



## “Scripturally” 2 Timothy 2:15

### 2 Timothy 2:15

Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

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16. [www.Bible Project.com](http://www.BibleProject.com)

17. Bible Handbook

18. The New Greek English Interlinear New Testament

19. The Life and Times of Jesus The Messiah by Alfred Edersheim

20. Bible History Old Testament by Alfred Edersheim

21. Online Bible Commentaries

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

**Matthew 12:11-21**

He said to them, "If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath."

Then he said to the man, "Stretch out your hand." So he stretched it out and it was completely restored, just as sound as the other. But the Pharisees went out and plotted how they might kill Jesus.

**God's Chosen Servant**

Aware of this, Jesus withdrew from that place. A large crowd followed him, and he healed all who were ill. He warned them not to tell others about him. This was to fulfill what was spoken through the prophet Isaiah:

"Here is my servant whom I have chosen,  
the one I love, in whom I delight;  
I will put my Spirit on him,  
and he will proclaim justice to the nations.  
He will not quarrel or cry out;  
no one will hear his voice in the streets.  
A bruised reed he will not break,  
and a smoldering wick he will not snuff out,  
till he has brought justice through to victory.  
In his name the nations will put their hope."

bath, will you not take hold of it and lift it out?<sup>h</sup> <sup>12</sup>How much more valuable is a man than a sheep!<sup>i</sup> Therefore it is lawful to do good on the Sabbath.”

<sup>13</sup>Then he said to the man, “Stretch out your hand.” So he stretched it out and it was completely restored, just as sound as the other. <sup>14</sup>But the Pharisees went out and plotted how they might kill Jesus.<sup>j</sup>

*God’s Chosen Servant*

<sup>15</sup>Aware of this, Jesus withdrew from that place. Many followed him, and he healed all their sick,<sup>k</sup> <sup>16</sup>warning them not to tell who he was.<sup>l</sup> <sup>17</sup>This was to fulfill<sup>m</sup> what was spoken through the prophet Isaiah:

<sup>18</sup>“Here is my servant whom I have chosen,  
the one I love, in whom I delight;<sup>n</sup>  
I will put my Spirit on him,<sup>o</sup>  
and he will proclaim justice to the nations.

<sup>19</sup>He will not quarrel or cry out;  
no one will hear his voice in the streets.

<sup>20</sup>A bruised reed he will not break,  
and a smoldering wick he will not snuff out,  
till he leads justice to victory.

<sup>21</sup>In his name the nations will put their hope.”<sup>p</sup>

*Jesus and Beelzebub*

12:25–29pp — Mk 3:23–27; Lk 11:17–22

<sup>22</sup>Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see.<sup>q</sup> <sup>23</sup>All the people were astonished and said, “Could this be the Son of David?”<sup>r</sup>

<sup>24</sup>But when the Pharisees heard this, they said, “It is only by Beelzebub,<sup>s</sup> the prince of demons, that this fellow drives out demons.”<sup>t</sup>

<sup>25</sup>Jesus knew their thoughts<sup>u</sup> and said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not

stand. <sup>26</sup>If Satan<sup>v</sup> drives out Satan, he is divided against himself. How then can his kingdom stand? <sup>27</sup>And if I drive out demons by Beelzebub,<sup>w</sup> by whom do your people<sup>x</sup> drive them out? So then, they will be your judges. <sup>28</sup>But if I drive out demons by the Spirit of God, then the kingdom of God<sup>y</sup> has come upon you.

<sup>29</sup>“Or again, how can anyone enter a strong man’s house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.

