

The Gospel of Matthew, Teacher's Guide

Lesson 17: John's Death; Feeding the Multitude; Walking on Water

Matthew 14:1-36

Teaching Aim (Teacher Orientation)

Doctrinally, this chapter is a sustained revelation of who Jesus is, building deliberately toward the confession in verse 33: "Truly you are the Son of God." Matthew presents Jesus as the One whose compassion reveals the very heart of God toward the needy, whose power over creation in multiplying the loaves and walking on the sea marks Him out as more than a prophet, and whose words "it is I" echo the divine name and the language of the God who alone treads upon the waves. The deity and lordship of Christ are on full display, and the only adequate response, the response Matthew records, is worship. Set against this is Herod, a study in counterfeit power: a man with a crown who is enslaved by the fear of man, who silences the prophet rather than repent, and who shows where worldly power leads when it is severed from righteousness. The teacher should help students see both the glory of Christ and the warning of Herod with clarity.

Yet this chapter is not merely a Christological argument; it is profoundly formational. The same scenes that reveal who Jesus is also press on the disciple's heart. Herod confronts us with our own temptation to silence the voice that calls us to repent. The feeding of the five thousand invites us to bring our small offerings to a Lord who multiplies them. The storm and Peter's sinking teach us where to fix our eyes and when to cry for rescue. And the worship in the boat calls every student to move from merely knowing facts about Jesus to bowing before Him as Lord. Matthew wants his readers not only to confess that Jesus is the Son of God but to entrust themselves to Him in the storm.

So teach for both. Help your students grasp and treasure the deity, compassion, and lordship of Christ revealed in these scenes, and let the confession of verse 33 anchor the lesson. Then turn each scene on their lives until they leave more honest about the voices they silence, more willing to offer their little to Christ, more steadily fixed on Him in the storm, quicker to cry for His hand, and more genuinely given to worshiping Him as the Son of God.

Question 1

Student Question:

Matthew tells us Herod had John beheaded "for the sake of his oaths and his guests" (v. 9), even though he was grieved by the request. What does this account teach about the difference between worldly power and true righteousness, and about where the fear of man leads a person?

Commentary and Teaching Notes

Begin with the tragic figure of Herod, and let the contrast with Jesus that frames the whole chapter come into focus. Matthew gives us a king who holds every lever of earthly power, yet who is morally paralyzed. He had imprisoned John for telling him the truth, that it was not lawful for him to have Herodias, his brother's wife (v. 4). Mark tells us Herod actually feared John and liked to listen to him (Mark 6:20), which makes his final cowardice all the more tragic.

Focus on the decisive phrase: he had John beheaded "for the sake of his oaths and his guests" (v. 9). Herod was grieved by the request, but he cared more about his image before his dinner guests than about an innocent man's life or his own conscience. He made a reckless oath, was trapped by his pride, and chose murder over the humiliation of going back on his word. This is the fear of man in its most naked and deadly form.

Draw out the doctrinal contrast between worldly power and true righteousness. Herod has the crown, the court, the soldiers, the ability to kill with a word. Yet he is utterly weak, ruled by his appetites, his oath, and the opinions of the people in the room. True greatness is not the ability to impose your will but the integrity to do what is right regardless of who is watching. John, the prisoner about to die, is the truly free man; Herod, the king on his throne, is the slave.

Let the warning land where Scripture aims it: "The fear of man lays a snare" (Proverbs 29:25). Herod is what the fear of man produces when it is fully grown, a person who will commit terrible wrong rather than lose face. Set this portrait up clearly, because the next question will turn it on your students' own hearts. The chapter is asking us which king we will resemble: the one who silences truth to protect his image, or the One who lays down everything to serve.

Doctrinal / Christian Living Issues

- The contrast between worldly power and true righteousness (vv. 1–12)
- The fear of man as a snare that leads to grievous sin (v. 9; Proverbs 29:25)
- The cost of speaking God's truth to those in power, as John did (v. 4)
- A troubled conscience that refuses to repent and silences conviction instead (Mark 6:20)
- True freedom and greatness found in righteousness, not in earthly authority

Discussion Prompts

- How is Herod, the king, actually weaker than John, the prisoner?
- Where do you see the fear of man leading people to do what they know is wrong?
- What makes righteousness a truer form of greatness than power?

