

A Study of Matthew 11

I. Outline.

1. Jesus separates from the six 2-man groups of the apostles as they go out on the limited commission (Matthew 11.1).
2. John's questions for Jesus carried to Him by John's disciples (Mt 11.2-3; cf., Lk 7.18-21).
3. Jesus' answer to John (Mt 11.4-6; cf., Lk 7.22-23).
4. Jesus praises John (Mt 11.7-11; cf., Mk 1.2; Lk 7.24-35).
5. John is the "Elijah" to come (Mt 11.12-15).
6. The inconsistent prejudice against John and Jesus (Mt 11.16-19).
7. WOES to unrepenting cities (Mt 11.20-24; cf., Lk 10.12-15).
8. Invitation to come to Jesus (Mt 11.25-30; cf., Lk 10.21-22).

II. Summary.

This picture of John is very full of pathos—from the high triumph of inspired preaching to the solitude and loneliness of a prison. John made as direct application to Jesus as his circumstances permitted. Surely the wisest course possible. Jesus answered him not by verbal assurance, but by the deeds of the Kingdom. The credentials of Christ are ever to be found in His actual works. The fickleness and worthlessness of public opinion has striking exemplification here. In the ordinary manner of life, Jesus and John were contrasts. The one was a stem ascetic, living in the simplest fashion; the Other was a Man of the people, living in the ordinary way. The first they said had a devil; the Master they charged with gluttony and drunkenness. There is but one thing for any who are called to public service, that is, to go straight on, undeviating in loyalty to God, and deaf to the voices around, knowing that at last "Wisdom is justified by her works." Christ upbraiding the cities! It seems so contrary to His spirit of love and gentleness, but it is not so. Why does He thus reproach them? "Because they repented not." They persisted in rebellion, and that in spite of the manifestations of His power. There is, then, a condition more deeply degraded, more hopeless, than that of Sodom. The sin against light is far more terrible in itself, and more awful in its results, than sins committed in darkness. Capernaum's rejection of the Son of God is infinitely worse than Sodom's bestiality. From reproach of cities, the Master turned to prayer. The use of the word "answered" is suggestive, revealing the perpetual fact of communion existing between Christ and God. The note of praise was the response of Christ's heart to the secret of Jehovah. From prayer He turned back to the crowd with words full of sweetest pity and divinest power. He claims knowledge of the Father, which can be gained only by those to whom He willeth to reveal the Father. And while we pause and wonder who the favored ones will be, there breaks on our listening ears the sweetest of all music. He calls all who labor and are heavy laden, and promises to give them rest by so revealing the Father that to do His will will be the delight of life, the light burden, the easy yoke.

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. **Words/Phrases to Study**

Matthew 11.1... HE DEPARTED THENCE TO TEACH AND TO PREACH IN THEIR CITIES—“While the twelve apostles were carrying out their first mission, Jesus continued His ministry in Galilee. This verse actually ends the material in chapter 10. Often the chapter divisions in the Bible do not follow the real divisions in the narrative. Verse 1 ends the account of Jesus sending out the Twelve. Verse 2 begins a new narrative” [*Zondervan King James Version Commentary*, an Olive Tree Bible Study module].

Matthew 11.3... ART THOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER?—“John had grown uncertain as to whether Christ was indeed the Messiah or not. The uncertainty probably arose from the following circumstances: (1) John had been cast into prison, and Christ had made no move to free him; (2) John was suffering cruel and unjust persecution and probably foresaw his approaching martyrdom; (3) Jesus' identity as the Messiah was not being proclaimed at that time with the dogmatic certainty which John doubtless expected; (4) the reasons for Christ's reticence about his Messiahship could not have been clear to John.” [Burton Coffman, <https://www.studylight.org/commentaries/bcc/matthew-11.html> , visited 160414].

Matthew 11.5... THE BLIND RECEIVE THEIR SIGHT—“Now no miracle of the giving of sight to the blind is recorded throughout the whole of the Old Testament, nor is there any record of such a miracle performed by Jesus' followers (apart from the falling of scales from the eyes of Saul of Tarsus, removing temporary blindness, Acts 9:17–18, but that is scarcely the same thing). But it is the most frequent healing miracle of any kind among the works of Jesus; he stood out as a healer of the blind. The giving of sight is, of course, mentioned a number of times in Old Testament messianic prophecies, and we can surely say that such healings point to Jesus' messiahship. *Receive sight*, like the other verbs in this sentence, is in the present tense and indicates a continuing process: Jesus is speaking of his habitual activities, not of an occasional (and atypical) happening” [Morris, L. (1992). *The Gospel according to Matthew* (p. 276). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press].

