

The Book of Matthew



2022 – Part 3

2 more studies in Matthew's Gospel

Brief Outline of Matthew's Gospel

- 1:1 – 4:16 Introducing Jesus
4:17 – 16:20 Public ministry in and around Galilee
16:21 – 18:35 Private ministry in Galilee; preparing the disciples
19:1 – 25:46 Ministry in Judea
26:1 – 28:20 The death and resurrection of Jesus

Please Note the following:

1. It is helpful, but not mandatory, to prepare your answers before meeting with your group.
2. It is not necessary to look up all the Bible cross references listed in a particular question; your Growth Group Leader will summarize these Bible cross references for you.
3. Just a reminder that sometimes in our Growth Groups, people feel comfortable sharing very personal and sensitive things about their lives. This information **MUST BE CONFIDENTIAL and NEVER LEAVE THE GROUP.**

Study 1 – Rebellion against His Principles – Jesus is Lord of the Sabbath – Matthew 12:1-21
(Sermon on 27-March-22)

Before we begin: What is the Sabbath? How should we observe it? How do you observe it?

What is the Sabbath? *The seventh day of the week (Saturday) when the Jews were required to rest from work and commit the day as holy to God, as per the 4th commandment.*

*See Exodus 20:8-11: “Remember the Sabbath day by keeping it **holy**. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it **you shall not do any work**, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy”*

Our Sabbath is now Sunday, because the Early Christian church set aside the 1st day of the week for worship; a) because Jesus rose on 1st day of the week; b) to meet at separate time to the Jews who continued in Judaism.

How should we observe? *The commandments still apply to us today; so, it should be a day of rest and a day committed to the Lord in worship. Sadly, many don’t rest and many don’t worship the Lord. For those who have to work on the Sabbath [e.g., Doctors, nurses etc.]; it would be fitting to set aside another day for rest and for the Lord.*

How do you observe? *Personally, in my role as minister, Sunday is committed to serving the Lord and His people at Toukley; and so, although Sunday is holy for me; it’s not so restful; and I allocate Monday as a time of “rest”.*

Context: What was Jesus talking about in Matthew 11:25-30 to get the context of talking about the Sabbath here?

*In Matthew 11:25-30 Jesus has given a glorious invitation to give **rest** for our souls. We then hit chapter 12 where Jesus is encountered with the accusation of His disciples **not resting** and actually “working” on the Sabbath!*

Read Matthew 12:1-2

1. What problem do the Pharisees raise with Jesus?

Jesus’s disciples were hungry, so they picked some heads of grain to eat as they walked through the fields. The Pharisees condemned Jesus’ disciples for supposedly “harvesting” and therefore “working” on the Sabbath.

2. According to Deuteronomy 23:24-25 it’s lawful to satisfy your hunger from your neighbour’s field; so, what’s the real problem? (cf. Exodus 20:10; 23:12; Deut 5:14)

God had graciously allowed people to satisfy their hunger. See Deut 23:24-25 - ²⁴ If you enter your neighbor’s vineyard, you may eat all the grapes you want, but do not put any in your basket. ²⁵ If you enter your neighbor’s grainfield, you may pick kernels with your hands, but you must not put a sickle to their standing grain.

The real problem is apparently working on the Sabbath; see Exodus 20:10; 23:12; Deut 5:14

Exodus 20:10 but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns.

Exodus 23:12 "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest, and so that the slave born in your household and the foreigner living among you may be refreshed.

Deut 5:14 but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your ox, your donkey or any of your animals, nor any foreigner residing in your towns, so that your male and female servants may rest, as you do.

3. **Ponder:** In the eyes of the Pharisees, what "**work**" were Jesus' disciples doing?

In the eyes of the religious leaders, they were: reaping, threshing, winnowing and preparing food. In fact, there were 39 man-made laws which defined "work" on the Sabbath.