Question 2

Student Question:

Herod silenced the voice that confronted his sin rather than repent of it. Where in your own life are you tempted to silence, avoid, or explain away the voice that calls you to repentance, whether it is Scripture, a brother or sister, or your own conscience?

Commentary and Teaching Notes

This self-examining question turns Herod's tragedy on the student's own heart. Herod's deepest failure was not the oath or the banquet; it was that he had a voice in his life calling him to repent, John the Baptist, and he silenced it rather than obey it. He chose to kill the messenger instead of changing his life.

Help students see that we are rarely tempted to literally silence prophets, but we silence the voice that calls us to repentance in quieter ways every day. We avoid the passage of Scripture that convicts us. We grow distant from the friend who lovingly tells us the truth. We rationalize, change the subject, or numb the conscience that will not leave us alone. The mechanism is the same as Herod's, even if the method is gentler.

Press for honesty about specific voices. Ask: Whose voice, or what voice, is currently calling you to change, and how are you responding? For some it is a recurring conviction from Scripture they keep sidestepping. For others it is a spouse, an elder, or a friend whose loving honesty they have started to avoid. For others it is the steady whisper of a conscience they keep talking over.

Then point to the better way Herod refused. The voice that calls us to repent is a mercy, not a threat. God sends it because He loves us and wants to spare us. Where Herod hardened, we are invited to soften, to welcome correction as a gift (Proverbs 27:6), and to repent while the voice is still speaking. The tragedy of Herod is a warning; the open door of repentance is the grace held out to us instead.

Doctrinal / Christian Living Issues

- The various ways we silence the voice calling us to repentance
- Conviction and loving correction as gifts of God's mercy, not threats (Proverbs 27:6)
- The hardening that follows refusing to repent (Hebrews 3:13)
- Repentance as the proper, life-giving response to conviction

Discussion Prompts

- What voice is currently calling you to change, and how are you responding to it?
- How do you tend to 'silence' conviction when it makes you uncomfortable?
- What would it look like to welcome correction as a gift this week?

Question 3

Student Question:

When Jesus saw the great crowd, “he had compassion on them and healed their sick” (v. 14) and then fed them, even though He had just lost John and was seeking solitude. What does Jesus’ compassion in this moment reveal about the heart of God toward needy and hungry people?

Commentary and Teaching Notes

Move now from the palace to the deserted place, and from Herod’s cruelty to Jesus’ compassion. The timing is crucial. Jesus has just heard of John’s death, His cousin and forerunner, and He withdraws by boat to a desolate place, seeking solitude to grieve (v. 13). It is into this grief and this desire for solitude that the crowds intrude, following Him on foot around the lake.

Notice what Jesus does. He does not turn the crowds away or ask them to come back tomorrow. Matthew tells us, “he had compassion on them and healed their sick” (v. 14). The word for compassion is a deep one, a being moved in the inward parts. Even in His own sorrow, even when He had every human reason to want to be alone, Jesus is moved by the needs of the people and pours Himself out for them.

Help students see that this is a window into the very heart of God. Jesus is the exact image of the invisible God (Colossians 1:15; Hebrews 1:3), so His compassion shows us God’s compassion. God is not a distant, reluctant deity who must be persuaded to care. He is moved by our need, drawn toward the hungry, the sick, and the desperate. The same heart that fed the five thousand bends toward your students in their need.

Draw out the contrast with Herod once more. Herod, in his palace, used people for his pleasure and discarded them. Jesus, in His grief, set aside His own comfort to serve the crowds. This is the difference between the kingdoms of this world and the kingdom of God. Let students marvel at a Savior whose compassion is not exhausted by His own sorrow but reaches out from within it.

Doctrinal / Christian Living Issues

- The compassion of Jesus as a revelation of the heart of God toward the needy (v. 14)
- Jesus as the image of the invisible God, showing us what God is like (Colossians 1:15; Hebrews 1:3)
- God moved by human need rather than distant and reluctant
- Compassion that pours itself out even from within personal grief
- The contrast between using people (Herod) and serving them (Jesus)

Discussion Prompts

- What does it mean to you that Jesus showed compassion even in His own grief?
- How does Jesus’ compassion reshape your picture of what God is like?
- Where do you most need to know the compassion of Christ right now?

Question 4

Student Question:

Jesus took what little the disciples had, five loaves and two fish, gave thanks, and multiplied it to feed thousands. Where are you tempted to withhold the 'little' you have, your time, resources, or gifts, because it seems too small for God to use?