Matthew 11.6... AND BLESSED IS HE, WHOSOEVER SHALL NOT BE OFFENDED IN ME—“There is something strangely ominous about this tender beatitude. While it possesses all the gentle persuasion of a blessing, its gentleness lies in its form not its content! Expressed as a benediction, its antithesis is clear: ‘Woe be to the man who is so disappointed by me that he ceases to trust me and so is lost!’ So certain is Jesus that He would become a ‘stone that will make men stumble, a rock that will make them fall,’ and misunderstood by the majority of the people, that He issues this warning sheathed in a blessing. (Cf. 1 Pet 2:8; Isa 8:14-15; Mat 8:34; Mat 13:57; Mat 26:31; John 6:60-61; 1 Cor 1:22-25). What kind of Messiah is Jesus going to be, if not to be shocked by Him is seen as something especially blessed? But the very reason for framing His warning in the form of a blessing at this point, points to the very need of John and everyone else who would be scandalized by Jesus. Even the most satisfyingly persuasive miracle will fail to convince anyone unless his mind is open, willing to be won over, unless his prejudices are laid aside in favor of a new love. This appealing gentleness of Jesus is deliberately calculated to open the mind and close the sale. This approach is the more psychologically sound and effective because of the long-standing preconceived notions men have about what God's Messiah has to say and be” [Harold Fowler, *The Bible Study Textbook Series*, College Press, An e-Sword Module]. ||||| “The verb I have translated *tripped up* is a difficult one. It is a passive with a meaning like ‘is not stumbled, is not tripped up on account of me’; Jesus is thus speaking about the person who

trusts him (has 'no doubts about me,' GNB) and does not take offense at who he is and what he does. His was nothing like the conventional understanding of the Messiah, and because of this people wedded to traditional ways might well be highly offended by him" [Leon Morris, p. 277].

Matthew 11.7-9... A REED SHAKEN WITH THE WIND ... A MAN CLOTHED IN SOFT RAIMENT ... A PROPHET? YEA, I SAY UNTO YOU, AND MORE THAN A PROPHET—"...here the *reed* is a slight thing that may be moved about by *wind*. A reed blown here and there by a puff of wind is the most inconstant and unstable of things. This was obviously an impossible description of John, for the Baptist was not characterized by fickleness. ... Strong motivation was required to cause people to go out into the wilderness, and the thought that they would see a prophet provided that strong motivation. A prophet was the spokesman of God; among the Jews there could be no higher pedestal on which to place a man. And while there had been many prophets in olden days, the people of that day had never seen one, nor had their ancestors for hundreds of years. So they would flock to see a prophet. Jesus agrees with this estimate of John, but goes on to say that it was not high enough. John was *a prophet* indeed, but he was *more than a prophet*, where the word used indicates 'abundantly more.' It would have been hard for Israel to think of any man as more than a prophet, and when the word means abundantly more (not just a little bit more) it is clear that John is being given the highest praise" [Leon Morris, p. 278-79].

Matthew 11.10... FOR THIS IS HE, OF WHOM IT IS WRITTEN—With this statement, we do not have to wonder at all about whom Malachi was intending as the object of his prophecy in Malachi 3.1! It was John the Baptizer! There can be no question about it. It is similar to Peter's statement **THIS IS THAT** (Acts 2.16), explaining that Joel's prophecy (Joel 2.28) was being fulfilled on that Pentecost Day. John was more than a prophet because his work had already been prophesied. He was MORE THAN A PROPHET in that he was the forerunner for the Messiah, Jesus, the Christ.

Matthew 11.11... AMONG THEM THAT ARE BORN OF WOMEN THERE HATH NOT RISEN A GREATER THAN JOHN THE BAPTIST: NOTWITHSTANDING HE THAT IS LEAST IN THE KINGDOM OF HEAVEN IS GREATER THAN HE—"This is but a continuation of the Savior's logic in the preceding verse. Just as John was the greatest of the prophets because of his proximity to Christ, the apostles, and indeed all Christians, are greater than John because they are even closer, being 'in him' as a result of the new birth. Since Christ is Lord, this statement concerning John became the fulfillment of the prophecy that John would 'be great in the sight of the Lord' (Luke 1:15). The statement proves that: (1) John was not in the kingdom of Christ, and (2) the kingdom had not then been set up, else John would have been in it. The least in God's kingdom are greater than John because (1) their sins are forgiven, whereas those of John were merely rolled forward to the cross, and (2) they enjoy full fellowship with Christ in his kingdom" [Burton Coffman].