<sup>30</sup>“He who is not with me is against me, and he who does not gather with me scatters.<sup>z</sup> <sup>31</sup>And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.<sup>a</sup> <sup>32</sup>Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age<sup>b</sup> or in the age to come.<sup>c</sup>

<sup>33</sup>“Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit.<sup>d</sup> <sup>34</sup>You brood of vipers,<sup>e</sup> how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks.<sup>f</sup> <sup>35</sup>The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. <sup>36</sup>But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. <sup>37</sup>For by your words you will be acquitted, and by your words you will be condemned.”<sup>g</sup>

*The Sign of Jonah*

12:39–42pp — Lk 11:29–32  
12:43–45pp — Lk 11:24–26

<sup>38</sup>Then some of the Pharisees and teachers of the law said to him, “Teacher, we want to see a miraculous sign<sup>h</sup> from you.”<sup>i</sup>

<sup>39</sup>He answered, “A wicked and adulterous<sup>j</sup> <sup>21</sup> Isaiah 42:1–4 <sup>24</sup> Greek Beezeboul or Beelzeboul; also in verse 27

12:11 <sup>h</sup>Lk 14:5  
12:12 <sup>i</sup>Mt 6:26;  
10:31  
12:14  
<sup>j</sup>Ge 37:18;  
Ps 71:10;  
Mt 26:4; 27:1;  
Mk 3:6;  
Lk 6:11;  
Jn 5:18; 7:1,19;  
11:53  
12:15  
<sup>k</sup>S Mt 4:23  
12:16 <sup>l</sup>S Mt 8:4  
12:17  
<sup>m</sup>S Mt 1:22  
12:18  
<sup>n</sup>S Mt 3:17  
<sup>o</sup>S Jn 3:34  
12:21  
<sup>p</sup>Isa 42:1–4  
12:22  
<sup>q</sup>S Mt 4:24  
12:23  
<sup>r</sup>S Mt 9:27  
12:24  
<sup>s</sup>S Mk 3:22  
<sup>t</sup>Mt 9:34  
12:25 <sup>u</sup>S Mt 9:4

12:26  
<sup>v</sup>S Mt 4:10  
12:27 <sup>w</sup>ver 24  
<sup>x</sup>Ac 19:13  
12:28 <sup>y</sup>S Mt 3:2  
12:30  
<sup>z</sup>Mk 9:40;  
Lk 11:23  
12:31  
<sup>a</sup>Mk 3:28,29;  
Lk 12:10  
12:32 <sup>b</sup>Tit 2:12  
<sup>c</sup>Mk 10:30;  
Lk 20:34,35;  
Eph 1:21;  
Heb 6:5  
12:33 <sup>d</sup>Mt 7:16,  
17; Lk 6:43,44  
12:34 <sup>e</sup>Mt 3:7;  
23:33  
<sup>f</sup>Mt 15:18;  
Lk 6:45  
12:37  
<sup>g</sup>Job 15:6;  
Pr 10:14; 18:21;  
Jas 3:2  
12:38  
<sup>h</sup>S Jn 2:11;  
S 4:48 <sup>i</sup>Mt 16:1;  
Mk 8:11,12;  
Lk 11:16;  
Jn 2:18; 6:30;  
1Co 1:22

**12:13** “Stretch out your hand.” So he stretched it out. The fact that the man stretched out his shriveled hand shows there is a connection between faith and Jesus’ healing power.

**12:16** not to tell who he was. See note on 8:4.

**12:18–21** Another fulfillment passage (see note on 1:22). This one is from Isaiah’s first servant song (42:1–4) and is the longest OT quotation in Matthew’s Gospel. It summarizes the quiet ministry of the Lord’s servant, who will bring justice and hope to the nations.

**12:18** my servant. Jesus is called God’s servant only here and in Ac 3:13 (see note there), 26; 4:27,30. the one I love, in whom I delight. See note on 3:17.

**12:20** Jesus mends broken lives (see v. 15; Jn 4:4–42; 8:3–11).

**12:23** the Son of David. See note on 9:27.

**12:24** Beelzebub. See note on 10:25.

**12:28** kingdom of God. See note on 3:2.

**12:31** blasphemy against the Spirit will not be forgiven. The context (vv. 24,28,32) suggests that the “unpardonable sin” was attributing to Satan Christ’s authenticating miracles done in the power of the Holy Spirit (see note on Mk 3:29).

**12:38** miraculous sign. The Pharisees wanted to see a spectacular miracle, preferably in the sky (see Lk 11:16), as the sign that Jesus was the Messiah. Instead, he cites them a “sign” from history. See note on Lk 11:29.

**12:39** adulterous. Referring to spiritual, not physical, adultery, in the sense that their generation had become unfaithful to its spiritual husband (God).