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TELOS τέλος (n.) AN ULTIMATE OBJECT OR AIM

NEW INTERNATIONAL VERSION

THE
Telos
BIBLE

A STUDENT'S GUIDE THROUGH SCRIPTURE



WELCOME TO THE TELOS BIBLE!

Have you ever found yourself asking one of these questions?

How do I make sense of the Bible?

How does the Bible relate to my life?

If so, you're in good company. The Telos team is comprised of leaders from OneHope, field experts and youth pastors who are passionate about helping the next generation engage with the Bible through an initiative called Feed. We have worked diligently to help you answer these commonly asked questions. Today, you can take your next step in experiencing the Bible—we're here with you on the journey.

God's Word contains your road map to learning about God and the unfolding story of redemption and purpose. At first glance, the Bible may look overwhelming. We totally understand. Sometimes it's challenging to even know what to read, and then certain passages seem difficult to unravel, especially in today's world. Our main goal is not to provide you with all the answers, but to equip you to dig in and use the Bible as a way to encounter God for yourself.

Throughout your Bible, you'll notice the following tools to help you better understand and interact with Scripture as you read:

- ▶ Book introductions
- ▶ Articles
- ▶ Maps and infographics
- ▶ Extra content in the margins
- ▶ Journeys through Scripture
- ▶ Blank space to doodle or add notes throughout
- ▶ And much more! Check it out in the back of this Bible.

Icons to Look For:



Journeys Through Scripture: This icon follows one of the reading plans found in the back of this Bible.



Dig Deeper: This icon seeks to help you engage with Scripture in a deeper way.



Core Questions: This icon can be found next to the Core Questions in the margins of the Bible. All 70 questions can also be found in the back of this Bible.



Answer a Question: This icon invites a response from you.



Cultural Context: This icon gives you a glimpse into the world of the Bible and provides greater clarity about the time, place and culture.



Food for Thought: This icon provides helpful information as you read your Bible.

Telos likely isn't a word you've seen before. It's Greek and it means "ultimate goal or objective." It has a rich history in the church, pointing us toward knowing and following Jesus so that he will work in us and through us to build his church. The Bible reveals how God made everything, including you, with a greater goal and purpose in mind. We believe you can discover that purpose by leaning into God's Word and learning to read it well. Our hope for you is that you find the *Telos Bible* to be a helpful resource as you grow in your relationship with God and his Word.

The next several pages will help you get started on your journey. Check them out and then dive in.

Here are some additional resources that we think you should check out: BibleProject.com, LUMOProject.com, SpokenGospel.com and IsraelU.org.

About Feed

Feed, an initiative of OneHope, began with a community of leaders and innovators asking, "How can we impact the next generation?" Specifically tailored to the unique characteristics and spiritual needs of today's youth, Feed products are created to help engage the next generation with the Bible in a relevant way.

Feed is:

- ▶ Committed to creating resources centered on core Biblical truths.
- ▶ Dedicated to developing and implementing strategy driven by research.
- ▶ Relentless in the pursuit of innovative ways of engaging young people.
- ▶ Focused on understanding the cultural moment of today and responding in a Biblical manner.
- ▶ Fueled by collaboration with local church leaders, ministry practitioners and innovative thinkers.

Visit www.feed.bible to learn more.

About OneHope

OneHope creates compelling programs that share God's Word, offer hope and foster life change for the next generation around the world. Through collaboration with local churches and partners, OneHope's mission is to see young people engage with the gospel in a way they can understand and that leads to a transformed life. Since 1987, more than 1.7 billion children and youth have received the gospel message through OneHope's partnerships.

OneHope uses research to understand the end user and to create tools to help them better understand and interact with God's Word. This helps create more engaging and innovative products that help a young person connect with the person of Jesus. They are passionate about equipping churches and partners by providing training to leaders around the globe on effective ministry to the next generation.

OneHope has seen firsthand that when the next generation engages with Scripture, their lives are transformed.

Visit www.onehope.net to learn more.



One epic story

As we open the Bible, what do we see?

The Bible is complex, and as God's Word it should affect the way we live, but ultimately, it's not a set of instructions. Instead, each book of the Bible fits together to tell one ongoing, epic story.

