



Jesus the Messiah

**ONE HEARING
THE WORD
STUDY GUIDE**



ONE Hearing The Word

The ONE Campaign, a Bible listening campaign, aims to express the unity of believers under the Word of God, and aims to demonstrate that Christians are ONE Church and that there is only One Body of Christ. Our objective is to focus on the Word of God, and thereby strengthen spiritual growth, life transformation and revival.

This year's theme is "Jesus the Messiah" and we are studying the Book of Matthew.

The Purpose of the Study

This Study Guide comes with a short weekly 2-4 minute gospel film, where scripture comes alive in a visual narrative. For the next seven weeks, Listening Groups will be watching the films together, and spend some time reflecting together using the questions provided as guide.

People we want to serve

We encourage Christians to invite seekers to join the study. Therefore, we try to avoid using difficult terminology, Christian jargon, or theological vocabulary, and the language used is plain and easy to understand.



Scan to download the ONE HTW App

ONE2024 HEARING THE WORD CAMPAIGN













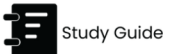
ONE2024 | 7 weeks in the Gospel of Matthew

On Mondays to Saturdays from April 3 to May 19, 2024, participants will listen to the Gospel of Matthew for 10 minutes daily over 47 days on the ONE Hearing the Word app.

On weekends during our worship services, we will listen to a message from the Gospel of Matthew. Participants will watch “Jesus The Messiah” on the ONE HTW app.

Listening Groups will meet once a week to watch the corresponding segments of Gospel Films and spend time reflecting together.

	MON	TUE	WED	THU	FRI	SAT or SUN	
CHURCH							
INDIVIDUALS / FAMILIES							
LISTENING GROUP	once a week					+	



For further information, please reach out to our ONE HTW team by emailing onehtw@ibcs.org.



S.O.A.P. SMALL GROUP STUDY GUIDE

S IS FOR SCRIPTURE (VIDEO SESSION)

Each week you and your group will watch a video about a Bible passage (approx. 2-4 mins). Ask the Holy Spirit to reveal to you what He would like you to learn from this passage of Scripture. Think through what the author is saying and the essential meaning of the passage. Reflect on the verse or verses that seem most meaningful and write them down in this section.

O IS FOR OBSERVATION (WHAT DOES IT SAY?)

Ask yourself: What is happening in this passage? What is the context of the passage? Are there historical or cultural issues at work? Write what you observe or questions that arise. Also consider what God might be saying to you personally in this passage.

A IS FOR APPLICATION (WHAT DIFFERENCE DOES IT MAKE?)

It's time to apply this passage to your life! How is God speaking to you in this passage? Have you been challenged or inspired to make a change in an attitude or behaviour? What will you do to follow through with what God has revealed to you? Write down your reflections and be as specific as possible.

P IS FOR PRAYER

Talk to God about what He just led you to discover. If you are unsure, ask Him to give you insight. Each day may be different, so simply pray that God will give you insight. Prayer is talking to God and also listening to Him, so wait on Him to speak to you. Write down your thoughts, prayers or insights.




































