htm) Jesus before the Sanhedrin

15.3 [Matthew 27:11-31](http://www.rc.net/wcc/readings/matt2711.htm) Jesus before Pilate and his scourging   
15.4 [Matthew 27:32-44](http://www.rc.net/wcc/readings/matt2732.htm) the crucifixion   
 [Matthew 27:45-56](http://www.rc.net/wcc/readings/matt2745.htm) the death of Jesus

1. [Matthew 27:57-66](http://www.rc.net/wcc/readings/matt2757.htm) the burial of Jesus
2. 17.1 [Matthew 28:1-8](http://www.rc.net/wcc/readings/matt28v1.htm) the women at the tomb   
   17.2 [Matthew 28:8-15](http://www.rc.net/wcc/readings/matt28v8.htm) tale of the guards anc chief priests   
   17.3 [Matthew 28:16-20](http://www.rc.net/wcc/readings/matt2816.htm) the great commission

**6. TEACHING-THE FIVE DISCOURSES**

**The first discourse** Main article: [Sermon on the Mount](https://en.wikipedia.org/wiki/Sermon_on_the_Mount) Matthew 5-7

The first discourse (Matthew 5-7) is called the Sermon on the Mount and is one of the best known and most quoted parts of the [New Testament](https://en.wikipedia.org/wiki/New_Testament) It includes the [Beatitudes](https://en.wikipedia.org/wiki/Beatitudes) and the [Lord's Prayer](https://en.wikipedia.org/wiki/Lord%27s_Prayer). To most believers in Jesus, the Sermon on the Mount contains the central tenets of Christian discipleship. The Beatitudes are a key element of this sermon, and are expressed as a set of *blessings*. The Beatitudes present a new set of Christian ideals that focus on love and [humility](https://en.wikipedia.org/wiki/Humility) rather than force and exaction; they echo the highest ideals of the teachings of Jesus on [mercy](https://en.wikipedia.org/wiki/Mercy), spirituality and compassion

**The second discourse** Main article: [Matthew 10](https://en.wikipedia.org/wiki/Matthew_10)

The second discourse in Matthew 10 provides instructions to the [Twelve Apostles](https://en.wikipedia.org/wiki/Twelve_Apostles) and is sometimes called the *Mission Discourse* or the *Missionary Discourse* or the *Little Commission* in contrast to the [Great Commission](https://en.wikipedia.org/wiki/Great_Commission). This discourse is directed to the twelve apostles who are named in [Matthew 10:2-3](https://en.wikisource.org/wiki/Bible_%28American_Standard%29/Matthew#10:2). In the discourse Jesus advises them how to travel from city to city, carry no belongings and to preach only to [Israelite](https://en.wikipedia.org/wiki/Israelites) communities. He tells them to be wary of opposition, but have no fear for they will be told what to say to defend themselves when needed: "For it is not ye that speak, but the Spirit of your Father that speaketh in you", as also stated in [Luke 12:12](https://en.wikisource.org/wiki/Bible_%28American_Standard%29/Luke#12:12).

**The third discourse** Main article: [Matthew 13](https://en.wikipedia.org/wiki/Matthew_13)

The third discourse in Matthew 13 (1-53) provides several parables for the [Kingdom of Heaven](https://en.wikipedia.org/wiki/Kingdom_of_Heaven_%28Gospel_of_Matthew%29) and is often called the *Parabolic Discourse*. The first part of this discourse, in [Matthew 13:1-35](https://en.wikisource.org/wiki/Bible_%28American_Standard%29/Matthew#13:1) takes place outside when Jesus leaves a house and sits near the Lake to address the disciples as well as the multitudes of people who have gathered to hear him. This part includes the parables of [The Sower](https://en.wikipedia.org/wiki/Parable_of_the_Sower), [The Tares](https://en.wikipedia.org/wiki/The_Tares), [The Mustard Seed](https://en.wikipedia.org/wiki/Parable_of_the_Mustard_Seed) and [The Leaven](https://en.wikipedia.org/wiki/The_Leaven). In the second part Jesus goes back inside the house and addresses the disciples. This part includes the parables of [The Hidden Treasure](https://en.wikipedia.org/wiki/The_Hidden_Treasure), [The Pearl](https://en.wikipedia.org/wiki/Parable_of_the_Pearl) and [Drawing in the Net](https://en.wikipedia.org/wiki/Drawing_in_the_Net).

**The fourth discourse** Main article: [Matthew 18](https://en.wikipedia.org/wiki/Matthew_18)

The fourth discourse in Matthew 18 is often called the *Discourse on the Church*. It includes the parables of [The Lost Sheep](https://en.wikipedia.org/wiki/The_Lost_Sheep) and [The Unforgiving Servant](https://en.wikipedia.org/wiki/The_Unforgiving_Servant) which also refer to the Kingdom of Heaven. The general theme of the discourse is the anticipation of a future community of followers, and the role of his apostles in leading it. Addressing his apostles in 18:18, Jesus states: "what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven", see also [Binding and loosing](https://en.wikipedia.org/wiki/Binding_and_loosing). This power is first given to Peter in chapter 16 after [Peter confesses](https://en.wikipedia.org/wiki/Confession_of_Peter) that Jesus is the "son of the living God". In addition to the powers of binding and loosing, Peter is given the keys to the kingdom of heaven, and is sometimes considered the "rock" on which Christ built his Church. The discourse emphasizes the importance of humility and self-sacrifice as the high virtues within the anticipated community. It teaches that in the Kingdom of God, it is childlike humility that matters, not social prominence and clout.