God created the world and made humans to be his partners in caring for it. But over and over again, they repeat the mistake of breaking their relationship with God through sin. All of this changes when Jesus comes. He did what no one before him could do, and fulfilled the role of a faithful partner through his death, burial and resurrection. Now he invites us all back into a loving relationship with God, and he sends the Holy Spirit to help us live with him like we were supposed to from the beginning.

Reading the Bible isn't always easy. Each part of the Bible has its own style. It might take years of study to fully grasp what parts of it are saying, but the task is rewarding.

The more we study the Bible, the more we understand how each part points to the life, death and resurrection of Jesus. The text is meant to be meditated on and turned over slowly. The Bible is the kind of book that we can reflect on for a lifetime. As we think about how each part of the Bible fits together, we enter and become a part of its world, learning to participate in God's story of making all things new.



The Bible is God's Word

It is for everyone and we can trust it.

Given in human words

God inspired people to write his Word, so that we can understand it.

In history

These books were written in languages we don't speak, in a time period we weren't alive in and in communities we didn't grow up in.

AS THE MOST INFLUENTIAL BOOK IN HUMAN HISTORY, THE BIBLE IS...

66 books

Divided into 2 testaments

OLD:39 BOOKS | NEW:27 BOOKS

Written in 3 languages

HEBREW | ARAMAIC | GREEK

Over 2,000 years

BY 40 AUTHORS

The Bible is a library of books written in 3 different literary styles:

✗ narrative

✗ poetry

✗ prose

THE BIBLE IS DIVIDED INTO
2 major sections

OT

The Old Testament is divided into 5 parts:

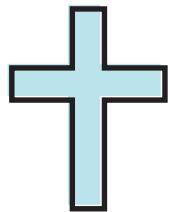
- ─ The Law (Torah)
- ─ History
- ─ Wisdom & Poetry
- ─ Major Prophets
- ─ Minor Prophets

NT

The New Testament is divided into 3 parts:

- ✚ The Gospels & Acts
- ✉ Paul's Letters
- ✍ General Letters & Revelation

Each book of the Bible fits together to tell one ongoing, epic story.



The Gospels & Acts

Matthew • Mark • Luke • John • Acts

SUMMARY

Jesus announces the forgiveness of sins and the arrival of God's kingdom and his followers begin sharing this Good News throughout the world.

KEY VERSES

"Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said. 'The kingdom of God has come near. Repent and believe the good news!'"

MARK 1:14–15

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

JOHN 3:16

IMPORTANT THEMES

- The Kingdom of God
- The Crucifixion and Resurrection of Jesus
- Discipleship

WHY THIS MATTERS FOR US TODAY

Gospel means good news. We call these books the gospels because the story of Jesus is good news for the world.

GOSPELS & ACTS

GOSPELS & ACTS

GOSPELS & ACTS

GOSPELS & ACTS

MATTHEW

BACKGROUND AND PURPOSE

According to early church tradition, Matthew—the tax collector turned apostle—is the author of this account of Jesus' life, which was written in the latter half of the first century. Because Matthew was writing for an audience of Jewish believers, he strategically crafted this book to show how Jesus was the culmination of Israel's long history as the covenant people of God. He weaves together eyewitness testimonies, oral traditions and Old Testament language to give readers a compelling vision of Jesus and the heavenly kingdom he came to establish on earth.

STRUCTURE

Chapters 1–7 | The Announcement of the Kingdom of Heaven

Chapters 8–10 | The Kingdom of Heaven Comes Through Grace and Healing

Chapters 11–13 | Objections to Jesus—and His Responses

Chapters 14–20 | Messianic Expectations

Chapters 21–28 | The Passion



Reading Hack

When you come across a reference to the Old Testament, look it up in its original context, and ask yourself what it tells you about Jesus' work of salvation.

IMPORTANT THEMES

Israel's Messiah—Matthew presents Jesus as the anointed King who established God's kingdom on earth and invites his followers to live by the values of God's reign.

Israel's Teacher—Matthew presents Jesus as the new Moses who delivers authoritative teaching and brings about a new covenant relationship between God and his people.