Some crazy examples: At this time, many rabbis filled Judaism with elaborate rituals related to the Sabbath and observance of other laws. Ancient rabbis taught that on the Sabbath a man could not carry something in his right hand or in his left hand, across his chest or on his shoulder; but he could carry something with the back of his hand, with his foot, elbow, or in the ear, on the hair, in the hem of his shirt, or in his shoe or sandal. On the Sabbath one was forbidden to tie a knot – except a woman could tie a knot in her girdle. So, if a bucket of water had to be raised from a well, one could not tie a rope to the bucket, but a woman could tie her girdle to the bucket and then to the rope.

Carson quotes an ancient Jewish writing that said, "The rules about the Sabbath...are as mountains hanging by a hair, for Scripture is scanty and the rules are many."

Spurgeon asks "Did the Pharisees not break the Sabbath by setting a watch over them [the disciples] so carefully?"

Read Matthew 12:3-4

4. To what event does Jesus refer to defend His disciples' actions. (cf. 1 Samuel 21:1-6; Leviticus 24:5, 9)

Jesus defends His disciples by referring to an event in 1 Samuel 21 when David and his men were very hungry and they ate bread (showbread) consecrated for the temple.

The incident with David was a valid defense, because:

- *It was a case of eating.*
- *It probably happened on the Sabbath (1 Samuel 21:6).*
- *It concerned not only David, but also his followers.*

The context of David's incident shows it was justified for him to do it because there was an urgent need – and David and his men were not eating the holy bread out of profanity or bravado or levity.

Read Matthew 12:5-6

5. To what does Jesus refer to in these verses to defend His disciples' actions (cf. Numbers 28:9-10). Hint: what "work" do the priests have to do to prepare sacrifices?

Jesus defends his disciples by pointing out that even the priests break the Sabbath themselves all the time, because they have to work to prepare the sacrifices.

"The Temple ritual always involved work – the kindling of fires, the slaughter and the preparation of animals, the lifting of them on to the altar, and a host of other things. This work was actually doubled on the Sabbath, for on the Sabbath the offerings were doubled (cf. e.g., Numbers 28:9)." (Barclay)

6. What does Jesus mean when He says "something greater than the temple is here" in verse 6? (cf. Matthew 12:41-42)

The disciples have Jesus, the Messiah, the Son of God, with them. Jesus is greater than the Temple which is a copy of what is in Heaven. Jesus is the real deal, He is the Temple, He is the dwelling place of God Himself, come down from Heaven, to be with the people; and He will refer to Himself later on, as the Temple, and say that if they destroy the Temple (His body), He will raise it (His body) in 3 days (Matthew 26:61; 27:40; John 2:19)

Jesus is the Temple because: a) It's the holy house of God; b) the place of sacrifice; c) the place of worship. Jesus fits all these descriptions!

Read Matthew 12:7-8

7. Who does Jesus quote in verse 7? (cf. Hosea 6:6 and Micah 6:6-8; Matthew 9:13)

Jesus quotes from the prophet Hosea 6:6 and from Micah 6:6-8. He has previously said this in Matthew 9:13 when He had dinner with Matthew the tax-collector and "sinners".

8. **Ponder:** what is it that the Pharisees are not understanding?

The Pharisees are not understanding that God's priority is mercy and compassion; not enforcing rules which show no mercy and compassion. The Pharisees are bound up with the rules and can't and won't show mercy. Didn't God Himself show mercy by sending Jesus in the first place; when He could have just withdrawn from His people? God's heart is for mercy! He doesn't treat us as our sins deserve – He sends Jesus in His amazing grace.

9. What does Jesus mean when He says "The Son of Man is Lord of the Sabbath" in verse 8? Who is Jesus saying He is?

Jesus is saying He has the authority to know if His disciples have broken the Sabbath or not; not the Pharisees. Jesus is claiming deity here; He is Lord even over the Sabbath.

He was there at creation and creation was made by Him and for Him; He even created the Sabbath!

10. **Ponder:** In Matthew 12:3-7 – who has Jesus appealed to? (Compare His “greater” statements from Matthew 12:6; 12:41 & 12:42.

He is greater than the Temple (v6); He is greater than the prophet Jonah (v41) and greater than greatest and wisest King of Israel, Solomon.

Read Matthew 12:9-14

11. What Sabbath controversy does Jesus now get embroiled in?

At the synagogue, Jesus heals a man with a shriveled hand. Again, it is the Sabbath and again the religious leaders question if it is lawful to heal on the Sabbath. They saw healing as working!