Matthew 11.12... UNTIL NOW THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE—"Admitted to be one of the difficult passages of the New Testament, this verse in all probability was accurately understood and expounded by McGarvey who wrote: '*Jesus here pictures the kingdom of heaven as a besieged city. The city is shut up, but the enemies which surround it storm its walls and try to force an entrance. ... The gates of Christ's kingdom were not opened until the Day of Pentecost (Acts 2); but men, hearing it was about to be opened, sought to enter it prematurely, not by the gates which God would open, ... but by such breaches as they themselves sought to make in its walls.*' Instances of such violence are: (1) Some tried to make Him king by force (John 6.15). (2) The mother of James and John sought to obtain secular appointments for her sons in the kingdom (Matthew 20.21). (3) Some supposed the

kingdom would appear immediately (Luke 19.11). (4) The apostles quarreled over who should be the greatest in it (Luke 22.24-30). (5) The apostles themselves seemed anxious for it to be done 'at this time' (Acts 1.6). Furthermore, they envisioned a restoration of rule to Israel! McGarvey further wrote: *'The people were full of preconceived ideas with regard to the kingdom, and each one sought to hasten and enjoy its pleasures as one who impatiently seizes upon a bud and seeks with his fingers to force it to bloom. The context shows that even John the Baptist was then seeking to force the kingdom'* [Burton Coffman].

Matthew 11.14... THIS IS ELIAS, WHICH WAS FOR TO COME—"Basing their confident expectation of the return of Elijah before the advent of the Messiah upon Malachi 4:5,6, the Jews of Christ's day expected a literal return of the natural Elijah and had even tried to shake the faith of the apostles in Jesus' Messiahship because, in their view, Elijah had not yet come. Elijah did actually return and met with Christ on the mount of Transfiguration (Matthew 17:3); but in this passage, Christ revealed that the true intention of the prophecy was not a literal return of Elijah, but his spiritual return in the person of John the Baptist" [Burton Coffman].

Matthew 11.16-17... BUT WHEREUNTO SHALL I LIKEN THIS GENERATION ... WE HAVE PIPED UNTO YOU ... WE HAVE MOURNED UNTO YOU—"Christ here reflects on the scribes and Pharisees who were proud and conceited. He compares their behavior to children at play, who being out of temper without reason, quarrel with all the attempts of their friends to please them, or to get them to join in their play. Thus it was that the people would receive neither Jesus nor John, and, like perverse children, they refused to be satisfied with any proposition made to them" [Freeman, J. M., & Chadwick, H. J. (1998). *Manners & customs of the Bible* (pp. 433–434). North Brunswick, NJ: Bridge-Logos Publishers].

Matthew 11.19... THEY SAY, BEHOLD A MAN GLUTTONOUS, AND A WINEBIBBER, A FRIEND OF PUBLICANS AND SINNERS—"The accusation that Jesus was a glutton and drunkard came from the Jewish authorities. Though He undoubtedly mixed with the less-than-respectable, there is no indication that the charges of gluttony and drunkenness were anything more than caricature" [Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (p. 1527). Nashville, TN: Holman Bible Publishers].

Matthew 11.21-24... WOE UNTO THEE, CHORAZIN!—"The three towns mentioned were close together at the northern end of the Lake of Galilee, the area where Jesus' mission had so far been focused. Even the notoriously wicked pagan cities whose judgment figures in the OT (*Tyre, Sidon* and *Sodom*) would have been more receptive to what was so obviously the work of God. Notice that Jesus expected his *miracles* alone to cause people to *repent*. How much more his preaching of the good news, which these towns had enjoyed" [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 919). Leicester, England; Downers Grove, IL: Inter-Varsity Press]. ||||| **"Are there Degrees of Punishment in Hell?** Since Judgment is surely coming for us all, will we have to answer for our actions according to the opportunities we have had (2 Cor. 5:10)? If our Judgment is reckoned in direct proportion to the blessings and privileges we have enjoyed here, would it not be a very dangerous thing to face Judgment Day coming from the 'Bible Belt' region in which we live? Scriptural evidence that there are degrees of punishment is quite compelling. I list only a few passages among many possible citations as proof of this fact. The Bible declares: **'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But**