JESUS THE MESSIAH STUDY GUIDE

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ONE HTW DAILY PLAN

DATE	 INDIVIDUAL Use ONE App	 LISTENING GROUP Use Study Guide	 CHURCH SERVICE Weekend Sermon
0 Mar 30 Sat			Easter Invites Doubters to Believe (Matthew 28:1-20)
0 Mar 31 Sun			
Apr 01 Mon		Week 1 "A Fighting Messiah" (Gospel Film of Matthew 4:1-11)	
Apr 02 Tue			
1 Apr 03 Wed	 Matthew 1:1-25 (ONE app Day 1)		
2 Apr 04 Thu	 Matthew 2:1-23 (ONE app Day 2)		
3 Apr 05 Fri	 Matthew 3:1-17 (ONE app Day 3)		
4 Apr 06 Sat	 Matthew 4:1-25 (ONE app Day 4)		
5 Apr 07 Sun	 Gospel Film of Matthew 4:1-11 (ONE app Day 5)		
6 Apr 08 Mon	 Matthew 5:1-26 (ONE app Day 6)	Week 2 "A Moving-Forward Messiah" (Gospel Film of Matthew 4:12-25)	The King's Path to Success (Matthew 4:1-11)
7 Apr 09 Tue	 Matthew 5:27-48 (ONE app Day 7)		
8 Apr 10 Wed	 Matthew 6:1-18 (ONE app Day 8)		
9 Apr 11 Thu	 Matthew 6:19-34 (ONE app Day 9)		
10 Apr 12 Fri	 Matthew 7:1-29 (ONE app Day 10)		
11 Apr 13 Sat	 Matthew 8:1-34 (ONE app Day 11)		
12 Apr 14 Sun	 Gospel Film of Matthew 4:12-25 (ONE app Day 12)		
13 Apr 15 Mon	 Matthew 9:1-38 (ONE app Day 13)	Week 3 "A Teaching Messiah" (Gospel Film of Matthew 7:24-29)	
14 Apr 16 Tue	 Matthew 10:1-23 (ONE app Day 14)		
15 Apr 17 Wed	 Matthew 10:24-42 (ONE app Day 15)		
16 Apr 18 Thu	 Matthew 11:1-30 (ONE app Day 16)		
17 Apr 19 Fri	 Matthew 12:1-21 (ONE app Day 17)		
18 Apr 20 Sat	 Matthew 12:22-50 (ONE app Day 18)		
19 Apr 21 Sun	 Gospel Film of Matthew 7:24-29 (ONE app Day 19)		
20 Apr 22 Mon	 Matthew 13:1-30 (ONE app Day 20)	Week 4 "A Judging Messiah" (Gospel Film of Matthew 25:31-46)	Kingdom Parables Invites Outsiders In (Matthew 13)
21 Apr 23 Tue	 Matthew 13:31-58 (ONE app Day 21)		
22 Apr 24 Wed	 Matthew 14:1-36 (ONE app Day 22)		
23 Apr 25 Thu	 Matthew 15:1-39 (ONE app Day 23)		
24 Apr 26 Fri	 Matthew 16:1-28 (ONE app Day 24)		
25 Apr 27 Sat	 Matthew 17:1-27 (ONE app Day 25)		
26 Apr 28 Sun	 Gospel Film of Matthew 25:31-46 (ONE app Day 26)		
27 Apr 29 Mon	 Matthew 18:1-35 (ONE app Day 27)	Week 5 "An Overcoming Messiah" (Gospel Film of Matthew 26:47-56)	The King's Transfiguration: A Prelude to Glory (Matthew 17:1)
28 Apr 30 Tue	 Matthew 19:1-30 (ONE app Day 28)		
29 May 01 Wed	 Matthew 20:1-34 (ONE app Day 29)		
30 May 02 Thu	 Matthew 21:1-22 (ONE app Day 30)		
31 May 03 Fri	 Matthew 21:23-46 (ONE app Day 31)		
32 May 04 Sat	 Matthew 22:1-22 (ONE app Day 32)		
33 May 05 Sun	 Gospel Film of Matthew 26:47-56 (ONE app Day 33)		
34 May 06 Mon	 Matthew 22:23-46 (ONE app Day 34)	Week 6 "A Mocked Messiah" (Gospel Film of Matthew 27:27-44)	King's Invitation to His Feast (Matthew 22:1-14)
35 May 07 Tue	 Matthew 23:1-22 (ONE app Day 35)		
36 May 08 Wed	 Matthew 23:23-39 (ONE app Day 36)		
37 May 09 Thu	 Matthew 24:1-25 (ONE app Day 37)		
38 May 10 Fri	 Matthew 24:26-51 (ONE app Day 38)		
39 May 11 Sat	 Matthew 25:1-30 (ONE app Day 39)		
40 May 12 Sun	 Gospel Film of Matthew 27:27-44 (ONE app Day 40)		
41 May 13 Mon	 Matthew 25:31-45 (ONE app Day 41)	Week 7 "A Victorious Messiah" (Gospel Film of Matthew 27:45-61)	The King's Judgement (Matthew 25:31-46)
42 May 14 Tue	 Matthew 26:1-35 (ONE app Day 42)		
43 May 15 Wed	 Matthew 26:36-75 (ONE app Day 43)		
44 May 16 Thu	 Matthew 27:1-31 (ONE app Day 44)		
45 May 17 Fri	 Matthew 27:32-66 (ONE app Day 45)		
46 May 18 Sat	 Matthew 28:1-20 (ONE app Day 46)		
47 May 19 Sun	 Gospel Film of Matthew 27:45-61 (ONE app Day 47)		
			Celebration of ONE Hearing the Word (Psalm 19)



Session One

April 03-07

A

Fighting
Messiah

Matthew 4:1-11

After Jesus' baptism, He entered His ministry as the Spirit-anointed and Father-confirmed Messianic Deliverer or in other words, the "Fighting Messiah." The desert is known as the place of showdown between competing kingdoms and their rulers. Jesus as the "Fighting Messiah" now advances the Kingdom of God.

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

What were the three temptations that Jesus faced?

Question 2 :

Unlike John the Baptist, Jesus did not first preach, instead He first fasted. Often throughout His ministry, Jesus would withdraw Himself to lonely places to pray. Why was this important to Jesus?

Question 3 :

The word "tempted" is *peirazo* in Greek, which means "I tempt" or "I test". A "temptation" is an enticement to get a person to go contrary to God's will, as Satan tried to do to Jesus. Scripture is clear that God does not tempt anyone to do evil (James 1:13).

How do you differentiate between a temptation from the devil and a test from God?

Observe
in the **Video**



APPLICATION

Question 4 :

How did Jesus respond to the devil's temptations? How should we respond to all the devil's temptations in our lives?

Question 5:

The devil was trying to thwart God's purpose in Jesus' life and ministry. What are some of the ways the devil is trying to thwart God's purpose in your life? How do you overcome them?

Question 6 :

What can we learn about fasting in this passage?

NOTES :

The Setting of the Temptation (4:1-2)

In Matthew 4:1-2, the scene is set in the Judean desert, west of the Jordan River and the Dead Sea, the same desert where John the Baptist emerged. Jesus begins His ministry by withdrawing to this solitary place, a pattern He follows throughout His ministry to prepare for significant events. In preparation for His ministry, Jesus spends time fasting in the desert, a practice often used for spiritual focus and discipline.