12. How does Jesus justify healing the man with the shriveled hand on the Sabbath?

He uses the example of a farmer rescuing one of his sheep that has fallen down a pit on the Sabbath. The farmer is not going to wait for the next day to rescue his sheep; he is going to act with compassion. Jesus is saying compassion trumps rules. And He makes the point that if a farmer rescues an animal, how much more important are people who need compassion, like the man with the shriveled hand.

13. What is the irony in verse 14, of the Pharisees plotting how they might kill Jesus, “on the Sabbath”?

Using the Pharisees standards of “working” – wouldn’t plotting to kill Jesus – be construed as working also! Also, compare Jesus doing “good” on the Sabbath (i.e., healing someone) with the Pharisees doing “bad” on the Sabbath (i.e., plotting to kill God’s Son!)

Read Matthew 12:15-21

14. Despite the hostility and rejection by the Pharisees, who followed Jesus in verse 15?

A large crowd still followed Jesus because they believed in Him and their hearts were open to Him. And note too, despite the hostility; Jesus continued to show compassion fulfilling what He just said that God desires mercy not sacrifice!

15. How do the people encountered in chapter 12 so far confirm Jesus’ statement in Matthew 11:25 about the two types of people there are?

The Pharisees and religious leaders fall into the so-called “wise and learned” category. The crowd fall into the “little children” category.

16. How did Jesus treat the large crowd that followed Him?

He showed compassion and healed all who were ill.

17. Why did Jesus warn the people not to tell others about Him?

He was on God, the Father’s timetable. His ministry was not finished yet. He had to also spend time with His disciples and teach and train them.

Also, Jesus doesn't want the focus to be on His miracles – His main purpose is to come and save people from their sins. The miracles are an aid to believing – but people did to follow Jesus because He is a spiritual saviour – not a genie in the bottle.

18. What prophecy is Jesus fulfilling in Matthew 12:17-21? (cf. **Isaiah 42:1-4**)

He fulfils a prophecy from Isaiah about the coming Servant of the Lord; which is a prophecy about Jesus coming and what He will be like.

19. From verses 17 to 21, what do we learn about:

Jesus' character?

He is a servant.

He does not quarrel or cry out. This doesn't mean that Jesus never spoke loudly. It refers to His gentle, lowly heart and actions. Jesus didn't make His way by an overpowering personality and loud, overwhelming talk. Instead, Jesus made an impression upon others by the Spirit of God upon Him.

Jesus' approach to His ministry?

He won't bruise a reed or snuff out a smoldering wick.

This is another reference to the gentle character of Jesus. A reed is a fairly fragile plant, yet if a reed is bruised the Servant will handle it so gently that He will not break it or bruise it. And if flax, used as a wick for an oil lamp, does not flame but only smokes, He will not quench it into extinguishing. Instead, the Servant will gently nourish the smoking flax, fanning it into flame again. This is a picture of how gentle Jesus deals with people – as we said last week, His yoke is light and easy because He is gentle and humble!

Jesus' mission?

He will bring justice – God's justice on the wicked – and He will have victory over Satan, over sin and over death. He will bring hope to all nations (including Gentiles)

20. **Ponder:** Why was God's Law given? In what ways might the Pharisees have misunderstood the purpose of God's Law?

God's Law was given in love and for love – not to oppress people and bind them up. The Pharisees ferocity in enforcing rules upon the people – meant they were unloving and unmerciful.

What's the **BIG IDEA** of **Matthew 12:1-21**?

Mercy and compassion trumps rules

Hate the sin – love the sinner. The Pharisees didn't do the latter!



Give a **light globe** moment you experienced in this passage?

When it comes to following God's rules, reading His Word and coming to church – it's a case of whether "I have to" or whether "I want to".

- ➔ How does this passage **apply to your life**?
- a. *How do we understand the Sabbath? Do we need to change our thinking?*
 - b. *Imitate Jesus' servant heart and His mercy and compassion for others.*
 - c. *Who are we most like in this passage? The Pharisees and religious leaders or the crowd that followed Jesus?*
 - d. *Thank God for Jesus, the Servant King, and the Lord of the Sabbath!*

Share the verse that had a special meaning to you in this study?