I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you' (Matt. 11:21-22). Remember that the first two were Jewish cities and the latter two were Gentile cities – a significant fact! It is stated that two Gentile cities would fare better than two Jewish cities in the Day of Judgment. Why is that? Surely, it must be because they had neglected their greater opportunities available to them. The type of negativism they manifested was evidently similar to that described in Matt. 23:13 where the Lord gave this scathing denunciation of the Jews: **'But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.'** The self-satisfied life of complacency and unconcern is deadly in its consequences -- whether then or in today's world. The same type of apathy was to be found in Capernaum, a city which the Lord Himself called 'home.' In regard to His home city, the Lord said: **'...it shall be more tolerable for the land of Sodom in the day of judgment, than for thee'** (Matt. 11:24). Capernaum would be judged by a stricter standard than Sodom in the Day of Judgment. Think about the wicked city of Sodom, known for its sinful behavior; yet the Lord said it would fare better than Capernaum which had spurned its opportunities and manifested utter indifference toward the Lord and His teachings. What a powerful warning this is for our modern society with its negligent attitude toward spiritual things! In Luke 12:47-48 once again our Lord is quite clear in teaching greater punishment for one group compared to that which another group would receive. He stated: **'And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required...'** Notice that this passage speaks only of those who are lost; the righteous are simply not under consideration, and they receive 'no stripes' at all. But among those who are lost, some will receive greater punishment (i.e., many vs. few stripes) than others -- based upon knowledge possessed and opportunities available. 'The parable of the talents clearly establishes the fact that not as much was expected of the one-talent man as was expected of the five talent man, but, the one-talent man was expected to perform the full measure of service of which he was capable; and, he was condemned, not because he did not do as much as the five-talent man, but because he did not measure to the standard of achievement of which he was capable (Matt. 25:14-30).' Care must be taken not to push this teaching of 'lesser punishment' too far, for some no doubt entertain the idea that they if they remain ignorant of the Bible's teachings they can avoid punishment. God says in effect that 'ignorance is no excuse'; He long ago ceased overlooking it (Acts 17:30). We are not only held accountable for knowledge acquired and ignored, but also for that knowledge which we could have acquired but chose to neglect. Finally, I offer Heb. 10:29 as additional proof that there will be degrees of punishment in the afterlife. The writer of Hebrews declared: **'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?'** Here the writer used the term 'SORER,' which certainly suggests the idea of 'degrees' (sore, sorer, and sorest!), and strongly suggests that we shall be punished in proportion to our guilt. That guilt, however, is determined by opportunities available to us in this life." [Wayne Price, "Studies of Difficult Passages in Matthew: #3," in *Studies in Matthew*, Edited by Dub McClish, p. 290-291].

Matthew 11.25... O FATHER, LORD OF HEAVEN AND EARTH ... THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES—"Here the contrast is not between the

brilliant and the stupid but between the proud and the humble. The former refuse to humble themselves under God's authority and to repent when they are confronted with the gospel of the Kingdom. The latter respond to the Kingdom message by repenting, humbly acknowledging their childlike dependence upon the heavenly Father. Matthew speaks rather frequently of the followers of Jesus as poor, little, or child-like (cf. Mt 5:3; Mt 10:42; Mt 18:6; Mt 21:16; Mt 25:40; Luke 10:21–22)" [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 165). Carol Stream, IL: Tyndale House Publishers].

Matthew 11.27... NEITHER KNOWETH ANY MAN THE FATHER, SAVE THE SON, AND HE TO WHOMSOEVER THE SON WILL REVEAL HIM—"Jesus affirmed his unique messianic status as sole revealer of the Father. The Father has delegated all things to the Son (cf. 28:18), with whom he shares a unique reciprocal intimate knowledge. Only through the Son can humans receive the knowledge of the Father. The high Christology of these words reminds one of the Gospel of John (Jn 1:14, 18; Jn 3:35; Jn 14:6–9; Jn 17:1–8)" [Stream, p. 165].