Israel's God—Matthew presents Jesus as Immanuel, which means "God with us." This Teacher and Messiah is no mere human. He is the God of Abraham, Isaac and Jacob come to dwell in Israel's midst.





MATTHEW

**MATTHEW
1:21**

Question

How did God fulfill his promises to Israel and the world?

Answer

God sent his Son, Jesus, to rescue Israel and the world from the power of sin and death.

Connection

Remember what happened in Genesis 3? Jesus is the promised Savior who would come and fulfill God's promises!



The Genealogy of Jesus the Messiah

1 This is the genealogy^a of Jesus the Messiah^b the son of David, the son of Abraham:

² Abraham was the father of Isaac,
Isaac the father of Jacob,
Jacob the father of Judah and his brothers,
³ Judah the father of Perez and Zerah, whose mother was Tamar,
Perez the father of Hezron,
Hezron the father of Ram,
⁴ Ram the father of Amminadab,
Amminadab the father of Nahshon,
Nahshon the father of Salmon,
⁵ Salmon the father of Boaz, whose mother was Rahab,
Boaz the father of Obed, whose mother was Ruth,
Obed the father of Jesse,
⁶ and Jesse the father of King David.
David was the father of Solomon, whose mother had been Uriah's wife,
⁷ Solomon the father of Rehoboam,
Rehoboam the father of Abijah,
Abijah the father of Asa,
⁸ Asa the father of Jehoshaphat,
Jehoshaphat the father of Jehoram,
Jehoram the father of Uzziah,
⁹ Uzziah the father of Jotham,
Jotham the father of Ahaz,
Ahaz the father of Hezekiah,
¹⁰ Hezekiah the father of Manasseh,
Manasseh the father of Amon,
Amon the father of Josiah,
¹¹ and Josiah the father of Jeconiah^c and his brothers at the time of the exile to Babylon.

¹² After the exile to Babylon:
Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
¹³ Zerubbabel the father of Abihud,
Abihud the father of Eliakim,
Eliakim the father of Azor,
¹⁴ Azor the father of Zadok,

Zadok the father of Akim,
Akim the father of Elihud,
¹⁵ Elihud the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,
¹⁶ and Jacob the father of Joseph, the husband of Mary, and Mary was the mother of Jesus who is called the Messiah.

¹⁷ Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

Joseph Accepts Jesus as His Son

¹⁸ This is how the birth of Jesus the Messiah came about^d: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.
¹⁹ Because Joseph her husband was faithful to the law, and yet^e did not want to expose her to public disgrace, he had in mind to divorce her quietly.

²⁰ But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to give him the name Jesus,^f because he will save his people from their sins."

²² All this took place to fulfill what the Lord had said through the prophet:²³ "The virgin will conceive and give birth to a son, and they will call him Immanuel"^g (which means "God with us").

²⁴ When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵ But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

The Magi Visit the Messiah

2 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi^h from the east came to Jerusalem and asked, "Where is the one who has

^a1 Or is an account of the origin of Jesus Christ. Messiah (Hebrew) and Christ (Greek) both mean Anointed One; also in verse 18. ^b1 That is, Jehoiachin; also in verse 12. ^c18 Or The origin of Jesus the Messiah was like this. ^d19 Or was a righteous man and ^e21 Jesus is the Greek form of Joshua, which means the LORD saves. ^f23 Isaiah 7:14 ^g1 Traditionally wise men

been born king of the Jews? We saw his star when it rose and have come to worship him.”

³When King Herod heard this he was disturbed, and all Jerusalem with him. ⁴When he had called together all the people's chief priests and teachers of the law, he asked them where the Messiah was to be born. ⁵In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

⁶“But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will shepherd my people Israel.”^a

⁷Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸He sent them to Bethlehem and said, “Go and search carefully for the child. As soon as you find him, report to me, so that I too may go and worship him.”

⁹After they had heard the king, they went on their way, and the star they had seen when it rose went ahead of them until it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed. ¹¹On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh. ¹²And having been warned in a dream not to go back to Herod, they returned to their country by another route.

The Escape to Egypt

¹³When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”

¹⁴So he got up, took the child and his mother during the night and left for Egypt, ¹⁵where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”^b

¹⁶When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

¹⁷Then what was said through the prophet Jeremiah was fulfilled:

¹⁸“A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more.”^c

The Return to Nazareth

¹⁹After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt ²⁰and said, “Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead.”