**The fifth discourse** Main articles: [Matthew 23](https://en.wikipedia.org/wiki/Matthew_23), [Olivet Discourse](https://en.wikipedia.org/wiki/Olivet_Discourse) Matthew [24](https://en.wikipedia.org/wiki/Olivet_Discourse)and [Matthew 25](https://en.wikipedia.org/wiki/Matthew_25)

Matthew 24 is usualy called the [Olivet Discourse](https://en.wikipedia.org/wiki/Olivet_Discourse) because it was given on the [Mount of Olives](https://en.wikipedia.org/wiki/Mount_of_Olives), and is also referred to as the *Discourse on the End Times*. The discourse corresponds to [Mark 13](https://en.wikipedia.org/wiki/Mark_13) and [Luke 21](https://en.wikipedia.org/wiki/Luke_21) and is mostly about judgment and the expected conduct of the [followers of Jesus](https://en.wikipedia.org/wiki/Followers_of_Jesus), and the need for vigilance by the followers in view of the [coming judgment](https://en.wikipedia.org/wiki/Last_Judgment). The discourse is prompted by a question the disciples ask about the "end of the age" ([End times](https://en.wikipedia.org/wiki/End_time) or end of this world and beginning of the [world to come](https://en.wikipedia.org/wiki/World_to_come)) and receives the longest response provided by Jesus in the New Testament. The discourse is generally viewed as referring both to the coming destruction of the [Temple in Jerusalem](https://en.wikipedia.org/wiki/Temple_in_Jerusalem), as well as the End Times and [Second Coming of Christ](https://en.wikipedia.org/wiki/Second_Coming_of_Christ), but the many scholarly opinions about the overlap of these two issues, and exactly which verses refer to which event remain divided and complex.

**MATTHEW CHAPTERS 5-7**

* Gospel of Matthew is called as a teaching gospel also.
* It can be identified five teaching areas which we call as five discourses.

1. The Sermon on the Mount (Ch 5-7)
2. The missionary discourse (Ch 10)
3. The parabolic discourse (Ch 13)
4. The church order discourse (Ch18)
5. The discourse on the Second coming of Christ (Ch23-25)

* At the end of all discourses, similar type of wordings can be identified.

**“When Jesus had finished saying these things, ………”**

1. Ch 7:28
2. Ch 11:1
3. Ch 13:53
4. Ch 19:1
5. Ch 26:1

**MATTHEW 5:1-12 BEATITUDES**

When understanding Sermon on the Mount, Jesus was laying down the principles of the kingdom of God and showed Christians how to live out those principles in their daily walk.

**The First Beatitude-Blessed are the poor in spirit, for theirs is the kingdom of heaven**

The poor in spirit are those who recognize their spiritual helplessness without Christ and forego their own identities as individuals I n order to possess the kingdom. They see the kingdom as the ultimate to be possessed. It is the responsibility of every professing Christians to seek unceasingly in all its manifestations, the kingdom of God.

**The Second Beatitude-Blessed are those who mourn for they will be comforted**

The mourn are those who are grieved over their own weaknesses in relation to God’s standard of righteousness and kingdom power and are grieved in their spirit over the sin and immortality manifested in the world. They take upon themselves the burden for the souls of sinners and cry out to God for their salvation. They are comforted by receiving from God righteousness and peace and joy in the Holy Ghost.

**The Third Beatitude- Blessed are the meek , for they will inherit the earth**

The meek are those find their refuge in God and commit their way entirely to Him. Meek is not week, but controlled strength in gentleness and forbearance. They will inherit the earth.

**The Fourth Beatitude-Blessed are those who hunger and thirst for righteousness, for they will be filled**

The spiritual condition of Christians right throughout their lives will depend on how much they hunger and thirst after righteousness. The Christian’s hunger for the things of god is destroyed by worldly anxiety, deceitfulness of riches, desire for things, worldly pleasures and failure to abide in Christ. When the hunger for God and His righteousness is destroyed those affected will forfeit their salvation, whereas those who continuously hunger and thirst will be filled.

**The Fifth Beatitude-Blessed are the merciful, for they will receive mercy**

Christians are to be not simply possessed of pity but are to be actively compassionate toward those who are suffering from sin or sorrow. They mercifully desire to make such suffering less by bringing those people to the grace and help of God through Jesus Christ.

**The Sixth Beatitude-Blessed are the pure in heart for they will see God**

The pure in heart are those who have been cleansed from the pollution and the guilt of sin by the grace of God and now strive to please and glorify God. They seek to have the same attitude of heart that God has , a love for righteousness and a hatred of evil. Only the pure in heart shall see God. That means they shall be His children and will dwell in His presence now and in eternity.