Finish in prayer: Thanking Jesus that He is the Servant King who bears our iniquities.

Study 2 – Rebellion against Jesus’ Power – Matthew 12:22-37

(Sermon on 27-March-22)

Before we begin: Remind yourself what Jesus was accused of last week.

Last week Jesus was accused:

- a. *That his disciples broke the Sabbath rule of “not working” by plucking heads of grain.*
- b. *That He healed a man with a shriveled hand on the Sabbath.*

Jesus’ answer to these accusations:

- a. *He is the Lord of the Sabbath – in fact He was there at creation and created the Sabbath – so basically, He decides whether His disciples have broken the Sabbath or not; not the Pharisees and religious leaders*
- b. *The Pharisees have misunderstood the Sabbath – it was made for man – not the other way around. It was okay to break the Sabbath on compassionate grounds: to eat if hungry (as the disciples did); to heal someone who was sick (like the man with shriveled hand); after all, no one would leave a donkey or sheep stuck in a pit/well on the Sabbath; and humans were more important than animals!*
- c. *The Pharisees had not understood what God meant when He said “I desire mercy not sacrifices”. Lip service is not what God wants and condemning people for breaking petty man-made rules, was not what God wanted either; He is a God of grace and mercy.*

Read Matthew 12:22-24

1. What state was the man in, in verse 22?

The man was demon-possessed, mute and blind.

2. What did Jesus do?

Jesus healed the man so that he could talk and see again.

This again showed Jesus’ deity; and His power and authority over demons, which was seen as impossible by most in Israel. He also showed His power over sickness.

3. How did the crowd react in verse 23?

The crowd reacted by asking if Jesus was the Promised Messiah, by using a Messianic title “Son of David”.

4. What accusation do the Pharisees make in verse 24? How does their assessment compare to Nicodemus in John 3:2?

In comparison to the crowd; the Pharisees attributed Jesus’ power and authority as coming from Satan, by using a title “Beelzebul”, the prince of demons. This is a stark contrast to what Nicodemus, also a Pharisee, said in John 3:2: “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him”.

5. **Ponder:** How do the people mentioned in verse 23 compare to the Pharisees in verse 24? How does this again confirm Jesus' statement in Matthew 11:25 about the two types of people there are?

Again, the Pharisees, who said Jesus' power came from Satan, are the so-called "wise and learned" of Matthew 11:25, yet they reject Jesus; whereas the crowd, who see Jesus as the Messiah, the Son of David; are the "little children" of Matthew 11:25.

Read Matthew 12:25-29

6. What logic does Jesus use in verses 25 and 26?

First – Jesus knew their thoughts, which is something only God could know!

Jesus' logic was: it makes no sense for Satan to cast out his own demons – and that such an action is not only illogical but would mean Satan's kingdom was a divided kingdom!

"Satan may be wicked, He says in effect, but he is not a fool." (Bruce)

"Whatever fault the devils have, they are not at strife with each other; that fault is reserved for the servants of a better Master." (Spurgeon)

7. What logic does Jesus use in verses 27 and 28? Who is He comparing?

Jesus' logic was – to use the Pharisees wrong premise, that Jesus casts out demons by the power and authority of Satan, and to then ask by whom do the Jewish exorcists of the day cast out demons – are they also casting out demons in the power and authority of Satan?

Jesus then says, on the other hand, if He casts out demons by the power and authority of the Spirit of God – then it's the power of God's Kingdom that is at work, not Satan's kingdom!

8. What analogy does Jesus use in verse 29? What's His point?

He uses the analogy of robbing a strong man's house; Jesus says, that's not possible, until the strong man of the house is tied up. What Jesus is saying is the strong man is Satan; but Jesus is stronger than Satan and can "tie him up". What Jesus is showing is that there is a spiritual war going on between God's Kingdom and Satan's kingdom; and God's kingdom, headed by Jesus, is stronger. It means, we can call on Jesus' name when we need strength against evil!