Commentary and Teaching Notes

This self-examining question fastens on the five loaves and two fish. The disciples see only the impossibility: thousands of hungry people and almost nothing to feed them with. "We have only five loaves here and two fish" (v. 17). The word only captures the human calculation, this is too little, the need is too great, send them away.

But Jesus does not despise the little. He says, "Bring them here to me" (v. 18). He takes the small offering, gives thanks, breaks it, and multiplies it until everyone is fed and twelve baskets remain. The miracle does not begin with abundance; it begins with a little placed in the hands of Jesus. The boy's lunch, surrendered, became a feast.

Help students name where they are tempted to withhold their little. We disqualify ourselves constantly: my gift is too small, my resources too limited, my words too clumsy, my time too scarce to matter. So we hold back, waiting until we have something impressive to offer, and in the meantime we offer nothing. The disciples' instinct, send the crowd away, is our instinct too when the need outstrips our resources.

Point to the principle clearly: God does not ask for what we do not have; He asks us to bring what we do have and place it in His hands. The multiplication is His work, not ours. Our part is the offering; His part is the increase. Encourage students to identify one small thing, an hour, a skill, a sum of money, a word of encouragement, and to actually bring it to Jesus this week rather than withholding it because it seems too small.

Doctrinal / Christian Living Issues

- God's use of small offerings placed in His hands (vv. 17–20)
- The miracle as God's work; our part is to bring what we have
- The temptation to disqualify ourselves because our gifts seem too small (2 Corinthians 8:12)
- Faithful stewardship of the 'little' entrusted to us (Luke 16:10)

Discussion Prompts

- What 'little' are you tempted to withhold because it seems too small to matter?
- Why do we so often wait until we have something impressive before we offer anything?
- What is one small thing you could place in Jesus' hands this week?

Question 5**Student Question:**

When the disciples see Jesus walking on the water, He says, "Take heart; it is I. Do not be afraid" (v. 27). What is the significance of Jesus walking on the sea and of the words He speaks, and what do they reveal about who He is?

Commentary and Teaching Notes

Now come to the heart of the chapter's revelation: Jesus walking on the sea. After feeding the crowd, Jesus sends the disciples ahead by boat and goes up the mountain alone to pray (v. 23). A storm rises, and the disciples are battered by the waves far from land. In the fourth watch, between three and six in the morning, Jesus comes to them, walking on the water (vv. 24–25).

Help students grasp the staggering significance of this act. In the Old Testament, treading on the waves of the sea is something God alone does. Job says God "alone stretched out the heavens and trampled the waves of the sea" (Job 9:8). The Psalms speak of God whose "way was through the sea" (Psalm 77:19). The sea, in Scripture, often represents chaos and threat that only God can master. When Jesus walks on the water, He is doing what only God does.

Then weigh His words carefully: "Take heart; it is I. Do not be afraid" (v. 27). The phrase translated "it is I" is, in the Greek, the same expression behind the divine name God revealed to Moses, "I am." It is more than a simple identification; it carries the echo of the self-existent God. The disciples thought they saw a ghost; Jesus tells them they are seeing the great I AM, the Lord of the sea, come to them in their storm.

Draw out who this reveals Jesus to be. He is not merely a teacher or a healer or even only a prophet greater than John. He is the One with authority over wind and wave, the One who bears the divine name, God come near in the flesh. This scene is building toward the confession of verse 33, and you are laying the foundation here. Help students feel the wonder: the One who walks on the chaos and speaks the name of God is the same One who steps into their boat.

Doctrinal / Christian Living Issues

- Walking on the sea as a divine act that God alone performs (Job 9:8; Psalm 77:19)
- Jesus' words "it is I" echoing the divine name "I AM" (v. 27; Exodus 3:14)
- Jesus' authority and lordship over creation, the wind and the waves
- The deity of Christ revealed in His mastery over the chaos of the sea
- Jesus drawing near in the storm to bring courage, not condemnation

Discussion Prompts

- What does it mean that Jesus does what Scripture says God alone can do?
- Why might the words 'it is I' carry far more weight than they first appear to?
- How does seeing Jesus as Lord of the storm change the way you face your fears?