However, Matthew reveals that Jesus' time in the desert is not only for spiritual preparation but also for a direct confrontation with the devil. Jesus intentionally enters the desert to face temptation. The fasting becomes a backdrop for a spiritual battle, illustrating the gravity of the challenge Jesus is about to confront.

Two key elements emerge in verses 1-2:

1. Jesus is Spirit-led: The Holy Spirit guides Jesus in every aspect of His earthly life. The desert serves as a place for communion with the Father and engagement with the devil. The Spirit empowers Jesus to withstand Satan's temptations.
2. The reality of Satan as an adversary: Satan is portrayed as a genuine opponent attempting to thwart God's plan for humanity's redemption. He seeks to tempt Jesus to disqualify Himself as a sinless Savior and an obedient Son.

In essence, these verses emphasize the spiritual preparation and the real confrontation with evil as Jesus begins His public ministry.

The First Temptation: Turn Stones into Bread (4:3-4)

Satan, employing a pattern seen throughout Jesus' ministry, tempts Jesus three times. In the first temptation, Satan subtly challenges Jesus' identity as the Son of God, not to doubt it but to manipulate Him into misusing His divine rights. The tempter suggests Jesus use His power to turn stones into bread to satisfy hunger, a power Jesus later demonstrates in feeding thousands. However, it wasn't the Father's will for Jesus at that moment.

The phrase "if you are the Son of God" serves as a manipulation tactic, questioning why Jesus should go hungry when He can miraculously provide for Himself. Jesus, aware of God's specific will for that time, resists by quoting from Deuteronomy, connecting His temptation to Israel's desert experience. The lesson is clear: trusting in God's word is paramount, as seen in Israel's failure to trust God for provision in the wilderness.

Jesus, unlike Israel, remains obedient to God's will and emphasizes reliance on God's words rather than mere sustenance. This temptation underscores Jesus' commitment to trust God fully, even when faced with apparent challenges.

Second Temptation: Jump off the Temple (4:5-7)

Satan takes Jesus to the highest point of the temple in Jerusalem, tempting Him to jump off by misquoting Psalm 91:11-12, suggesting angels would save Him. This manipulation seeks to challenge Jesus' trust in His Father's love. Jesus, aware of the misused Scripture, responds with Deuteronomy 6:16, refusing to test God.

Satan's tactic is to make Jesus doubt the Father's love by challenging Him to prove it through a dramatic rescue. However, Jesus, secure in His Father's love declared at His baptism, doesn't need further confirmation. The lesson is clear: trusting God's word and obeying without seeking unnecessary confirmations is crucial. Jesus demonstrates unwavering obedience and reliance on God's promises, setting an example for believers.

Third Temptation: Worship Satan (4:8-10)

In the third temptation, Satan takes Jesus to a high mountain, showing Him all the world's kingdoms and offering them in exchange for worship. This proposition challenges Jesus to forsake His mission of gathering nations into God's kingdom and instead take a shortcut to power. Jesus rejects Satan's offer, quoting Deuteronomy 6:13, asserting His authority over the tempter.

Key points:

- 1.Satan's proposal is a deceptive shortcut, tempting Jesus to abandon His divine mission for earthly power.
- 2.Jesus refutes Satan's influence, asserting His authority and prioritizing obedience to the Father's will.
- 3.The temptation underscores Satan's desire to supplant God and emphasizes the exclusive worship due to God alone. Worship is portrayed as an outward expression of surrendering one's life to God's will.

The lesson emphasizes the importance of discerning truth from Scripture, resisting deceptive offers, and acknowledging God's exclusive worthiness of worship.

The outcome of the Temptation (4:11)

Matthew gives a bigger picture behind Jesus' conflict with Satan. The immediate outcome was "Then the devil left Him" as Jesus rebuked Satan.

Although this was the first of the many attacks Jesus experienced throughout His ministry, it established a precedent for His, and all spiritual warfare. We learned the devil's onslaught is resisted by standing firm on the truth of God's Word, which will cause Satan to flee.

Of note, the Gospel adds comforting words, "and angels came and attended Him." It shows the angels attend to Jesus' physical needs after He fasts. This has been a significant initial victory in the cosmic battle and will result ultimately in the conquest of all evil and the establishment of God's reign throughout the universe.

Jesus' overcoming temptation bears relevance for Christ-like leadership and serves as a great example of our personal daily victory over temptations. We cannot resist the devil in our strength, but it must come from the Holy Spirit, as Jesus showed.

Prayer

Father God, I realize that the trials and temptations of this world that I face come from the devil. I ask to stand firm in Your strength and not rely on myself. Through God's Word and by the help of Your Holy Spirit, I will stand strong against the onslaught of the devil's schemes. In Jesus' name, I pray.

Amen.

Session
Two

April 08-14

A

Moving
Forward
Messiah

Matthew 4:12-25

Jesus as “a moving forward Messiah” and deliverer did not display militaristic nor political power and authority, yet His power and authority were nevertheless staggering. Jesus is powerful enough to conquer the demonic ruler of this world, universal enough to include everyone, both Jews and the Gentiles in His messianic Gospel, great enough to transform simple men into leaders or history makers and effectively attend to the needs of the people. Jesus is “a moving forward Messiah” who advances the Kingdom of God.

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

Why did Jesus have to leave Nazareth?