Read Matthew 12:30-32

9. What solemn warnings does Jesus issue in these verses?

V30 – Jesus is saying if you're not on my side; you're the enemy; and if you're not helping (gathering disciples) that you're making things worse (scattering or stopping disciples coming to Him, as the Pharisees were doing)

V31/32 – There's no forgiveness if you blaspheme the Holy Spirit.

MSG for verses 31/32 31-32 "There's nothing done or said that can't be forgiven. But if you deliberately persist in your slanders against God's Spirit, you are repudiating the very One who forgives. If you reject the Son of Man out of some misunderstanding, the Holy Spirit can forgive you, but when you reject the Holy Spirit, you're sawing off the branch on which you're sitting, severing by your own perversity all connection with the One who forgives"

10. What does it mean to blaspheme the Holy Spirit? Hint: What is the main purpose of the Holy Spirit (cf. John 15:26).

*The Holy Spirit's main ministry is to **testify** of Jesus (He will testify of Me, John 15:26). When that testimony of Jesus is fully and finally rejected, one has truly blasphemed the Holy Spirit and one has essentially called Him a liar in respect to His testimony about Jesus. The religious leaders were close to this. Carson says: the Pharisees were putting themselves out of the scope of God's forgiveness by attributing Jesus' power to Satan.*

To reject Jesus from a distance or with little information is bad; to reject the testimony of the Holy Spirit about Jesus is fatal (Guzik)

11. What illustration does Jesus use in verse 33? What's His point?

He uses the illustration of a tree that produces fruit. A good tree produces good fruit and a bad tree produces bad fruit. Therefore, a tree is recognized by the fruit it produces. His point is: Because the Pharisees heart was bad – it produced bad words (bad fruit). If they got their hearts right and towards God, they would produce good words (good fruit).

12. Why does Jesus call the Pharisees a brood of vipers in verse 34?

By saying the Pharisees were a brood of vipers – Jesus was referring back to the serpent in the Garden of Eden, and basically calling the Pharisees “sons of Satan!”. Remember Jesus said this about Satan in John 8:44: You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

13. What point is Jesus making about a person's heart in verses 34 and 35?

As in the illustration of the tree. A person's good or evil heart will produce likewise good or evil words and behaviour.

14. What warning is there in verses 36 and 37 about “empty words” spoken? What is meant by “empty words”?

The words that the Pharisees used really matter because it shows the state of their hearts. And they will have to give an account of these “empty words”.

“Idle and wasted words are to be accounted for; what then of evil and wicked?” (Trapp)

Adam Clarke said that the sense of the ancient Greek word used for an idle word is “a word that does nothing, that neither ministers grace nor instruction to them who hear it.”

Jesus answered an anticipated objection – that He made too much of mere words. Instead, because words reflect the heart, a person can be rightly judged by their words.

The Apostle Paul also stressed the importance of words and the heart in Romans 10:9.

*If you declare with your **mouth**, “Jesus is Lord,” and believe in your **heart** that God raised him from the dead, you will be saved.*

15. Ponder: Why do you think Jesus finishes His answer by talking about words? (cf. Matthew 12:24)

Jesus finishes His answer with words – to highlight just how wrong it was for the Pharisees to say Jesus’ power and authority was from Satan. People hung off everything the Pharisees did and looked to them for the source of truth. The Pharisees “bad” or “empty” words could do a lot of damage, to a lot of people; it was culpable!

Read Daniel 5:22-30

16. How might these verses relate to the Pharisees’ accusation that Jesus’ work is from Satan?

From Jesus’ reply; is the writing on the wall for the Pharisees?

King Belshazzar was King of Babylon and grandson of King Nebuchadnezzar.

During his life, King Nebuchadnezzar had encountered the God of Israel’s power and was humbled by Him (Daniel 4:34–37), but twenty years after Nebuchadnezzar’s death, his grandson Belshazzar “praised the gods of gold and silver, of bronze, iron, wood and stone” (Daniel 5:4). One fateful night in 539 BC, as the Medes and the Persians lay siege to the city of Babylon, King Belshazzar held a feast with his household and a thousand of his noblemen. The king demanded all the gold and silver cups and vessels plundered from the Jewish temple be brought to the royal banquet hall. They filled the vessels with wine and drank from them, praising their false gods (Daniel 5:1–4). The use of the articles from the Jewish temple was a blasphemous attempt for Belshazzar to relive the glory days of his kingdom, to recall the time when Babylon was conquering other nations instead of being threatened with annihilation from the Persians outside their walls.