²¹So he got up, took the child and his mother and went to the land of Israel. ²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, ²³and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that he would be called a Nazarene.

John the Baptist Prepares the Way

³In those days John the Baptist came, preaching in the wilderness of Judea ²and saying, “Repent, for the kingdom of heaven has come near.” ³This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the wilderness,
'Prepare the way for the Lord,
make straight paths for him.'^d

⁴John's clothes were made of camel's hair, and he had a leather belt around his waist. His food was locusts and wild honey. ⁵People went out to him from Jerusalem and all Judea and the whole region of the Jordan. ⁶Confessing their sins, they were baptized by him in the Jordan River.

⁷But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers! Who warned you to flee from the coming wrath? ⁸Produce fruit in keeping with repentance. ⁹And do not think you can say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham. ¹⁰The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

¹¹“I baptize you with^e water for repentance. But after me comes one who is more



In Matthew 2:1–18, Herod hears that another ruler is prophesied to come from Bethlehem, and he is willing to do anything to keep his power. He commands the Magi to tell him when they find the child, but it's clear he doesn't have the baby's best interest in mind. When the Magi don't return, he has every boy under age two in and around Bethlehem killed. Herod shows how deeply corrupted we can become when we fearfully hold on to power at all costs, unwilling to surrender it to the one true king, Jesus.



In Matthew 2:21–23, we read that Nazareth in the district of Galilee is the town where Jesus grew up. Nazareth was looked down on by most Jews in Jerusalem, which is why Nathanael asks if anything good can come from Nazareth in John 1 when he hears that's where Jesus is from. To view Nazareth, visit Map 9 in the back of this Bible.

^a 6 Micah 5:2,4

^b 15 Hosea 11:1

^c 18 Jer. 31:15

^d 3 Isaiah 40:3

^e 11 Or in

MATTHEW 1

Genealogy of Jesus

**"THIS IS THE GENEALOGY OF JESUS THE MESSIAH
THE SON OF DAVID, THE SON OF ABRAHAM:**



Abraham was the father of Isaac,

Isaac the father of Jacob,

Jacob the father of Judah and his brothers,

Judah the father of Perez and Zerah, whose mother was Tamar;

Perez the father of Hezron,

Hezron the father of Ram,

Ram the father of Amminadab,

Amminadab the father of Nahshon,

Nahshon the father of Salmon,

Salmon the father of Boaz, whose mother was Rahab,

FACT

Matthew uses creative wordplay to show how Jesus fulfills all of Scripture.

Asaph (also translated as Asa) is a figure associated with many of the Psalms, like Psalms 73–83, and Amos (also translated as Amon) is one of the Old Testament prophets. Jesus' birth fulfills the Biblical story, and his spiritual heritage includes not just kings, but prophets and poets too.

Boaz the father of Obed, whose mother was Ruth,

Obed the father of Jesse,

and **Jesse** the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife,

Solomon the father of Rehoboam,

Rehoboam the father of Abijah,

Abijah the father of Asa,

Asa the father of Jehoshaphat,

Jehoshaphat the father of Jehoram,

Jehoram the father of Uzziah,

FACT

There are fourteen generations between the four major events Matthew lists—Abraham, David, exile and Jesus. Matthew isn't saying that there were literally fourteen generations between each event. He is doing something more interesting. Three sets of fourteen generations is the same as six sets of seven generations. In the Bible, the number seven symbolizes wholeness or completion. Jesus, therefore, represents the beginning of the seventh set of seven generations, the fullest completion of what came before him.

"How do I understand the genealogies in the Bible?"

—Ava, 16, Minnesota

FACT

Matthew highlights Joseph's royal lineage from Judah through David. Even though Jesus was not Joseph's biological son, in the ancient world, an adopted child had the same rights and privileges as a biological child. This means that Jesus was considered a descendant of David, making it possible for him to reign as King of the kingdom God promised.