Matthew 11.28-30... COME UNTO ME ... TAKE MY YOKE UPON YOU ... FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT—"A yoke was a wooden frame placed on the backs of oxen to make them pull in tandem. The simple yokes consisted of a bar with two loops either of rope or wood that went around the animals' necks. More elaborate yokes had shafts connected to the middle with which the animals pulled plows or other implements. Often the burden the ox had to bear was so heavy that it would cause them to stumble and fall under it, but Jesus promised that the burden of His followers would never be that heavy" [*New Manners and Customs*, p. 434]. ||||| "The invitation is stated in a twofold manner: Jesus invites people (1) to come to him (cf. Mt 4:19; Mt 22:4) and (2) to take his yoke upon them and learn from him. Both invitations are followed by promises of rest (an allusion to Jer 6:16—**Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein**), and there is additional incentive provided in the description of Jesus' yoke and burden in Matthew 11:30. But in reality there is only one invitation, and it is to a life of discipleship, one of following Jesus' teaching and example of humility and gentleness (cf. 5:5), symbolized by the yoke" [Stream, p. 165].

V. Lessons & Applications.

Matthew 11.2-15... "Lessons to Learn: (1) Serving a term in prison for doing one's duty to God and his fellow man is more honorable than sitting on the king's throne, living in sin. **(2)** People can get a better idea of what we really are by what we are doing than they can by what we say. Jesus told John's disciples simply to tell John what he was doing. He preferred to give him this kind of an answer to simply telling John that he was the Messiah. **(3)** If true greatness is found in our relation to Jesus Christ, we may conclude that the importance of the work that we do is measured by its relation with the work that Jesus wishes to have accomplished. By this rule the preaching of the gospel and the care of the poor are the greatest works in the world, and those who are engaged in these works are the greatest servants in the world" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1953, pp., 263-64].

Matthew 11.3... ART THOU HE THAT SHOULD COME, OR DO WE LOOK FOR ANOTHER?—"This is the question which John sent his disciples to ask of Jesus. Commentators disagree on WHY John sent his disciples to ask Jesus this question. Some think that he did it solely for the good of his disciples, that they might have their faith in Jesus as the promised Messiah strengthened and increased.

Others think that John's faith wavered in Jesus as the promised Messiah and that he asked the question for the sake of his own faith. Brother McGarvey gives the following explanation. *'But the plain, unmistakable inference of the text is that John's faith wavered. The Bible does not represent the saints as free from imperfection. It does not say that inspiration is omniscience, or that visions and miracles removed doubts. It took two miracles to persuade Gideon; Moses harbored distrust (Exodus and 4), and was guilty of unbelief (Num 20.12); Elijah despaired of God's power (1 Kings 19.4-10); Jeremiah was slow of belief, and in his despondency cursed the day of his birth (Jer 20.7; 14-18). But the most instructive parallel is that of Simon Peter, who witnessed the transfiguration of Jesus, beheld the glory of God and heard the voice of the Father (Mt 17.1-6); yea sank below the Baptist, and denied his Lord with cursing; and no man has ever thought it at all incredible that he should do so. The trial of John's faith, though not so clearly depicted as that of Peter, was perhaps equally searching. His wild, free life was now curbed by the irksome tedium of confinement. His expectations were not fulfilled. The unfruitful tree had not been cut down, the grain had not been winnowed, nor the chaff burned, nor could he see any visible tendency toward these results. ... John, no doubt, shared with all the Jews the idea that the Messiah was to set up an earthly kingdom, and seeing in Jesus none of the spirit of such a king, he seemed to have questioned whether Jesus was to be the finality, or whether he was to be, like himself, a forerunner preparing the way for the ultimate Messiah. He did not grasp the thought that Jesus was both Alpha and Omega; that Jesus, the lowly servant of humanity, by service and sacrifice is evermore preparing the way for Jesus the King'* [Roy H. Lanier, Sr., pp., 263-64].

Matthew 11.5... **THE POOR HAVE THE GOSPEL PREACHED TO THEM**—"God has always been a friend of the poor, and no man has ever been able to mistreat them without suffering the vengeance of God. Jesus, the Son of God, was particularly friendly toward the poor. He was careful to give them special attention. No wonder then he gave as a distinguishing characteristic of the Messiah's ministry the fact that the gospel was preached to the poor. Our churches today, especially large city churches, should give heed to this thought. If Jesus, the Son of God, was especially mindful of the poor, so ought we to be today. We should see to it that the poor have a special welcome at our services. There is a tendency to give attention to and assign responsibilities to those who are able to dress equal with the average people of the world. ..." [Roy H. Lanier, Sr., p. 265].