Question 6

Student Question:

Jesus came to the disciples in the storm “in the fourth watch of the night” (v. 25), in the darkest, most exhausting hour. When have you experienced Jesus drawing near in your hardest hour, and how does this scene shape the way you face your present storms?

Commentary and Teaching Notes

This self-examining question fastens on the timing of Jesus’ coming: “in the fourth watch of the night” (v. 25). That is the darkest, coldest, most exhausting stretch, the hours just before dawn. The disciples had been straining at the oars for most of the night, making little progress against the wind. Jesus did not come at the first sign of trouble; He came in the deepest part of the storm.

Help students sit with the comfort and the mystery of this. Jesus saw the disciples’ distress the whole time, from the mountain where He prayed (Mark 6:48). He was not absent or unaware. Yet He let them labor through much of the night before He came. God’s timing is often not our timing. He frequently comes in the fourth watch, when we have exhausted our own strength and given up hope of rescuing ourselves.

Invite students to recall and share, as they are able, a time when Jesus drew near in their hardest hour. Often we cannot see Him in the middle of the storm; only later do we recognize that He was coming to us all along. The pattern of this scene reassures us that delay is not abandonment. The Lord who let them row until the fourth watch was the Lord who then walked across the very waves that threatened them.

Bring it to the present storm. Ask students to name the storm they are in now, and to consider what it would mean to expect Jesus to come, even if He has not come yet, even if it is still dark. The scene does not promise an easy passage; it promises a present Lord who comes, masters the storm, and brings His own safely to shore. Faith is trusting that the fourth watch is not the end of the story.

Doctrinal / Christian Living Issues

- God’s timing in our trials: He often comes in the darkest hour (v. 25)
- Christ’s awareness of our distress even when He seems absent (Mark 6:48)
- Delay as not abandonment; the Lord comes in His perfect time
- Faith that expects Christ to draw near in the present storm (Hebrews 13:5)

Discussion Prompts

- When has Jesus drawn near to you in your hardest, darkest hour?
- Why is it hard to believe He is coming when the storm is still raging?
- What storm are you in now, and what would it mean to expect Him in it?

Question 7

Student Question:

Peter walks on the water while his eyes are fixed on Jesus, but begins to sink when he sees the wind, and Jesus says, "O you of little faith, why did you doubt?" (vv. 29–31). What does this teach about the nature of faith, the danger of doubt, and how faith is sustained?

Commentary and Teaching Notes

Now turn to Peter, whose impulsive faith gives us one of the most instructive pictures in the Gospels. Hearing Jesus, Peter says, "Lord, if it is you, command me to come to you on the water" (v. 28). Jesus says, "Come." And Peter does the impossible: he steps out of the boat and walks on the water toward Jesus (v. 29). For a few astonishing steps, a fisherman walks on the waves.

Mark the hinge of the story: "But when he saw the wind, he was afraid, and beginning to sink he cried out" (v. 30). Nothing changed about the water or the storm in that moment. What changed was the object of Peter's attention. As long as his eyes were on Jesus, he walked; the instant he looked at the wind, he began to sink. This is the anatomy of faith and doubt laid bare.

Help students see what faith actually is here. Peter's faith was not a feeling of certainty or an absence of danger; it was a fixed gaze on Jesus that produced obedient action, stepping out of the boat. Doubt, likewise, was not a thought he chose but the result of shifting his eyes from Christ to the threat. Faith looks at Jesus; fear looks at the wind. Both are always available, and what we look at determines whether we walk or sink.

Weigh Jesus' gentle rebuke: "O you of little faith, why did you doubt?" (v. 31). It is a correction, but a tender one, spoken while Jesus is already holding Peter up. Notice that Peter is the only disciple who walked at all; the other eleven stayed in the boat. His faith, though small, took him further than their caution. The lesson is not to scorn small faith but to keep our eyes on Christ so that faith can grow. Faith is sustained not by staring at our circumstances but by fixing our eyes on Jesus, the founder and perfecter of faith (Hebrews 12:2).

Doctrinal / Christian Living Issues

- Faith as a fixed gaze on Christ that produces obedient action (vv. 28–29)
- Doubt as the result of shifting our eyes from Christ to the threat (v. 30)
- The gentleness of Jesus' rebuke, given while already holding Peter (v. 31)
- Faith sustained by looking to Jesus, the founder and perfecter of faith (Hebrews 12:1–2)
- Even small, imperfect faith that steps out as better than fearful inaction

Discussion Prompts

- What does Peter's experience teach about what makes faith strong or weak?
- Why does looking at the 'wind' rather than at Jesus cause us to sink?