FACT

Matthew summarizes the Old Testament with three main events leading up to Jesus. With Abraham, he recalls God's promise to bless all nations. With David, he recalls God's promise to establish an everlasting kingdom. With the exile, Matthew highlights the great act of judgment that questioned whether God would keep his promises. Matthew wants to introduce the story of Jesus by showing that he fulfills the Old Testament's story.

Uzziah the father of Jotham,
Jotham the father of Ahaz,
Ahaz the father of Hezekiah,
Hezekiah the father of Manasseh,
Manasseh the father of Amon,
Amon the father of Josiah,
and **Josiah** the father of Jeconiah
and his brothers at the time of the
exile to Babylon.

After the exile to Babylon:

Jeconiah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
Zerubbabel the father of Abihud,
Abihud the father of Eliakim,

FACT

Matthew includes five women in the genealogy of Jesus: Tamar, Rahab, Ruth, Bathsheba and Mary. This would have been odd by ancient standards. It's even more surprising that Tamar, Rahab and Ruth are not Jewish. Matthew is highlighting Jesus' mixed heritage on purpose. Jesus came not just to save the Jewish people, but the whole world, and his family lineage shows that God also makes non-Jewish people part of his special covenant family.

Eliakim the father of Azor,
Azor the father of Zadok,
Zadok the father of Akim,
Akim the father of Elihud,
Elihud the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob,
and **Jacob** the father of Joseph
the husband of Mary, and Mary
was the mother of Jesus who is
called the Messiah. **Thus there**
were fourteen generations
in all from Abraham to
David, fourteen from David
to the exile to Babylon, and
fourteen from the exile to
the Messiah.”

Who Is the Holy Spirit?



"How do I know what is and what isn't the Holy Spirit?"

—Alexander, 17, Texas

The Holy Spirit is the third person of the Trinity, equal in power and glory with the Father and the Son.

When we think of the Holy Spirit, for many of us, the miracle of Pentecost comes to mind as the moment the Spirit first appears in the Bible. In Acts 2, the Holy Spirit came in like a rushing wind, and tongues of fire fell on Jesus' disciples, giving people from different lands the ability to understand their message.

But the Spirit was active long before Pentecost. He was present at creation, inspired the Old Testament prophets and empowered the ministries of John the Baptist and Jesus.

So what does a relationship with the Holy Spirit look like? The Spirit wants to lead and guide us in the way of Jesus. He is God with us, allowing us to experience his presence in our lives. We can feel his leading when we read the Bible and when we pray. And even when we do not know what to pray for, the Holy Spirit intercedes on our behalf because he knows what we need even when we don't.

The Holy Spirit wants to develop you into someone whose life is marked by the fruit of the Spirit (see Galatians 5:22–23). We acquire these traits when we follow his guidance.

If you feel like the Holy Spirit is speaking to you, ask yourself if his words are in line with Scripture. If you're unsure of what he is speaking to you, or what he's asking you to do, ask a pastor or other trusted adult in your life. They can help teach and guide you as you learn to listen to the Spirit. Learning to follow and hear the voice of the Holy Spirit doesn't come naturally, but it does get easier with practice as we follow Jesus.

powerful than I, whose sandals I am not worthy to carry. He will baptize you with^a the Holy Spirit and fire.¹² His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”

The Baptism of Jesus

¹³ Then Jesus came from Galilee to the Jordan to be baptized by John.¹⁴ But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

¹⁵ Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

¹⁶ As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.¹⁷ And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Jesus Is Tested in the Wilderness

4 Then Jesus was led by the Spirit into the wilderness to be tempted^b by the devil.² After fasting forty days and forty nights, he was hungry.³ The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.”

⁴ Jesus answered, “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”^c

⁵ Then the devil took him to the holy city and had him stand on the highest point of the temple.⁶ “If you are the Son of God,” he said, “throw yourself down. For it is written:

“He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.”^d

⁷ Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’”^e

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.⁹ “All this I will give you,” he said, “if you will bow down and worship me.”

¹⁰ Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”^f

¹¹ Then the devil left him, and angels came and attended him.

^a11 Or in

^b1 The Greek for tempted can also mean tested.

