

# The Gospel of Matthew

**Booklet 13 – Two Lessons**

**Lesson 32 - Matthew 11:1-19**

**Lesson 33 - Matthew 11:20-25**

*Take my yoke...*



**International ESL/Bible Lessons**  
Intermediate to Advanced Level

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Much of the material in these lessons come from *The Gospel of Matthew, Vol. I*, by William Barclay. Daily Study Bible Series. Other content comes from Bible Commentaries, Dictionaries and on-line sources. All pictures are from Google Images.

## The Gospel Of Matthew

Material for this section is from William Barclay, *The Gospel of Matthew: The Daily Study Bible Series*. The Westminster Press. Philadelphia. 1975. Matthew's Gospel is carefully designed.

**Section One** includes The Genealogy of Jesus, The Birth Story, The John the Baptist Sequences, Baptism and Temptation of Jesus.

**Section Two**, from Chapters 5-7 is The Sermon on the Mount, or the Teachings of Jesus. These are gathered into a group from all the time of Jesus's ministry. These are the *words* of Jesus.

**Section Three** shows the actions or *doings* of Jesus.

Chapter 8 shows the Miracles of Jesus.

Chapter 9 shows the growing opposition to Jesus.

Chapter 10 shows the choosing of the Disciples and sending them out.

Chapters 11 and 12 show Jesus working with the people and incurring the wrath of the Pharisees.

# The Gospel Of Matthew

## Lesson 32 - Matthew 11: 1-19

**11** After Jesus had finished instructing his twelve disciples, / he went on from there / to teach and preach in the towns of Galilee.

<sup>2</sup> When John, / who was in prison, / heard about the deeds of the Messiah, / he sent his disciples <sup>3</sup> to ask him, / “Are you the one who is to come, / or should we expect someone else?”

<sup>4</sup> Jesus replied, / “Go back / and report to John / what you hear and see: <sup>5</sup> The blind receive sight, / the lame walk, / those / who have leprosy / are cleansed, / the deaf hear, / the dead are raised, / and the good news is proclaimed to the poor. / <sup>6</sup> Blessed is anyone / who does not stumble on account of me.”

<sup>7</sup> As John’s disciples were leaving, / Jesus began to speak to the crowd about John: / “What did you go out into the wilderness to see? / A reed swayed by the wind? / <sup>8</sup> If not, / what did you go out to see? / A man dressed in fine clothes? / No, / those / who wear fine clothes / are in kings’ palaces. / <sup>9</sup> Then what did you go out to see? / A prophet? / Yes, / I tell you, / and more than a prophet. / <sup>10</sup> This is the one / about whom it is written: /

“I will send my messenger ahead of you, / who will prepare your way before you.’

11 Truly I tell you, / among those born of women / there has not risen anyone / greater than John the Baptist; / yet / whoever is least in the kingdom of heaven / is greater than he. / 12 From the days of John the Baptist until now, / the kingdom of heaven has been subjected to violence, / and violent people have been raiding it. / 13 For all the Prophets / and the Law prophesied / until John. / 14 And if you are willing to accept it, / he is the Elijah / who was to come. / 15 Whoever has ears, / let them hear.

16 “To what can I compare this generation? / They are like children / sitting in the marketplaces / and calling out to others:

17 “‘We played the pipe for you, / and you did not dance; we sang a dirge, / and you did not mourn.’

18 For John came / neither eating nor drinking, / and they say, / ‘He has a demon.’ / 19 The Son of Man came eating and drinking, / and they say, / ‘Here is a glutton and a drunkard, / a friend of tax collectors and sinners.’ / But wisdom is proved right by her deeds.”

### ***Vocabulary***

1. To stumble: Walk unsteadily. Make a small mistake.
2. Reed: Tall water plant that bends easily.
3. To sway: To move back and forth, often gently.

4. To subject to: To give someone an unpleasant experience.  
*Parents often subject their child to shots to prevent childhood diseases, like Polio.*
5. To raid: Small invasion. To attack and rob.
6. To prophesy: To predict with divine authority.
7. Dirge: Funeral or death poem or song.

**Related Words**

<b>Adjective</b>	<b>Noun</b>	<b>Verb</b>	<b>Adverb</b>
Prophetic	Prophet	To prophesy	Prophetically
	A <u>subject</u>	To <u>subject</u>	Subject to

**Questions**

1. Which is more accurate? To just say it or to say and then do it?  
How did Jesus answer John’s disciples?
2. Why was John the Baptist put into prison?
3. Elijah was the great prophet of the Jew’s history. What does Jesus say of John?
4. Why was it important to Jesus and the people to recognize that John was a prophet, and equal to the great Elijah?

**Notes:**

1. The first verse in this chapter really belongs to Chapter 10, rather than Chapter 11. Remember the chapter and verse numbers are a modern invention, and were not in the original manuscripts at all. However, we start with Jesus actually teaching and preaching in the villages and towns of Galilee.
2. When we say Jesus and the disciples were spreading the good news, we mean they are teaching and preaching that the Kingdom of God is at hand. These are the two main jobs or duties of a Gospel minister.
3. John the Baptist or John the Baptizer was extremely direct. (There is a difference between honesty and diplomacy. ) The King, Herod Antipas, went to Rome. There he began an affair with the wife of his brother, King Philip. The result was that the King divorced his wife, and his brother's wife also got a divorce. The two then married. John the Baptist called this adultery and very openly criticized the King. As a result he was imprisoned. Later he was beheaded.
4. From prison, John sent a message and a question by one of his followers. Jesus answered not with words, but by telling what he was actually doing. He actually healed people!
5. Elias (Greek) or Elijah (Hebrew) was the great prophet of Israel famous in the Old Testament (2 Kings 2:11) and many

other verses. The prophet Malachi predicted that *Elijah* would be sent back before the Messiah would come. The Messiah was the expected savior of the Hebrew or Jewish people. Jesus is the Messiah and John the Baptist was the “Elijah” or the prophet that came in the spirit and attitude of Elijah. John foretold the coming of Jesus the Messiah or the Christ.