Question 2 :

What was Jesus first preaching? Why is it so important?

Question 3 :

Jesus went to initiate His ministry in Galilee of the Gentiles, which is metaphorically a land of darkness. How did Jesus bring light to the Gentiles? How can we bring light of the Gospel to the dark world around us?

Observe
in the **Video**



APPLICATION

Question 4 :

How were the four disciples called by Jesus? How would you respond to Jesus' call? Can you remember how you made a decision for Jesus and to follow Him?

Question 5:

Jesus healed every sickness and disease. Why do you think miracles are important today?

Question 6 :

Jesus reached people beyond Galilee. Who are the people that God is prompting you to reach in your community? Do you just confine yourself to your people group or can you think of people beyond your people group?

NOTES :

“A moving forward Messiah” begins His Galilean Ministry (4:12-17)

Jesus commences His Galilean ministry, marking the beginning of His three-year mission. Matthew hints at a prior year of obscurity, now addressing the shift to Galilee after John the Baptist's imprisonment due to his condemnation of Herod Antipas.

Setting up headquarters in Capernaum, a region of tension between Jews and Gentiles, Jesus brings light to those dwelling in darkness, fulfilling the prophecy of hope. This locale, described as "Galilee of the Gentiles," symbolizes the place where Jesus, the great Light, first shines, foreshadowing a universal message of hope for all nations.

Jesus illuminates this darkened region through teaching, preaching, and healing. His miracles, healing all kinds of sickness and disease, bring fame, drawing large crowds. This ministry demonstrates Jesus' transformative power and serves as a beacon of hope in a seemingly hopeless world.

The “moving forward Messiah” calls Fishers of Men (4:18-22)

The Sea of Galilee is located about sixty miles north of Jerusalem, called the “Sea of Kinnereth” in the Old Testament. In other places in the New Testament, it is called the “Sea of Tiberias” (John 6:1; 21:1) because Tiberias was Herod Antipas' capital city which was located on the west shore; the “Lake of Gennesaret” (Luke 5:1) is named after a town and plain situated above the west/northwest shore; and at other times just mentioned as “the lake” (Luke 5:2; 8:22,23,33).

While Jesus walked along, He called Simon Peter and Andrew his brother, as He approached them “casting a net” into the sea (4:18). The ‘cast net’, an amphiblestron was often used by a single fisherman. It was circular, about 20-25 feet in diameter, with lead sinkers fastened to the outer edge.

Jesus calls them to follow Him during their workday. The immediate response of leaving everything emphasizes the authority Jesus holds.

Next, Jesus was down at the beach and saw two other brothers, James and John, who were mending their nets in their boat with their father. Scholars comment that these nets were most likely the trammel net, which is a compound net of three layers, usually made of five units each over a hundred feet long. This net was used by at least two crews of boats at night, as the fish could not see the entangling nets.

Jesus interrupted their busy schedule of activities and called them.

These accounts highlight Jesus' first public actions, demonstrating His authority and the immediate obedience required when He calls. The disciples, with a prior relationship detailed in the Gospel of John, exemplify discipleship as a journey that begins with a relationship with the Master and extends into all aspects of life. This marks the commencement of a life devoted to the kingdom.

The “moving forward Messiah” displays the Gospel of the Kingdom (4:23-25)

In a concise overview of Jesus' extensive ministry, Matthew reveals that Jesus traversed Galilee, teaching in synagogues, proclaiming the Good News of the kingdom, and healing all diseases and sicknesses. This three-fold profile of Jesus' ministry involved teaching, explaining truths to those familiar with the subject, preaching to those unfamiliar, and demonstrating the Good News through miraculous healing.

The core of Jesus' message is the "Gospel of the kingdom," emphasizing His authority over the powers of the world. Healing serves as a validation of the arrival of God's kingdom, showcasing Jesus' unparalleled ability to heal every ailment.

Jesus' influence extends beyond Galilee to the Roman region of Decapolis, attracting large crowds from Jerusalem, Judea, Perea, and Syria. His power spans all realms of human existence, addressing both physical and emotional needs. This comprehensive ministry illustrates the transformative impact of the Gospel of the kingdom that Jesus proclaims and embodies.

Prayer

Father God, help me repent! Let Your light shine in my darkness and bring about change from a sinful pattern to a lifestyle of obedience, faith, and joy.
You are the light of my salvation. Thank you.

Amen.

Session
Three

April 15-21

A

Teaching
Messiah

Matthew 7:24-29

There are two gates and roads (7:13-14), two kinds of prophets (7:15-20), two kinds of disciples (7:21-23), and two foundations (7:24-27) – a choice must be made. Are you with Jesus or against Him? This is a decision with eternal consequences.

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

What is the "sand" that Jesus warns about in verse 26?

Question 2 :

What does it mean to "do" Jesus' words? What does it mean to "build a house" upon the rock?

Question 3 :

How did people respond to Jesus' teaching?

Observe
in the **Video**



APPLICATION

Question 4 :

Where have you learned to trust in Jesus' words and faithfulness amid your storms or challenges?

Question 5:

Do you see yourself being ensnared to trust in false hopes in your life? What makes "sand" so attractive to you?

Question 6 :

How did people respond to Jesus' teaching? How should we respond? How does the authority of Jesus compare to the teachers of the law?