**The Seventh Beatitude-Blessed are the peacemakers, for they will see God**

Peace makers are those who strive by their witness and life to bring lost sinners to be reconciled to God. Peacemakers are not simply ones who make peace between two parties but ones who spread the good news of the peace of God which they themselves have experienced in His salvation.

**The Eighth Beatitude-blessed are those who are persecuted for righteousness’ sake for theirs is the kingdom of heaven**

Persecutions have been promised as a portion for Christians. Christians will suffer unpopularity, rejection and criticism but they are to rejoice when they do. All that live Godly in Christ shall suffer, but those who endure it will have eternal life.

**MATTHEW 5:13-16 SALT AND LIGHT**

This is a stern warning to Christians to not only be hearers of God’s word but doers also. In V13 Jesus likens Christians to salt which seasons and preserves. Christians are to seasoning agents in the society to counteract the corrupt world system. If they no longer contain the characteristics to withstand the corrupt world system, they are like salt that has lost its saltiness. They no longer fulfill God’s purpose in the earth. Like salt that has lost its flavor no longer has any value, they too are no longer of any value.

We learn that as a city built on top of a hill cannot be hid, but its glory is reflected for all to see. So too God’s glory is reflected for the world to see in the good works performed by Christians.

The purpose of all good works among men is to glorify God. Jesus admonishes His followers here to put into practice what they hear. Knowing that the gospel saves is not something believers can keep to themselves. It has to be shared with those who are not saved

**MATTHEW 5:17-20 THE LAW AND THE PROPHETS**

Jesus said that he had come to teach the \*Law more clearly. He showed that God’s messages from long ago were completely true.

The smallest letter that God’s servants had written was the \*Hebrew jodh (some translations call it a ‘jot’). It is like a very small mark. The ‘smallest detail’ is a tiny line that a pen makes (some translations call it a ‘tittle’). It shows the difference between two letters. Jesus says that the \*Law is very important. Even the very smallest detail is important and will not change.

The \*Pharisees were proud of themselves because they obeyed the \*Law. The men who taught the \*Law had many extra rules. They used these rules to explain the \*Law. The \*Pharisees were willing to obey these extra rules as well. They appeared to be good.

But Jesus knew that the \*Pharisees were not sincere. Instead, they worried about small things. They blamed Jesus when he healed people on God’s holy day. They blamed people if they carried something on God’s holy day. Or even if they just wrote something on that day. Jesus obeyed the true meaning of the \*Law. He showed what it really meant to respect God and other people. He showed how we can really live in God’s way.

**MATTHEW 5:21-48 THE AUTHORITY OF JESUS**

Each of the examples that Jesus gave in these verses begins with the same words. ‘You have heard what God told people long ago…’ Then Jesus reminds them of one of the commands, and continues: ‘But this is what I tell you...’

When Jesus finished teaching the people, Matthew tells us: ‘His words astonished the crowds because he taught like someone with authority. He did not speak like the men who taught the \*Law’ (Matthew 7:28).

Long ago, God’s special servants used to tell the people what God told them. ‘This is what the \*Lord says...’, they said. In Jesus’ time, the men who taught the \*Law would not give their own opinion. They would only refer to what other people had said in the past.

Jesus did not argue about what the \*Law meant. He spoke with his own authority and said what the true meaning was. It is not surprising that his words astonished people.

### MATTHEW 5:21-26 CONCERNING ANGER

Murder is wrong (Exodus 20:13). However, a person might feel angry, and he might become more and more angry. Then he is guilty as well. He had little worth. So the word ‘fool’ means someone with a bad moral character.

Someone might accuse such a person because they were not behaving well. But that is putting yourself in God’s place as judge. ‘Gehenna’ was another name for Hinnom valley. It was just outside Jerusalem city, and the \*Jews threw out their rubbish there. They burned fires there all the time. So it became the name for God’s punishment place. People usually translate it as ‘hell’.

God will judge people by the way that they think. He will also judge them by the way that they speak. And he will judge them by the way that they behave. God will judge anger.

A person should only offer something to God when they are friends with everyone else. A sincere relationship with God is only possible if people forgive each other.

Advice to settle trouble quickly is very practical. Otherwise, the situation gets worse. A quarrel between two people could become a quarrel between two families. The quarrel could last for many years and cause greater trouble. Also, Jesus probably meant that we do not know the future.

We do not know when life will end. So people should settle quarrels quickly. We all have to stand in front of God, as he is the judge.

### MATTHEW 5:27-30 CONCERNING ADULTERY

Everyone knows someone else who is already married. If they have sex with that person, they are both guilty. This is called \*adultery. The act is wrong and they have not obeyed the seventh \*commandment (Exodus 20:14).

Jesus said that the thought is wrong as well. The tenth \*commandment says that a man must not want his neighbour’s wife (Exodus 20:17). The thought can lead to a wrong act, and more wrong acts may follow.

King Herod Antipas began to desire Herodias, his brother Philip’s wife. Then Herod and Herodias were guilty because they lived together. John the \*Baptist told them that they were wrong. And this led to John’s murder (Matthew 14:3-12).

Jesus did not mean that people should actually remove their eyes or hands. He was using a picture. People want to do wrong things. So they should remove anything that causes these \*sins.