6. Verses 16-19 tell of the perversity of the Jews. He says they are like children and nothing pleased them. Perhaps Jesus was watching the children playing “wedding” or “funeral” games.
7. John the Baptist did not drink wine or alcohol and ate very simply. Yet Jesus would have wine and eat at festivals and banquets. The Jews criticized both of these. The Jews or Pharisees were not pleased with anything, for they were fickle.



## The Gospel Of Matthew

### Lesson 33 - Matthew 11: 20- 29, Woe on Unrepentant Towns

<sup>20</sup> Then / Jesus began to denounce the towns / in which most of his miracles had been performed, / because they did not repent.

<sup>21</sup> “Woe to you, / Chorazin! / Woe to you, / Bethsaida! / For if the miracles / that were performed in you / had been performed in Tyre and Sidon, / they would have repented long ago / in sackcloth and ashes. / <sup>22</sup> But I tell you, / it will be more bearable for Tyre and Sidon / on the day of judgment / than for you. / <sup>23</sup> And you, / Capernaum, / will you be lifted to the heavens? / No, / you will go down to Hades. / For if the miracles / that were performed in you / had been performed in Sodom, / it would have remained to this day. / <sup>24</sup> But I tell you / that it will be more bearable for Sodom / on the day of judgment / than for you.”

### The Father Revealed in the Son

<sup>25</sup> At that time Jesus said, / “I praise you, / Father, / Lord of heaven and earth, / because you have hidden these things / from the wise and learned, / and revealed them to little children. / <sup>26</sup> Yes, Father, / for this is what you were pleased to do.

<sup>27</sup> “All things have been committed to me / by my Father. / No one knows the Son / except the Father, / and no one knows the Father / except the Son / and those to whom the Son chooses / to reveal him.

<sup>28</sup> “Come to me, / all you who are weary and burdened, / and I will give you rest. / <sup>29</sup> Take my yoke upon you / and learn from me, / for I am gentle / and humble in heart, / and you will find rest for your souls. / <sup>30</sup> For my yoke is easy /and my burden is light.”

### ***Vocabulary***

1. To denounce: To criticize someone publically. Accuse or condemn.
2. To repent: To be sorry and change your ways.
3. Woe: A trouble or a grief that someone endures. Often it is a threat to indicate that someone will be punished.
4. Sackcloth and ashes: Clothing to show mourning for the dead. Ashes were also put on the person to show sorrow and grief.
5. Yoke: Here Jesus uses this figuratively to say “follow my way of thinking and my peace.” A yoke was the wooden form that linked oxen together for plowing or carrying burdens. Jesus was a carpenter and he probably made many yokes as a young boy and as a man.



## **Questions**

1. Why did Jesus criticize the towns listed?
2. What do you think he wanted the people to do?
3. Find the cities listed on a Bible map. How far were they from Jerusalem?
4. What is a yoke?
5. What can we do when we are troubled and feel we have done wrong?

## **Notes**

1. Remember that Jesus continues to preach while walking from city to city in the Galilee. He was “headquartered” at Capernaum and knew the city well. Also be aware that this was not way out in the country, but was a prosperous city situated near the Roman Road. All kinds of people and travelers lived there and a Roman garrison was there.
2. *Shalt be brought down to hell.* This does not mean / that all the people would go to hell, / but that the city / which had flourished so prosperously / would lose its prosperity, / and occupy the “lowest place” among cities. / The word “hell” is used here, / not to denote a place of punishment / in the future world, / but a state of “desolation and destructions.” / It stands in contrast with the word “heaven.” /

3. As their being exalted to heaven / did not mean that the “people” would all be saved / or dwell in heaven, / so their being brought down to “hell” refers to the desolation of the “city.” / Their privileges, / honors, / wealth, etc., / would be taken away, / and they would sink as low among cities / as they had been before exalted. / This has been strictly fulfilled. / In the wars between the Jews and the Romans, / Chorazin, / Bethsaida, / Capernaum, etc., / were so completely desolated / that it is difficult to determine their former situation. (From my Internet search. GR)
4. Several times Jesus left the Galilee and traveled to Tyre and Sidon. These are currently in Lebanon, but have become small and unimportant. Currently they are involved in the Syrian, Lebanon, Israeli and Gaza military currents. No archeological work can be done there at this time. These ancient cities have long stories to tell.
5. The words of Jesus in verses 28-30 are quite famous. It is a plea for the people to return to God. Jesus is showing a system of worship quite unlike the burdensome 600+ rules of the Jews and the restrictions of the temple. Jesus here is chiefly addressing the guilt holding people who cannot keep the rules, and seek deliverance. Jesus tells them to believe and trust in him and they will have rest and peace.