NOTES :

Wise and Foolish Builders (7:24-27)

In the conclusion of the Sermon on the Mount, Jesus shares the parable of the wise and foolish builders, urging listeners to put His teachings into practice. The setting near the Sea of Galilee provides a vivid illustration, emphasizing the importance of a solid foundation.

Beyond the parable, Jesus points out that religious hypocrisy disguises an unstable foundation, contrasting it with the bedrock foundation of His words. Any teaching deviating from Scripture is likened to shifting sand, lacking real answers to people's deepest needs.

A wise person realizes the 'shifting sands' of life's teaching, and understands Jesus is the only secure Truth of life. Build your life on Jesus, the "teaching Messiah"!

The words Matthew used to signal the conclusion of the Sermon on the Mount was repeated as an identical formula after each of the five major discourses in his gospel: "when Jesus had finished...." (7:28; cf. 11:1; 13:53; 19:1; 26:1). This formula is part of a pattern that marks off the discourses.

"The crowds were amazed at His teaching...." The teachers of the law had muffled the authority of the Old Testament by adding so many traditions and legal requirements, and thus the power of Scripture was defeated.

But Jesus had inherent authority.

The crowd's amazement at Jesus' teaching did not indicate acceptance. The term "amazed" is the passive form of "*ekplesso*" which indicates it is not a portrayal of faith. It shows a variety of emotional responses but not a commitment to Jesus' messianic ministry. Jesus expects us to not just listen and go away amazed, but to make a commitment for Him.

Prayer

Father God, we ask You to help us to have a solid spiritual foundation in our lives. Grant us a heart that is eager to study Your Word, willing to follow Your Word and live it out. In Jesus' name, we pray,

Amen.

Session
Four

April 22-28

A Judging
Messiah

Matthew 25:31-46

Jesus dealt with two basic issues: Firstly, he gave chronological events that would accompany His return as the Son of Man (24:4-35) and secondly, through sayings and parables, He gave various lessons on watching, waiting, and being prepared for his second coming (24:36-25:30).

In this passage, Jesus gave promises of reward and forewarnings of judgement that will accompany His coming as the glorious Son of Man (25:31-46). The focus was on judgement for those who are excluded and reward for those who are included in the kingdom (25:34).

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

What is the main theme of this parable?

Question 2 :

Why do you think that these people are called "sheep" and "goats?"

Question 3 :

What is the reward for the sheep? What is the punishment for the goats?

Observe
in the **Video**



APPLICATION

Question 4 :

What did you learn about the “sheep” and their motivation in 25:37-38?
What is your motivation for serving the needy?

Question 5:

What should we be doing while waiting for Jesus' second coming?

Question 6 :

What can you do to make certain that you are a sheep and not a goat?

NOTES :

Sheep separated from goats (25:31-33)

This passage depicts the scene of the glorious coming of Jesus – the Son of Man being accompanied in His glory by the angels, and Him sitting on His splendid throne. The nations will be gathered before Him (25:32). Who are “the nations” expressed here? Often it has been interpreted to mean the church, all humanity, or all unbelievers. But in the context of Matthew, it is most likely referring to all people within the nations: “He will separate the people one from another as a shepherd separates the sheep from the goats.”

“Sheep” is a consistent image of the people of God, whether it refers to Israel (9:36; 10:6; 15:24; cf. Ezek. 34) or Jesus’ disciples (10:16; cf. 26:31 quoting Zech. 13:7; John 10).

“Goat” is often used in the Old Testament about the animals used for sacrifice, for example, offered for a sin sacrifice, or one that was the scapegoat on the Day of Atonement (Lev. 16:8-10, 26).

In many parts of the world, the issue of separating sheep from goats would never arise, since flocks are unlikely to mix. However, in the land of Palestine, they often run together, and native breeds can look alike in size, colour, and shape.

Here, Jesus contrasted sheep with goats – “He will put the sheep on His right and the goats on His left.” Symbolically, the right-side is the place of honour and the left-side is seemingly a place of disapproval.

The reward of the sheep (25:34-40)

The King explains the separation – to those on the right He says, “Come, you who are blessed by My Father; take your inheritance, the kingdom.”

The King represents Jesus, the Son of Man who receives the kingdom from God, the Ancient of Days (cf. Daniel 7:13-14).

It is unusual for Jesus to refer to Himself as a King. However, the theme of Jesus’ Kingship runs through Matthew’s gospel. For example, Matthew wrote of Jesus’ lineage to King David (1:1-7) and the Magi seeking Jesus as the one-born king of the Jews (2:2).

Then there was Jesus' triumphal entry to Jerusalem to fulfil the expectation of Israel's king (21:5). Jesus was also mocked as a king in His crucifixion (27:29,37,42). Now the King speaks to the sheep on His right as "blessed by My Father" – this blessing consists of their inheritance, which is the kingdom they now receive.

In 25:35-36 the explanation is given as to why the sheep receive the inheritance; it is the reward for caring for Jesus' physical needs. The sheep cared for Jesus when He was hungry, thirsty, being a stranger, naked, sick, and imprisoned. The pattern is found in the Old Testament in which true righteousness is reflected by showing care for the needy (Isa. 58:6-10).