Many things in the world cause people to do something wrong. Some books and pictures may excite wrong thoughts and desires. People might choose to go on looking at these things. But they would not be obeying God’s commands. It might be painful to remove these things from their lives.

But that would be better than to destroy their whole life now and after death.

### MATTHEW 5:31-32 CONCERNING DIVORCE

### Divorce was common among \*Greeks and \*Romans in the time of Jesus. It was easy for a man to divorce his wife. People often thought that sex outside marriage as normal.

### God had said, ‘I hate divorce’ (Malachi 2:16).

Here we see that the only ground for divorce between Christians sanctioned by Jesus is fornication. Fornication refers to any kind of sexual immorality.

Jesus told the \*Pharisees that the \*Law allowed divorce (Matthew 19:8-9). But God had intended that marriage should last for life (Genesis 2:24).

### MATTHEW 5:33-37 CONCERNING OATHS

A serious promise in front of God is often called an ‘oath’. Someone may require a person to tell the truth. Or the person may want to do something special. Then he will call on God to act as a witness to his promise. However, God will punish someone who does not keep such a promise. People must keep promises that they make in front of him.

The \*Jewish teachers said that there were differences between promises. A person could make a promise in front of God, or they could appeal to a different witness. If they did not appeal to God, it was not such a serious promise. A person might promise ‘by heaven’ or ‘by earth’ or ‘by Jerusalem’.

But Jesus said that God hears all these promises. He is in heaven. Earth belongs to him and Jerusalem is his city.

A person’s hair will always keep growing. It will change to white, as he gets older. But he cannot change it just because he wants to. A man’s life belongs to God.

A man’s good character should show that he is telling the truth. He should not need to promise something in a special way. He should say what he means honestly.

People sometimes have to make serious promises in a court. This is necessary because there are evil things in human nature. Sometimes people think that it is difficult to tell the truth.

### MATTHEW 5:38-42 CONCERNING RETALIATION

People usually want to hurt the people who hurt them. Before they made this law (Deuteronomy 19-21), an injury to one person often led to fights between families. These fights could continue for years.

The \*Law wanted a limit to this. Punishment should be equal to the injury. However, the \*Law came to mean something different. Perhaps a guilty person has hurt someone. Then he will need to pay them money. A judge decided how much money the guilty person should pay.

Jesus said that his \*disciples should not want to hurt people like this. Someone might insult them. People might hit them on the cheek. But they must not reply in an evil way or hit back.

Jesus’ enemies often insulted him, but he did not answer back.

The shirt was a man’s inner clothing. The coat was large. A person wore it over the shirt and also used it as his blanket. Therefore, nobody must keep a man’s coat after sunset (Exodus 22:26-27).

Jesus said that a Christian should not fight for his legal rights. Christians ought to think in a responsible way. This should be more important to them than their rights.

The \*Romans controlled the \*Jews’ country. And a \*Roman soldier could make a \*Jew serve him. He might make the \*Jew guide him or carry his load for a mile. The \*Romans made Simon from Cyrene carry Jesus’ \*cross. Someone might demand something that is not fair.

But Christians should act in a cheerful way. A Christian should not think about his right to do as he likes. He should think of ways in which he can help other people. He must serve beyond what anyone expects.

Christians must not encourage other people to become lazy or greedy. But they must still love people. There are many people who need things.

So Christians should help them. Christians must not be selfish with their possessions. They must be generous to other people.

### MATTHEW 5:43-48 LOVE FOR ENEMIES

The \*Old Testament \*Law said that people should love their neighbours (Leviticus 19:18). There was no command to hate their enemies.

But the \*Jews believed that they must hate God’s enemies. That would mean that they could hate their own personal enemies. To most \*Jews, ‘neighbour’ meant another \*Jew only.

People love in different ways. There are several different \*Greek words to show this.

Parents love their children in a particular way. This is because they are part of a natural family.

Friends love each other in a different way.

But the word here is another word. This word describes how a Christian should act. He should want to be kind to other people. He may not like them. He may not want to love them. But he should still decide to love them. It may be difficult to do this.

Jesus also said that Christians should pray for their enemies. God wants to help everyone and he wants to forgive everyone. Christians recognise that their enemies need God. And Christians know that God loves them too.

God’s gifts are for everyone. Both good and bad people receive God’s kindness. To be a true child of God means that a person will act like God the Father.

If Christians love only their friends, they are not acting like God. They would be no better than the men who collected taxes for the \*Romans. (People hated those men.) They would be no better than other people who do not believe God.

These words are like those in Leviticus 19:2: ‘You must be \*holy because I am \*holy. I am the \*Lord your God and I am \*holy.’ We should want to be like God. We need to please him in every part of our lives.

To be ‘perfect’ means to have the same character that God has. If we want to become like God our Father, we must forgive people. We must forgive our enemies too. As Christians, we must love everyone.