Matthew 11.11... **AMONG THEM THAT ARE BORN OF WOMEN THERE HATH NOT RISEN A GREATER THAN JOHN THE BAPTIST**—"This places John at the top of the list of all the prophets from the beginning until his time. True greatness does not consist in the ability that we have or in the way that we exercise it. Nor does true greatness consist of any relationship which we may have with men of our time or of the past, but true greatness consists of our relation with and our association with Jesus Christ. John was greater than all the other prophets not because the things he uttered were more true, but because of his nearer relationship with Jesus Christ. But in this verse Jesus tells us that the least in the kingdom is greater than John. That is not because we have more ability than John or because we can do more or better work than John, but it is because of our nearer relationship with Jesus Christ" [Roy H. Lanier, Sr., p. 265].

Matthew 11.20-24... "The miracles which Jesus performed demonstrated the fact that he was Divine, and therefore that which he claimed to be, namely, God's Son; and that fact should have caused the people who saw them to heed the Lord's preaching, and repent of their evil ways. But when high privileges are disregarded, the guilty parties are made to feel less the need for

repentance. The gospel will always make people better or worse, depending, of course, upon their attitude toward it. This is the idea which Paul set forth in 2 Corinthians 2.14-16. If a ball of clay and a ball of wax are placed side by side on the sidewalk, and the hot summer sun is allowed to exert its energy upon them, any one knows that one will be hardened, while the other melts. That is what happens when the gospel is preached to those who are willing to hear it, and those who reject it: the heart of the one will be softened, while that of the other will be hardened. The Galilean cities we are now considering had had the privilege of hearing the greatest of all preachers; but, in the estimation of Jesus, they were less susceptible to the gospel message than their neighboring Gentile cities would have been. This was a terrible indictment; but any thoughtful person today knows that there are innumerable members of the church who are harder to reach with some phases of the gospel pertaining to Christian living, than many in the denominations, or even in the world. This is to say that it is often easier to get denominational and worldly people to see certain truths of the New Testament, pertaining to Christian living, than it is to get members of the church to accept them (cf., Acts 21.3-6; Acts 27.3). The expression 'more tolerable' means that those with less opportunities will be more excusable. This idea is fully illustrated in Luke 12.47-48" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1966, p. 129].

VI. Questions.

True or False

01. ____ Most of Jesus' mighty works were done in Tyre and Sidon.
02. ____ Jesus said His yoke is easy.
03. ____ There were half a dozen items in the list Jesus gave to John's disciples for them to answer the question John had sent to Jesus.
04. ____ Jesus described John as being more than a prophet.
05. ____ Jesus never referred to John as Elijah (Elias).

I Found it in Verse(s)

06. ____ Something/someone exalted to heaven.
07. ____ Jesus will give rest.
08. ____ Where John was.
09. ____ Soft clothing.
10. ____ John came neither eating nor drinking.

Short Answer

11. Two words THEY used to describe Jesus:
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12. The title Jesus used to describe God:

13. The question John had for Jesus:

14. The source of the prophecy of verse 10 is:

15. Finish this statement—**HE THAT HATH EARS TO HEAR:**

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 10 Questions... **01**—True (9-10); **02**—False (18-19); **03**—True (31); **04**—True (41); **05**—True (5-6); **06**—16; **07**—22; **08**—27; **09**—37-38; **10**—2, 3, 4; **11**—salute (12); **12**—the Spirit (20); **13**—being denied before the Father (33); **14**—finding it (39); **15**—the kingdom of heaven is at hand (7).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

W O R K S A I D B E E N
 R B E G A N W E N T H P
 O F C O M L F A T H E R
 B R E V E A L N A I A E
 E M I G H T Y S N N V A
 H P V D C P U W C G E C
 O D E P A R T E D S N H
 L U Y C C O G R J O H N
 D I S C I P L E S M E I
 A C L O T H E D I O G G
 R A G M I E F O G R Y D
 L M T E E T E N H E A R
 J E S U S M B E T B N V

ANSWERED	BEEN	BEGAN	BEHOLD	CAME
CITIES	CLOTHED	COME	DEPARTED	DISCIPLES
DONE	FATHER	HEAR	HEAVEN	JESUS
JOHN	MIGHTY	MORE	PREACH	PROPHET
RECEIVE	REVEAL	SAID	SIGHT	THINGS
WENT	WORKS			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...