Those who were rewarded gave a surprise reaction "Lord, when did we see You hungry and feed You....?" Because they recall no time when they have done this to the King. In response Jesus said if they had done this to the least brothers, they would have done it to Jesus (25:40). Jesus' central point is that in caring for the needs of "the least" of these believers of Jesus, they have served Him. However, salvation is not based on good works, earned through our efforts. The good works are done based on our relationship with the Father and the Son, and the blessing consists of our inheritance bestowed as a gift.

The punishment of the goats (25:41-45)

Now Jesus deals with those on His left, the "goats" – they are condemned because they failed to show mercy to Jesus in His need. It is a direct contrast to the sheep.

The 'goats' are those who failed to care for Jesus' physical needs and therefore, they did not act on behalf of "the least."

In conclusion (25:46), the dramatic judgement scene mentions that "Then they will go away to eternal punishment, but the righteous to eternal life."

Those who respond to Jesus' declaration and have become His disciples are called "sons of the kingdom" (13:38). These are the people who now enter into the full blessings and experience life in the kingdom.

The end is near to all of us as we wait for the return of Jesus' second coming.

The scene of the judgement of the sheep and goats drives home with the declaration that we will all be held responsible for what we do in this life while awaiting the return of Jesus. Caring for the most needy among Jesus' disciples is the deciding evidence of kingdom life. We serve God by serving others!

Prayer

Father God, we are reminded through Jesus' words in Matthew 25:31-46 that we are called to love and serve our neighbours in need. We bring before You, those who are hungry, thirsty, strangers, those in need of clothing, sick and imprisoned. May Your mercy flow through us as we seek to be Your hands, hearts, and feet in this hurting world. Let Your compassion flow through us! In Jesus' name,

Amen.

Session
Five

April 29 - May 05

An
Overcoming
Messiah

Matthew 26:47-56

After Jesus' three agonizing prayers to the Father in Gethsemane (26:36-44), He returned to the three inner circle disciples to find them sleeping once again. The large group of disciples were most likely sleeping in the cave they used to go to regularly (26:36). The garden had been the favorite place for Jesus and the disciples (John 18:2). Therefore, Judas knew where to find Jesus.

It is here that Jesus demonstrated that He is an
"overcoming Messiah".

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

What are the issues or situations that tend to get you upset or make you react wrongly?

Question 2 :

How did Jesus feel when He saw the troops coming to arrest Him?

Question 3 :

How did Jesus want Peter to respond to the situation? What should be an appropriate response?

Observe
in the **Video**



APPLICATION

Question 4 :

How should you respond when you feel out of control or pushed to a corner?

Question 5:

How might it help you in a time of anger or crisis to know God is totally in control?

Question 6 :

What do you learn about God in a time of crisis?

APPLICATION

NOTES :

Matthew 26:47-56 renders the scene of Jesus' betrayal and arrest in the garden of Gethsemane. Judas turned up leading an armed troop of soldiers, temple guards and others. Judas identified Jesus to the troops using a greeting kiss. In Palestine, in the ancient and modern world, it was the custom to greet one another with a kiss on the cheek. For example, it is a common practice to greet an esteemed rabbi, just as Judas greeted Jesus as "Rabbi" (teacher).

Simon Peter (John 18:10) wildly swung a sword at Malchus, the high priest's servant, and cut off his ear in a misguided effort to defend Jesus. Luke's gospel accounts that Jesus healed the ear (Luke 22:51). Jesus told Peter to put the sword away. Jesus pointed out that the way of God's kingdom is not through human power or violence. It is the way of the world to retaliate against violence with violence. Jesus could have asked the Father and He could have sent twelve legions of angels.

Jesus mocked the troops that came out so heavily armed to arrest Him, after all, Jesus had been within their reach at the temple area teaching throughout the week. Jesus declared to those who came to arrest Him that God had ordained their deception long ago in "the writings of the prophets". The evil deeds of the religious authorities will accomplish God's plan.

Matthew presents Jesus painfully enduring all that was happening and by choice obediently walking in the path His Father had laid before Him.

The disciples deserted Jesus and He faced the cross alone.

The spiritual lesson in this story is about kingdom providence. What seemed to be doom and gloom for Peter and the disciples was recognized as the will of God for Jesus. God's ways are higher than our ways. It is important for us to see God's providence even in the trials of life. The real power is not always about unleashing your anger and fury, even if you are right. Jesus could have eliminated all His enemies there and then, but He demonstrated that real kingdom power is power under control. Instead of killing, Jesus was healing!

Prayer

Heavenly Father, we pray for Your Presence to be with us in crisis. Amid all the challenges we face, help us to find courage, wisdom and peace. We may not fully understand all of Your plans, but we ask for Your will to be done. In Jesus' name,

Amen.

Session
Six

May 6-12

A

Mocked

Messiah

Matthew 27:27-44

In this passage, three remarkable themes resonate.

Firstly, Jesus was continually obedient to God's will.

Secondly, He endured the most heinous suffering a person could experience or ever imagine. He was severely abused and humiliated by the soldiers for their entertainment as they inflicted their brutal blows upon Him. Jesus walked up to Calvary, which itself was a form of torture. He endured the pain and struggles when He could have easily walked away. When the Romans offered Jesus the drink of gall that would have helped ease His suffering, He refused that cup so that He could fulfil the cup of suffering for us. He agonised on the cross.