# MATTHEW CHAPTER 6

### MATTHEW 6:1-18 THE RIGHT WAY TO GIVE GIFTS

Jesus’ \*disciples must be careful how they act. They may want other people to praise them. But they must try to please God alone. Jesus then gives three examples of what he means:

            1. The right way to give, verses 2-4

            2. The right way to pray, verses 5-15

            3. The right way to act when you are not eating, verses 16-18.

**MATTHEW 6:1-4 CONCERNING ALMS GIVING**

The \*Jews taught that to give to the poor was a special duty. It was a duty that people did for God. Jesus showed that his \*disciples should continue in this way. But they must give secretly, and they must not be proud about it.

He used an example of the wrong way to give. Some \*Jews made their gift very noticeable. It was like making a loud noise to announce it. They wanted people to look at them. They wanted other people to praise them. But that would be the only reward that they would receive.

Jesus used a word that came from business. If someone bought something, they received a receipt. Other people may praise you when you do something good. That is like a ‘receipt’ for the good action. There will be no reward from God.

When we give things to people or to God, it should be a secret from other people. Some translations say: ‘One hand should not know what the other hand is doing’. This is a way to use a picture to say that.

We must not even want to praise ourselves. God knows how we think. And he knows how we act. So he will reward us properly. And on the day of judgment, God will praise us (1 Corinthians 4:5).

### MATTHEW 6:5-15 CONCERNING PRAYER

Jews usually stood up when they prayed. They prayed three times in the day. A \*Jew might choose to be in the house where people meet. Or he might choose to be in the street when it was time to pray. Then people would notice him. They were selfish, proud people, sometimes called ‘hypocrites’. Jesus said that such people were not really praying to God.

We should each pray to God in a private place. God can see what we do in secret. He will reward us.

Jesus did not mean that nobody should join in public meetings with other people. But he wanted people to be sincere whenever they pray. Christians must not pray so that other people will admire them.

People who did not believe God also prayed. They wanted their gods to listen to them. They often repeated the same word or phrase many times. Such people also said as many names of the god as possible. They hoped that the god would reply to one of those names.

God knows what we need. We do not have to persuade him to answer us. It is possible for Christians to repeat prayers. But they should not repeat the words without really thinking about them. They need to really mean those words.

Matthew introduces the ‘\*Lord’s prayer’ here. It is as an example of the right way to pray. This is both a prayer by itself and it is a model for other prayers.

The prayer is for \*disciples to use. God and how he rules are the most important parts of the prayer. So Jesus mentions them in the first three parts of the prayer.

The next three parts are about people’s needs. They are for the present, the past and the future.

‘Our Father in heaven’. The \*Greek word ‘Abba’ is a special word for ‘father’. A child would use it to his father. It reminds us that God loves his children. ‘In heaven’ shows that we respect God.

He is \*holy and his name is \*holy. God has all the wisdom and the power. He can combine perfect love with perfect discipline.

‘Our’ reminds us that we are only one part of God’s family. We should think about other people as well as think about ourselves.

‘We pray that people will respect your \*holy name.’ This means more than just to say the word ‘God’ in the right way. We need to think about who he is. In \*Hebrew, a ‘name’ meant the whole character of a person. ‘The name of the \*Lord is a strong \*tower.’ The \*Lord’s people can be safe with him (Proverbs 18:10).

The writer knew that God is love. He is also a powerful God in whom we can trust. \*Disciples should help other people to understand God’s character. People can think strange things about God. \*Disciples should be careful what they say.

We want more and more people to accept Jesus as their king. God’s rule on earth extends as people obey him. There are people who live in heaven. And they do what God wants. So we pray that more people on earth will want to obey God too. We want God to rule completely.

People depend on God who made them. He gives them food for their bodies. Long ago, God gave the \*Israelites their food each day in the desert (Exodus chapter 16). So we ask God to give us food for each day.

The \*Israelites had to go out and collect their food. God expects us to work. Then we can obtain our food. We need both to pray and to work. Then God will provide what we need.

The writer in Proverbs 30:8-9 asks only for his ‘daily bread’. Give ‘us’ reminds us that we must not be selfish. Some people may be hungry because other people are greedy.

Bread is food that makes a person strong. Jesus can give strength to our characters so that we do good things. Jesus also said that we need the ‘word’ of God (Matthew 4:4). Therefore, we should also pray that we will learn the truth in the Bible. Then God will give us strength for our minds and for our spirits.

Everyone needs God to forgive them. We fail to love God. We fail to love other people. Jesus has died. And that made it possible for God to forgive us. But we also need to forgive other people. Otherwise, God cannot forgive us. Verses 14–15 repeat this truth.

13 It is never necessary for someone to do something wrong. God does not act in this way (James 1:13). But he allows situations that test us. We must ask God to help us. Then we can avoid situations that would be a very difficult test for us.

We need God to protect us. We must not allow the devil to win. The \*Holy Spirit’s work is to guide us. Then we will live in the right way that God wants.

### MATTHEW 6:16-18 CONCERNING FASTING

When we do not eat by choice, we are ‘fasting’. In Jesus’ time there was only one time in the year when \*Jews had to stop eating. It was on the day of \*Atonement (Leviticus 16:31).

Some \*Jews chose to ‘fast’ at other times. It was a sign that a \*Jew did not want to do wrong things. He wanted to turn away from evil things. Sometimes the whole nation decided to not eat.