^c4 Deut. 8:3

^d6 Psalm 91:11,12

^e7 Deut. 6:16

^f10 Deut. 6:13

^g16 Isaiah 9:1,2

Jesus Begins to Preach

¹² When Jesus heard that John had been put in prison, he withdrew to Galilee.¹³ Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali — ¹⁴to fulfill what was said through the prophet Isaiah:

¹⁵ “Land of Zebulun and land of Naphtali,
the Way of the Sea, beyond the Jordan,
Galilee of the Gentiles —
¹⁶ the people living in darkness
have seen a great light;
on those living in the land of the shadow of death
a light has dawned.”^g

¹⁷ From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

Jesus Calls His First Disciples

¹⁸ As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen.¹⁹ “Come, follow me,” Jesus said, “and I will send you out to fish for people.”²⁰ At once they left their nets and followed him.

²¹ Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them,²² and immediately they left the boat and their father and followed him.

Jesus Heals the Sick

²³ Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.²⁴ News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed; and he healed them.²⁵ Large crowds from Galilee, the Decapolis,^h Jerusalem, Judea and the region across the Jordan followed him.

Introduction to the Sermon on the Mount

5 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him,ⁱ and he began to teach them.



John the Baptist, who is introduced in Matthew 3:1, was both Jesus' cousin and a Jewish prophet. He was the second coming of Elijah, promised in Malachi 4:5. John mirrored Elijah by wearing similar clothing and echoing his same prophecy. John hoped to prepare people for God's coming Messiah and salvation through calls to repentance and baptism.



Matthew 4:17

Matthew uses the phrase “kingdom of heaven” 32 times in his Gospel. Mark and Luke prefer the phrase “kingdom of God,” but they’re referring to the same thing—God coming to establish his eternal reign on earth. By using the word *heaven*, Matthew emphasizes the point that, in Jesus, heaven is being reunited with earth, and the separation caused by sin is overcome.



THE LORD'S PRAYER

"AS IN HEAVEN"

Our Father in heaven,

God is our Father. He loves us as his own children.

hallowed be your name,

God's name is holy. May the world recognize who he is.

your kingdom come,

God's authority and rule would be obeyed everywhere.

your will be done,

God's will over ours because he always knows best.

on earth as it is in heaven.

May our home and God's home become one.

The translation of "as in heaven, also on the earth" is a direct translation from Greek.

also on the earth

"ALSO ON THE EARTH"

Give us today our daily bread.

God can meet all our physical needs. We trust that he can do it.

And forgive us our debts,

We ask for God's forgiveness when we sin.

as we also have forgiven our debtors.

God is always willing to forgive us. He calls us to forgive others too.

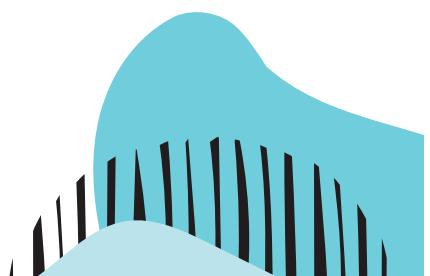
And lead us not into temptation,

God can sustain us through difficult times and temptations that come our way.

but deliver us from the evil one.

God will one day deliver us from all evil.

μηδείς αποτίσῃ





In the Sermon on the Mount in Matthew 5, Jesus references several laws from the Old Testament, showing his listeners the law isn't just about what you do but rather about what's in your heart. Read Exodus 20:1–17 and compare it to what Jesus says in the Sermon on the Mount.



In Matthew 5:29, Jesus doesn't really want us to gouge out one of our eyes. He's worried about our hearts. The image is intended to shock our senses and help us see how seriously God takes sin. We should take sin seriously and do whatever it takes to keep from sinning.

The Beatitudes

He said:

³“Blessed are the poor in spirit, for theirs is the kingdom of heaven.
⁴ Blessed are those who mourn, for they will be comforted.
⁵ Blessed are the meek, for they will inherit the earth.
⁶ Blessed are those who hunger and thirst for righteousness, for they will be filled.
⁷ Blessed are the merciful, for they will be shown mercy.
⁸ Blessed are the pure in heart, for they will see God.
⁹ Blessed are the peacemakers, for they will be called children of God.
¹⁰ Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

¹¹“Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me.