Thirdly, He stayed on the cross. The religious leaders and people, and even the criminals hanging next to him, hurled their insults at Jesus. But He did not answer their blasphemes by coming down from the cross. For the redemption of humanity, Jesus stayed on the cross for our sins. He was indeed the “mocked Messiah”.

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

In Matthew 27:27-31, although Pilate knew Jesus was innocent, why did he have Jesus flogged and hand Him over to be crucified?

Question 2 :

What is the significance of Jesus' refusal to drink vinegar mixed with gall (v.34)?

Question 3 :

What were the different responses to Jesus' crucifixion that you can observe in this passage?

Observe
in the **Video**



APPLICATION

Question 4 :

How would you respond to Jesus' dying on the cross for your sins? How then should you live?

Question 5:

Could Jesus have saved others if He had chosen to save Himself? If not, why not?

Question 6 :

Were the chief priests, scribes, and elders sincere when they promised to believe Jesus if He came down from the cross? How about you?

APPLICATION

NOTES :

Matthew 27:27-44 describes the sufferings of our Lord Jesus. Jesus had passed a night without sleep and endured excessive weariness. At this point, He had been taken from Gethsemane to the Jewish council, and then to Pilate's judgement hall. Pilate pronounces the death sentence (27:26) and his soldiers take Jesus to the Praetorium.

The Praetorium was the official residence of the Roman governor and also a place where the troops camped to serve him. Matthew records Jesus has been on trial twice, and both times He was unjustly condemned. Jesus was scourged and beaten brutally with rods. After all the suffering and pain Jesus went through, he was handed over to the Roman soldiers who were real experts in cruelty without compassion.

The Bible says they "gathered together the whole band" and stripped Jesus of His garment and put a scarlet robe on Him in mockery, then "plaited a crown of sharp thorns" and in ridicule placed it on His head. Jesus was surrounded by a mocking group of at least a hundred to two hundred soldiers.

They hurled insults at Jesus by bowing the knee before Him in mockery, ridiculing Him as a pretend king. Furthermore, they "spit upon Him" and "smote Him on the head again, and again" and finally having put on His own robe on Jesus, they led Him out of the city to the place called Golgotha where Jesus was crucified between two thieves.

What is crucifixion? A person who is crucified is placed on a piece of timber on his back, with a cross-piece nailed to it near one end – or on the trunk of a tree with branching arms. The victims' hands will be spread out on the cross-piece and nails driven through each of them. The hands will then be fastened to the wood, and his feet in like manner will be nailed to the upright part of the cross. In Matthew 27:32, on their journey to crucify Jesus, the soldiers realized that Jesus was not able to carry the cross to the execution site. By random they forced a man named Simon from Cyrene to carry the cross. Usually, like most pilgrims, Simon probably stayed through to Pentecost.

Finally, with the body securely fastened, the cross will be raised and planted firmly in the ground. It is a slow, excruciating and agonising death for the sufferer. Such was the death Jesus died for us. However, no murmur or complaint crossed our Lord's lips. Jesus' sufferings were vicarious. He suffered for our sins, and not for His own.

Prayer

Father God, thank You for giving Your only Son, Jesus to take upon Himself the punishment that I deserve and dying on the cross to pay the price for my sin. May I not become so familiar with the horrors of Jesus' suffering and cruel death that I would take lightly the terrible cost my sin caused. May I fully understand why Jesus had to die on my behalf and cherish my salvation more deeply.

Thank You, Jesus! In Jesus' name,

Amen.

Session
Seven

May 13-19
ONE Celebration

A
Victorious
Messiah

Matthew 27:45-61

Matthew takes us to the heart of His gospel about Jesus the Messiah. The crucifixion culminates in an essential theme that points to the central purpose of Jesus' entire earthly mission—Jesus brings salvation from sin (1:21). Matthew highlights that those Old Testament passages that spoke darkly of a suffering Servant who would bring forgiveness of sin are now made clear (e.g., Isa. 42:1-4; 52:13-53:12).

OBSERVATION

Let's watch a gospel film from your Small Group leader.
You may write down what you observe or questions that arise.

Question 1 :

What is your response to Jesus who hung on the cross because of the sins of all people?

Question 2 :

When Jesus was on the cross, what caused the centurion to conclude that Jesus is the Son of God?

Question 3 :

In reading Matthew 27:52-53, what amazing event happened? What significance did it show?

Observe
in the **Video**



APPLICATION

Question 4 :

Do you think the centurion knew what he was saying when he confessed Jesus as the Son of God? Who is Jesus to you – just a religious leader, a good teacher, a holy person, or truly the Savior and the Son of God?

Question 5:

What kind of disciple was Joseph of Arimathea? What kind of disciple do you want to be for Jesus?

Question 6 :

Why do you think Mary Magdalene and Mary followed the body of Jesus to the tomb? What is your motivation for following Jesus in your life?

NOTES :

The death of Jesus Messiah (27:45-56)

This passage describes the climactic moment when Jesus died on the cross.