The people recognized that they had not obeyed God (1 Samuel 7:6). Many \*Jews chose to ‘fast’ twice a week, on Mondays and Thursdays.

Some wanted other people to see how good they were. So they let themselves look untidy, miserable and pale. Jesus said that this way to ‘fast’ was wrong. Such people got their reward when other people noticed them.

It was clear to Jesus that people would choose not to eat sometimes. It can be a valuable way to prepare yourself. Then you can wait for God to show you his plan.

Jesus chose not to eat when he was in the desert (Matthew 4:2).

### MATTHEW 6:19-24 CONCERNING TREASURES

A wealthy man can lose his wealth on earth. Jesus describes three ways in which this can happen.

            1. Beautiful clothes were valuable in the east. But small insects can destroy the clothes’ beauty and value. The insects are called ‘moths’.

            2. \*Rust destroys metal things.

            3. Thieves can break into a house. Then they can steal a person’s money.

‘Valuable things’ are completely safe in heaven. Nothing can attack them there. They are still there after a person’s life on earth ends.

A relationship with God is more valuable than any riches on earth. God’s rewards are waiting for us in heaven.

The rich young ruler (Matthew 19:16-22) was sad. But he was not willing for God to be first in his life. So he lost the joy that he could have had. His thoughts were about ‘valuable things’ that could not last for ever. But he could have had ‘valuable things in heaven’.

**MATTHEW 6:22-24 THE SOUND EYE**

The way that we see things makes a difference. It changes the way that we speak. It changes the way that we act. Someone with a ‘good’ eye and light inside them is generous.

A ‘bad’ eye means that a person can not see clearly. Someone is dark inside them if they are greedy or selfish. They will be like a person who is in the dark. He cannot see other people clearly as those that he should love.

It was impossible for a slave to serve more than one master at the time when Jesus lived. A slave had no free time, as he was the property of his owner. The owner could do what he liked with his slave.

God wants us to serve him. He does not want us to serve money. It is impossible to do both. God expects us to be completely loyal to him. If money is more important to us, then ‘things’ become more important than people. The desire to serve God can disappear.

### MATTHEW 6:25-34 DO NOT WORRY

Jesus had spoken about the danger of wealth and possessions. Here he is speaking to \*disciples who have few possessions. They may be quite poor. Life is more than the basic necessities of food and clothes. God gave us life. So he will give us the things that are necessary for us to live.

The birds do not worry. They do not store food for the future. They do not work to grow their food. And they do not work to make their clothes. But God provides for them. And people are more valuable than birds.

Worry is no use. Nobody can increase the length of his life by worrying. Worry will probably make his life shorter rather than longer. This verse can also mean that nobody can make himself taller by worrying.

Wild flowers have more beauty than the rich clothes that king Solomon wore. These flowers last only a short time. Then they can become fuel for a fire. Someone can use them to heat an oven. A flower may soon die, but God still gives it great beauty. God does this for flowers, so he will look after people even more.

Someone who does not believe God worries about things. They do not know what God is like. They may believe in a jealous god who can act sometimes with kindness and at other times with hate. A Christian knows that the \*Lord God himself is different. He is a Father who always acts with love. He provides everything that his children need.

If God rules our life, worry will disappear. We will be able to trust God for everything.

One day at a time is enough to think about. Each day produces problems and difficulties. To worry about the future is foolish in two ways:

1. It will make it more difficult to deal with today’s problems.

2. The things that we worry about may never happen.

# MATTHEW CHAPTER 7

### MATTHEW 7:1-6 JUDGING OTHERS

Jesus does not forbid us to have an opinion about other people. But we must not make a judgment and blame them.

God alone is the perfect judge. He knows the reasons why people do things. It is very easy to blame other people. We do not know a person’s circumstances or thoughts in the way that God knows them.

The word ‘brother’ here does not mean a close relative. It means another person who believes in Jesus. He is part of the same ‘family’ of God’s people.

A man with a heavy piece of wood in his eye cannot see at all. His offer to remove a tiny bit of dust from another person’s eye is stupid. This humorous picture would make people laugh.

So they would remember it. It is wrong to talk about other people’s faults if we refuse to recognize our own faults. Our own faults may be much worse than the faults that we notice in other people.

**MATTHEW 7:6 PROFANING THE HOLY**

Pigs will walk all over anything that people throw to them. They cannot see the difference between what is valuable and what is not valuable.

Wild \*dogs will bite anyone who feeds them. They do not care if the meat is part of a special gift to God.

Jesus used the words ‘pigs’ and ‘\*dogs’ here to refer to certain people. They do not recognize the value of things. They do not recognize the value of what we offer them. The ‘\*holy things’ and ‘valuable things’ probably refer to Christ’s message.

Jesus told his \*disciples not to continue to teach people who would not listen (Matthew 10:13-16). This picture can also mean something else. Perhaps we should be careful about teaching God’s truth. There are people who are not ready to appreciate it.

### MATTHEW 7:7-11 ASK, SEARCH, KNOCK

Jesus teaches that Christians should continue to pray. They must believe that God will answer their prayers. We do not have to persuade God to answer us.

He is our Father. He wants us to ask him for things. We depend on God if we continue to pray. And our relationship with God grows stronger.