¹² Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Salt and Light

¹³“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

¹⁴“You are the light of the world. A town built on a hill cannot be hidden. ¹⁵ Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. ¹⁶ In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

The Fulfillment of the Law

¹⁷“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸ For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. ¹⁹ Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever

practices and teaches these commands will be called great in the kingdom of heaven. ²⁰ For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Murder

²¹“You have heard that it was said to the people long ago, ‘You shall not murder,^a and anyone who murders will be subject to judgment.’ ²² But I tell you that anyone who is angry with a brother or sister^{b,c} will be subject to judgment. Again, anyone who says to a brother or sister, ‘Raca’,^d is answerable to the court. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.

²³“Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you,²⁴ leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

²⁵“Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶ Truly I tell you, you will not get out until you have paid the last penny.

Adultery

²⁷“You have heard that it was said, ‘You shall not commit adultery.’^e ²⁸ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹ If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰ And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

Divorce

³¹“It has been said, ‘Anyone who divorces his wife must give her a certificate of divorce.’^f ³² But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.

^a 21 Exodus 20:13 ^b 22 The Greek word for brother or sister (*adelphos*) refers here to a fellow disciple, whether man or woman; also in verse 23. ^c 22 Some manuscripts brother or sister without cause ^d 22 An Aramaic term of contempt ^e 27 Exodus 20:14 ^f 31 Deut. 24:1

Oaths

³³"Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.'³⁴But I tell you, do not swear an oath at all: either by heaven, for it is God's throne;³⁵ or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King.³⁶ And do not swear by your head, for you cannot make even one hair white or black.³⁷ All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.^a

Eye for Eye

³⁸"You have heard that it was said, 'Eye for eye, and tooth for tooth.'^b ³⁹ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.⁴⁰ And if anyone wants to sue you and take your shirt, hand over your coat as well.⁴¹ If anyone forces you to go one mile, go with them two miles.⁴² Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love for Enemies

⁴³"You have heard that it was said, 'Love your neighbor^c and hate your enemy.'^d ⁴⁴ But I tell you, love your enemies and pray for those who persecute you,^e ⁴⁵ that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.⁴⁶ If you love those who love you, what reward will you get? Are not even the tax collectors doing that?⁴⁷ And if you greet only your own people, what are you doing more than others? Do not even pagans do that?⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.

Giving to the Needy

6 "Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

²"So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full.³ But when you give to the needy, do not let your left hand know what your right hand is doing,⁴ so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

Prayer

⁵"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full.⁶ But when you pray, go into your room, close the door and pray to your Father, who sees what is done in secret, will reward you.⁷ And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.⁸ Do not be like them, for your Father knows what you need before you ask him.

⁹"This, then, is how you should pray:

"Our Father in heaven,
hallowed be your name,
¹⁰ your kingdom come,
your will be done,
on earth as it is in heaven.
¹¹ Give us today our daily bread.
¹² And forgive us our debts,
as we also have forgiven our
debtors.
¹³ And lead us not into temptation,^d
but deliver us from the evil one.^e

¹⁴For if you forgive other people when they sin against you, your heavenly Father will also forgive you.¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.

Fasting

¹⁶"When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full.¹⁷ But when you fast, put oil on your head and wash your face,¹⁸ so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Treasures in Heaven

¹⁹"Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal.²⁰ But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal.²¹ For where your treasure is, there your heart will be also.

²²"The eye is the lamp of the body. If



MATTHEW 6:9–13

Question

How did Jesus teach us to pray?

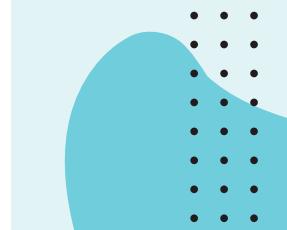
Answer

Jesus taught us to pray in this way: "Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one."

Connection

Jesus taught us to pray and believe that heaven would come to earth. To dive deeper into the Lord's Prayer, check out pages 942–943.

^a 37 Or from evil ^b 38 Exodus 21:24; Lev. 24:20; Deut. 19:21 ^c 43 Lev. 19:18 ^d 13 The Greek for temptation can also mean testing. ^e 13 Or from evil; some late manuscripts one, / for yours is the kingdom and the power and the glory forever. Amen.



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