Unusual darkness fell over the land as Jesus hung near death. This was not a solar eclipse, for the Passover falls at full moon. This was some unknown act of God. "Darkness" in the Bible is often an evocative word. If light refers to God, then darkness suggests everything that is anti-God such as the wicked (Prov. 2:13-14; 1 Thess. 5:4-7), judgement (Ex. 10:21; Matt 25:30), and death (Psa. 88:12). The Bible depicts the day of the Lord as a day of darkness (Amos 5:18,20; Joel 2:2; Zeph 1:15; Matt. 24:29; Rev. 6:12-17), so it is the time of God's ultimate judgement. "Darkness" here could be pointing to God's displeasure. And He cried out the words of Psalm 22:1, which mean "My God, my God, why have you forsaken me?" Some people thought He was calling for the prophet Elijah to come and rescue Him.

However, Jesus needed to be separated from His Father to bear the sin of humanity (Matt. 1:21; 20:28; 26:28). He became sin on our behalf (2 Cor. 5:21). Jesus dies!

The testimony from the temple (27:51)

The first testimony came from the temple, at the moment of Jesus' death "the curtain of the temple was torn in two from top to bottom." The curtain was an elaborately woven fabric comprising seventy-two twisted plaits of twenty-four threads each, and the veil was sixty feet high and twenty feet wide. It took significant power to tear this imposing veil.

The testimony from the dead (27:51b-53)

The second testimony was a complex series of earthquakes, splitting rocks, and raised bodies. The Gospel says that "the earth shook, and the rocks split." It is unusual for earthquakes in Palestine because of its geological situation. This points to the significant earthly reaction to the divine events on the cross. Matthew's unique account of these events emphasizes Jesus' victory over death. Through Jesus' death and resurrection, even the grave lost its fear, terror and power.

Testimony from the Gentiles (27:54)

The death of Jesus was immediately followed by a dramatic earthquake that seemed to be a coincidence. The combination of these eerie events and odd taunts of the crowd seemed to have terrified the attending soldiers. The centurion probably witnessed many crucifixions, but the cataclysmic events of the earthquake and opened tombs, plus the manner of Jesus' death, collectively managed to evoke from him the statement, "Surely He was the Son of God!"

The woman followers of Jesus (27:55-56)

Matthew mentions a group of women, two of whom would be the central witnesses to the events of Jesus' death, burial, and resurrection. Up to this point, there was little mention of women followers of Jesus. It seemed scandalous to have female followers with the religious leaders in those days. However, it was common for female relatives to gather and mourn at an execution. It was very rare to execute women. Although the disciples fled in fear of the Roman authorities, the female followers could expect to be free from danger.

God used them as witnesses, not only to the central redemptive act of history, but also as witnesses to Jesus' resurrection from the dead. They witnessed the death of Jesus on the cross as well as the sealing of the tomb (27:60-61). They verified that Jesus was truly dead, and not just unconscious. They were exemplary of true discipleship to Jesus.

Burial of Jesus Messiah (27:57-61)

Joseph of Arimathea was rich, and he had access to the Roman governor. He showed allegiance to Jesus at the worst time. He identified himself with the one who was now considered a 'criminal' or apparently cursed by God. Probably there was nothing that Joseph gained by identifying himself with Jesus. This did not stop Joseph from following Jesus all the way through the cross, to the extent he was willing to be unclean for Passover by handling the dead body of Jesus.

This is another example of what a disciple should do. It is a stark contrast to the disciples who previously forsook Jesus. It is also an indictment of the earlier rich man who walked sadly away from Jesus (19:16-22).

Our discipleship, likewise, should result in outspoken testimony of following Jesus.

Prayer

Father God, help me to be a follower of Jesus like Joseph of Arimathea. I want to be faithful when no one else is. I want to be faithful when it is needed most. Make me a follower of Jesus for all seasons.

In Jesus' name,

Amen.

ABOUT US

How was ONE created

Birthing by the one little mustard seed in 2019, ONE Hearing the Word Campaign (ONE Campaign) was co-founded by Faith Comes By Hearing Asia (FCBH Asia) and Hong Kong Evangelical Fellowship (HKEF). The ONE Campaign, a bible listening campaign, rallies hundreds of churches in Hong Kong during the 47-day Lent to express the unity of believers under the Word of God. It aims to demonstrate that Christians are ONE Church and that there is only One Body of Christ.

As we listen and meditate on the Word of God together, hearts will be touched, spirits ignited, and there will be a revival and transformation of lives, for we shall be reminded of our call to be witnesses to the ends of the earth.

Inspired by the Vision of ONE Campaign, both Rev. Dr. Randy Frazee, Senior Pastor of Westside Family Church and Dr. Daniel KL Chua, Chair Professor of Music at The University of Hong Kong, responded to the Call in the year 2021 by rallying international cities to participate in ONE Campaign, and composing a theme song for ONE Campaign (called "ONE Song") respectively. Glory to God, ONE Campaign has now become a global movement!

The ONE Song references Scripture closely, unfolding the epic journey from the Great Commission in Matthew 28 to New Jerusalem in Revelation 22, to express the unity of God and His Church, and how that unity is the driving force for the vision and mission of God's Kingdom.

With the concerted efforts of the Faith Comes By Hearing regional team, three more languages (Malay, Tamil and Vietnamese) were added to the "ONE Hearing the Word" (ONE) app from the year 2023, bringing the total to nine languages!

For more information please visit:
<https://www.onehtw.com/en-us/history>



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