Bread and fish were the usual food in Jesus’ time. Sometimes human fathers can behave badly. But they would not give their children something that was of no use or dangerous.

God is much more willing to give than human fathers. He always wants to give good gifts to his children.

He knows about what we have asked him for. He knows whether it would be a ‘good’ gift. So he will answer in the way that is best for us.

### MATTHEW 7:12 THE GOLDEN RULE

Jesus gave many examples of this rule.

We can express it in a negative way too: ‘You must not do to other people what you would not like them to do to you.’ This is not really a \*religious rule. The law of the country would punish someone who hurts another person. A man may never hurt another person in any way. But he might not be a good and helpful citizen.

We would like other people to do what is best for us. Jesus showed what the Christian attitude should be. Christians should act with generous love towards other people. The \*Law and what God’s special servants wrote were the two main parts of the \*Jewish Bible. (These special servants were called ‘prophets’.)

In these two books, God gave rules to the people. They should always have the right attitude to other people (Deuteronomy 15:1-9; Isaiah 1:17). Jesus’ rule of behaviour here puts the \*Old Testament rules all together in one brief statement.

**MATTHEW 7:13-27 THE TWO WAYS**

The \*Old Testament often speaks about the choice between two ways. Moses said that the \*Israelites had to choose between life and death (Deuteronomy 30:19).

Jeremiah told the people that the \*Lord had shown them two ways to go: ‘the way of life and the way of death’ (Jeremiah 21:8).

Psalm 1 shows that there is a difference between people. There is the person who obeys God. And there is the person who is wicked.

It shows that people have a choice:

There are two ways that they can go.

There are two fruits that they can choose.

And there are two types of house that they can build.

### MATTHEW 7:13-14 THE NARROW GATE

Many people like to choose their own way of life rather than to follow Jesus. But that easy road does not lead to true life.

Things may be difficult if we decide to follow Jesus. There are many people who oppose his \*disciples. It will not be easy to obey Jesus.

Matthew recorded some of what Jesus taught people (Matthew chapters 5-7). But the few people who choose this narrow road become his \*disciples. And they will obtain \*eternal life.

### MATTHEW 7:15-20 A TREE AND ITS FRUIT

In the \*Old Testament, God’s special servants were true to him. Also, there were those people who were false and not true to him.

Jeremiah said that the true ones told people to turn away from their \*sins. The false ones pretended to say good things from God.

They would say that they had a message from God. But then they encouraged people to do wrong things. The people continued to do wrong things, and the false teachers did not obey God’s laws themselves (Jeremiah 23:16-22).

People recognize a tree by the fruit that it produces. In the same way, God’s good servants live a good life. The false ones show that they are false. They show it by their bad life.

**MATTHEW 7:21-23 CONCERNING SELF-DECEPTION**

Just to say “\*Lord, \*Lord” is not enough. Unless the speaker obeys God, the words mean nothing.

God’s false servants performed wonderful things in the name of Jesus. Even this was possible. But God knew what they were really like.

An early Christian book of rules was called the Didache. It told how to tell the difference between good and bad people. It showed who were really God’s special servants.

A person who asked for money for himself was not true to God. He would be lazy and he would not want to work.He would expect other Christians to look after him for more than a few days.

If a person is teaching the truth, he will show it. He will do the right things. Jesus showed that he had the authority to judge people. And he will deny that he ever knew false people. They are people who act without a sincere desire to please God.

Jesus used words from Psalm 6:8: ‘Go away from me, all you who do evil’. To send someone away like that was a most serious punishment.

### MATTHEW 7:24-27 HEARERS AND DOERS

It is easy to build a house on the sand by a river.

But a wise man makes sure that he builds his house in a strong place. When the rain comes, the river becomes a flood. That rush of water and the strong winds would destroy a house if someone built it on sand.

A foolish man does not obey Jesus’ words. So he will not continue to believe Jesus when trouble comes.

All kinds of problems are like storms that attack us. A person needs to obey Jesus’ words in order to stand strong in such problems.

### MATTHEW 7:28-29

Each section of teaching in Matthew’s \*gospel ends with words like these. Jesus spoke with real authority. So the crowds said that he was surprising or astonishing. The men who taught the \*Law usually referred to what other teachers had said. However, Jesus declared, ‘I say to you’.