As the drunken king reveled, God sent him a sign: a human hand appeared, floating near the lampstand and writing four words in the plaster of the wall: “MENE MENE TEKEL PARSIN.” Then, the hand disappeared (Daniel 5:5, 25). The king paled and was extremely frightened; he called his wise men and astrologers and enchanters to tell him what the writing meant, promising that “whoever reads this writing and tells me what it means will be clothed in purple and have a gold chain placed around his neck, and he will be made the third highest ruler in the kingdom” (verse 7). But none of the wise men of Babylon could interpret the words.

Hearing a commotion in the banquet hall, the queen (possibly Nitocris or even Nebuchadnezzar’s widow) came to investigate. She remembered Daniel as one whose wisdom Nebuchadnezzar had trusted, and she told Belshazzar to summon the Jewish prophet (Daniel 5:10–12). Daniel was brought before the king, but he refused the gifts Belshazzar offered him—the kingdom was not his to give, as it turned out (verse 17). Daniel rebuked Belshazzar’s pride: although the king knew the story of how God humbled his grandfather, he did not humble himself. Instead, he dishonored God by drinking from the sacred items of the temple (verses 22–23). Then, Daniel interpreted the words on the wall. Mene means “God has numbered the days of your kingdom and brought it to an end.” Tekel means “you have been

weighed in the balances and found wanting.” Parsin means “your kingdom is divided and given to the Medes and Persians” (Daniel 5:24–28). Daniel never revealed what language those words belong to.

That night, the Persians invaded. Cyrus the Great, king of Medo-Persia, broke through the supposedly impenetrable wall of Babylon by cleverly diverting the river flowing into the city so that his soldiers could enter through the river duct. Historical records show that this invasion was made possible because the entire city was involved in a great feast—the feast of Belshazzar mentioned in Daniel 5. “That very night Belshazzar, king of the Babylonians, was slain, and Darius the Mede took over the kingdom” (Daniel 5:29–30). The demise of King Belshazzar illustrates the truth of Proverbs 16:18, “Pride goes before destruction, a haughty spirit before a fall.”

The Pharisees words and the heart which produced them do matter, just like the heart of Belshazzar which blasphemed and dishonour God! God will not stand for this. The writing is on the wall for the Pharisees.

What’s the **BIG IDEA** of **Matthew 12:22-37**?

Words do matter!



Give a **light globe** moment you experienced in this passage?



How does this passage **apply to your life**?

- a. *We should not doubt Jesus’ power and authority over Satan and over evil. Satan may have some power, but Jesus is way more powerful.*
- b. *We are never too bad that we can’t have our sins forgiven. As 1 John 1:9 says: If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. And as Romans 8:1 says: Therefore, there is now no condemnation for those who are in Christ Jesus...*
- c. *If we know Jesus is the Messiah and the source of all truth and love and forgiveness, and still deliberately and willfully reject the testimony of the Holy Spirit; then we are too far gone; and the writing is on the wall!*
- d. *Be careful what we say; words come from our heart and then can cause great damage; as well as cause great encouragement/good.*

Share the verse that had a special meaning to you in this study?

Finish in prayer: Thanking God for sending Jesus who has the power to defeat and disarm Satan. Ask God to help us have wisdom with the words we use.

Studies prepared by Paul O'Rourke
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Resources:

The MacArthur Study Bible

New Bible Commentary (Carson, France, Moyter & Wenham)

Life Applications from Every Chapter of the Bible (G. Campbell Morgan)

The Message of Matthew (Michael Green)

Focus on the Bible: Matthew (Charles Price)

Matthew Volume 1 (Barclay)

Be Loyal Following the King of Kings NT Commentary on Matthew (Warren W. Wiersbe)

Notes/Prayer Points