- How can you keep your eyes fixed on Christ in the middle of a storm?

Question 8

Student Question:

When Peter began to sink, he cried out, “Lord, save me,” and Jesus “immediately reached out his hand and took hold of him” (vv. 30–31). Where do you need to stop trying to keep yourself afloat and simply cry out for the hand of Christ to catch you?

Commentary and Teaching Notes

This self-examining question fastens on the moment of rescue. When Peter began to sink, he did the one right thing: he cried out, “Lord, save me” (v. 30). It was a short prayer, three desperate words, but it was enough. And Matthew tells us, “Jesus immediately reached out his hand and took hold of him” (v. 31). There was no delay, no lecture before the rescue, only an outstretched hand.

Help students see the contrast between Peter’s two responses. First he tried, in faith, to walk; then, sinking, he could only cry for help. Both are part of discipleship, but there comes a point in every storm where striving must give way to crying out. Peter could not save himself by trying harder to swim or by pretending he was not sinking. He had to admit he was going under and reach for the only hand that could hold him.

Press the application gently. Many of us are exhausted from trying to keep ourselves afloat, managing our sin, our anxiety, our circumstances, our reputations, by sheer effort, too proud or too ashamed to cry out for help. The invitation of this scene is to stop pretending we are fine and simply say, “Lord, save me.” That cry is not weakness; it is the truest faith, the faith that knows it cannot save itself.

Assure students of the response such a cry receives. Jesus reached out immediately. He did not wait for Peter to prove himself or scold him into the ground first. The same Lord stands ready to catch your students the moment they stop striving and reach for Him. Encourage them to name where they need to stop treading water and cry out, in prayer, in confession, in asking the church for help, and to trust the hand that is already reaching toward them.

Doctrinal / Christian Living Issues

- Crying out to Christ as the truest expression of faith in our helplessness (v. 30)
- The immediacy and readiness of Christ to save those who call on Him (v. 31; Romans 10:13)
- The futility of trying to save ourselves by our own effort
- Humility and confession as the doorway to receiving Christ’s rescue (James 4:6–10)

Discussion Prompts

- Where are you exhausting yourself trying to stay afloat by your own effort?

- What keeps you from simply crying out, 'Lord, save me'?
- How does it help to know Jesus reached out to Peter 'immediately'?

Question 9

Student Question:

The chapter reaches its climax when those in the boat worship Jesus, saying, "Truly you are the Son of God" (v. 33). What does it mean to confess Jesus as the Son of God, why is this confession central to the gospel and to becoming a Christian, and how does genuine recognition of who He is lead to worship and obedience?

Commentary and Teaching Notes

This is the heaviest question of the lesson, and it is where the entire chapter has been heading. When Jesus and Peter climb into the boat and the wind ceases, "those in the boat worshiped him, saying, 'Truly you are the Son of God'" (v. 33). Everything Matthew has shown us, the compassion, the loaves, the walking on water, the divine "it is I," the rescuing hand, converges on this confession and this act of worship. Give it the fullest treatment.

First, unfold what it means to confess Jesus as the Son of God. This is not a vague compliment; it is the recognition that Jesus shares the very nature and authority of God. The whole chapter has demonstrated it: He does what only God does, walking on the chaos of the sea; He speaks the divine name, "it is I"; He commands wind and wave; He multiplies bread; His compassion is the compassion of God Himself. The disciples are not flattering a teacher; they are recognizing God in their midst and falling down before Him. This is the same confession Peter will later make at Caesarea Philippi, "You are the Christ, the Son of the living God" (Matthew 16:16), upon which Christ builds His church.

Then show why this confession is central to the gospel and to becoming a Christian. The whole of John's Gospel is written "so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31). When the Ethiopian eunuch sought to be baptized, his confession was, "I believe that Jesus Christ is the Son of God" (Acts 8:37). The good confession that Jesus is the Christ, the Son of God, is precisely what a penitent believer confesses on the way to baptism (Romans 10:9-10). A person comes to Christ by hearing the gospel, believing that Jesus is the Son of God, repenting of sin, confessing Him before others as these disciples did, and being baptized into Him for the forgiveness of sins (Acts 2:38; Galatians 3:26-27). This scene in the boat is, in miniature, the response the gospel calls every person to make.