**3. MIRACLES OF JESUS**

**1. Miracles in Matthew’s gospel**

1. [Matthew 8:1-4](http://www.rc.net/wcc/readings/matt8v1.htm)  Jesus heals a leper
2. Matthew 8:5-13 Jesus heals Centurions servant
3. Matthew 8:14-15 Jesus heals Peter’s mother-in-law
4. Matthew 8:16 Jesus heals others
5. [Matthew 8:23-27](http://www.rc.net/wcc/readings/matt8v23.htm) Jesus calms a storm at sea
6. [Matthew 8:28-34](http://www.rc.net/wcc/readings/matt8v28.htm) Jesus heals two men with demons
7. [Matthew 9:1-8](http://www.rc.net/wcc/readings/matt9v1.htm) Jesus heals a paralyzed man
8. [Matthew 9:20-2218-26](http://www.rc.net/wcc/readings/matt9v18.htm) woman with hemorrhage
9. Matthew 9:23-26 official's daughter
10. [Matthew 9:27-31](http://www.rc.net/wcc/readings/matt9v27.htm) Jesus heals two blind men
11. [Matthew 9:32-38](http://www.rc.net/wcc/readings/matt9v32.htm) Jesus heals a mute person
12. [Matthew 12:9-14](http://www.rc.net/wcc/readings/matt12v9.htm) Jesus cures man with paralyzed hand
13. [Matthew 12:22-30](http://www.rc.net/wcc/readings/matt1222.htm) Jesus and Beelzebul
14. [Matthew 14:13-21](http://www.rc.net/wcc/readings/matt1413.htm) first miracles of the loaves
15. Matthew 14:22-33 Jesus walks on the water
16. [Matthew 14:34-36](http://www.rc.net/wcc/readings/matt1422.htm) Jesus heals the sick at Gennesaret
17. [Matthew 15:21-28](http://www.rc.net/wcc/readings/matt1521.htm) a woman's faith
18. [Matthew 15:29-39](http://www.rc.net/wcc/readings/matt1529.htm) Jesus' second miracle of the loaves
19. [Matthew 17:14-21](http://www.rc.net/wcc/readings/matt1714.htm) Jesus heals a boy with a demon
20. [Matthew 17:22-27](http://www.rc.net/wcc/readings/matt1722.htm) Jesus predicts his passion, paying temple tax
21. [Matthew 20:29-34](http://www.rc.net/wcc/readings/matt2029.htm) Jesus heals two blind men
22. [Matthew 21:18-22](http://www.rc.net/wcc/readings/matt2118.htm) lesson of barren fig tree and faith
23. **How do we categorize the miracles?**
24. Themes- a. Healing-1,2,3,4,,7,10,12,16,21

b. Nature-5,14,15,18,20,22

c. Exorcism-6,11,13,17,19

d. restoring to life-9

. B. . Pronouncement(with a statement)

2,7,12,17,22

Or miracle proper

1, 3, 4, 6, 8, 9, 10, 11, 13-16, 18-21

C. Sources- a. Q document-2,13

b. unique to Matthew- 10,11,20

c. on Mark Gospel- all others

**3. What are the essential elements in a miracle?**

A situation beyond human control

A question of faith

**4. Why did Jesus perform Miracles?**

1. To manifest the power of God h. To show Son ship
2. To have faith i. To show love
3. To sympathize j. To fulfill prophecies
4. To show authority on sickness, demons, nature & death
5. To bring marginalized and oppressed back to God
6. To show the signs of kingdom which has come near
7. To forgive

**4 PARABLES OF JESUS**

1. [Matthew 11:16-19](http://www.rc.net/wcc/readings/matt1116.htm) parable of the pipers
2. [Matthew 13:1-9](http://www.rc.net/wcc/readings/matt13v1.htm) parable of the sower and the seed   
   [Matthew 13:10-17](http://www.rc.net/wcc/readings/matt1310.htm) the purpose of the parables   
   [Matthew 13:18-23](http://www.rc.net/wcc/readings/matt1318.htm) explanation of the parable of the sower
3. [Matthew 13:24-30](http://www.rc.net/wcc/readings/matt1324.htm) parable of the weeds among the wheat

[Matthew 13:35-43](http://www.rc.net/wcc/readings/matt1335.htm) Jesus explains the parable of the weeds

1. Matthew 13:31-32 parable of the mustard seed
2. [Matthew 13:33-35](http://www.rc.net/wcc/readings/matt1331.htm) parable of the leaven
3. Matthew 13:44 parable of the hidden treasure
4. [Matthew 13:45-46](http://www.rc.net/wcc/readings/matt1344.htm) parable of the pearl
5. [Matthew 13:47-53](http://www.rc.net/wcc/readings/matt1347.htm) parable of the dragnet
6. [Matthew 18:1-14](http://www.rc.net/wcc/readings/matt18v1.htm) avaiding scandal, parable of the lost sheep
7. [Matthew 18:21-35](http://www.rc.net/wcc/readings/matt1821.htm) parable of the unforgiving servant
8. [Matthew 20:1-16](http://www.rc.net/wcc/readings/matt20v1.htm) parable of the workers in the vineyard
9. [Matthew 21:28-32](http://www.rc.net/wcc/readings/matt2128.htm) parable of the two sons
10. [Matthew 21:33-46](http://www.rc.net/wcc/readings/matt2133.htm) parable of the tenants
11. [Matthew 22:1-14](http://www.rc.net/wcc/readings/matt22v1.htm) parable of the wedding feast
12. [Matthew 24:15-35](http://www.rc.net/wcc/readings/matt2415.htm) the coming of the Son of Man
13. [Matthew 24:36-51](http://www.rc.net/wcc/readings/matt2436.htm) the need for watchfulness
14. [Matthew 25:1-13](http://www.rc.net/wcc/readings/matt25v1.htm) parable of the ten bridesmaids

18) [Matthew 25:14-30](http://www.rc.net/wcc/readings/matt2514.htm) parable of the talents