Now draw the crucial connection: genuine recognition of who Jesus is leads inevitably to worship and obedience. The disciples did not merely think a correct thought about Jesus; they fell down and worshiped Him. Notice too that Jesus received their worship, something no mere man or angel in Scripture ever rightly does (Acts 10:25-26; Revelation 22:8-9). His acceptance of

worship is itself a claim to deity. True confession is never merely intellectual; James reminds us even the demons believe the facts and shudder (James 2:19). Saving confession bows the knee. To truly know that Jesus is the Son of God is to worship Him as Lord and to order one's whole life around Him.

Bring it home with both wonder and challenge. Ask students whether their confession of Christ has moved from the head to the knees, from agreeing that He is the Son of God to actually worshipping and obeying Him as Lord. Many can recite the right words about Jesus who have never truly bowed before Him. The chapter ends not with a debate but with worship in a wind-stilled boat, and that is where it means to leave us, on our faces before the Son of God, confessing Him with our lips and following Him with our lives.

Doctrinal / Christian Living Issues

- Jesus as the Son of God, sharing the nature and authority of God (v. 33; John 20:31)
- The good confession that Jesus is the Christ, the Son of God, central to coming to Christ (Acts 8:37; Romans 10:9–10)
- The plan of salvation: hearing, believing Jesus is the Son of God, repenting, confessing Him, and being baptized into Him (Acts 2:38; Galatians 3:26–27)
- Jesus receiving worship as proof of His deity, since worship belongs to God alone (Acts 10:25–26; Revelation 22:8–9)
- The difference between merely believing facts about Jesus and saving confession that bows the knee (James 2:19)
- Genuine recognition of Christ leading necessarily to worship and obedient lordship

Discussion Prompts

- What does it actually mean to confess that Jesus is the Son of God?
- Why is it significant that the disciples worshiped Jesus and He received it?
- Has your confession of Christ moved from your head to your knees, and how can you tell?

Question 10

Student Question:

Look back across the whole chapter: Herod's cowardice, Jesus' compassion, the storm, Peter's faith and doubt, and the worship in the boat. Name one specific way Jesus, the compassionate Lord of the storm and Son of God, is calling you to keep your eyes on Him and worship Him more truly this week.

Commentary and Teaching Notes

Use this capstone to gather the whole chapter and press it toward one concrete response. Matthew has set before us Herod's cowardice, Jesus' compassion, the storm, Peter's faith and

doubt, and the worship in the boat, and the thread tying it all together is the question of who Jesus is and whether we will keep our eyes on Him and worship Him as Lord.

Help students discern which scene the Lord is pressing on them. For one it may be Herod: a call to stop silencing the voice of conviction and to repent. For another it may be the loaves: a call to bring their small offering to Christ instead of withholding it. For another it may be Peter: a call to fix their eyes on Jesus in a present storm, or to finally cry, 'Lord, save me.' For another it may be the confession: a call to move from knowing about Christ to truly worshiping Him.

Insist on specificity. A concrete answer might sound like: 'I will stop avoiding the passage that keeps convicting me and obey it,' or 'I will give the time I have been withholding to serve in the ministry I have avoided,' or 'I will fix my eyes on Christ each morning before I face the storm at work,' or 'I will not just affirm that Jesus is the Son of God but will bow before Him daily in worship and obedience.' Vague intentions fade; named steps take root.

Close in worship, where the chapter ends. The wind died down, and the disciples fell at Jesus' feet. Lead your class to that same place, marveling that the compassionate Lord of the storm, the Son of God who walks on chaos and reaches out to catch the sinking, has stepped into their boat. Our obedience flows not from fear but from worship of the One who is worthy. Let them leave with their eyes fixed on Him and their knees ready to bow.

Doctrinal / Christian Living Issues

- The integration of who Christ is with concrete, daily discipleship
- Specific, named obedience as the fruit of genuine encounter with Christ
- Keeping our eyes fixed on Jesus as the pattern of the Christian life (Hebrews 12:1-2)
- Worship of the Son of God as the proper motive and end of obedience

Discussion Prompts

- Which scene from this chapter is God pressing most deeply on your heart, and why?
- What is the one specific step you will take this week in response?
- How can this class pray for you as you keep your eyes fixed on Christ?