



katalystchurch
a revolution of love



Hebrews 4:12

For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

Psalms 119:105

Your word is a lamp for my feet, a light on my path.

Joshua 1:7-8

Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. ⁸ Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

2 Timothy 3:16-17

¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.

Hebrews 4:12

For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

Psalms 119:105

Your word is a lamp for my feet, a light on my path.

Joshua 1:7-8

Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. ⁸ Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

2 Timothy 3:16-17

¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.

Hebrews 5:12-14

In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

Acts 17:11

Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

Hebrews 5:12-14

In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

Acts 17:11

Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.



How to study the Bible

Context

the circumstances that form the setting for an event, statement, or idea, and in terms of which it can be fully understood.

Principle

a fundamental truth or proposition that serves as the foundation for a system of belief or behaviour or for a chain of reasoning.

Application

the action of putting something into operation.

Context

What comes before and after the passage?
Who wrote it/said it?
Who was it written to?
Why was it written?

Principle

What is the main point of the passage?

Does it line up with what you know
about the character of God?

Application

What are you going to do about it?
What is the Holy Spirit saying to you?

Matthew 6:33

But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Matthew 6:33

But seek first **his kingdom** and **his righteousness**, and all these things will be given to you as well.

His kingdom:- Where God is King, where he rules.

His righteousness:- Doing things God's right way.

Context

What comes before and after the passage?

Who wrote it/said it?

Who was it written to?

Why was it written?

u pray, do not be like the
y love to pray standing
and on the street cor-
nen. I tell you the truth,
f their reward in full-
y, go into your room,
pray to your Father,
n your Father, who
n secret, will reward
pray, do not keep on
for they think they
of their many words.
n, for your Father
before you ask him,
you should pray:

en,
e.

aven.
bread.

en our debtors.
tation,
vil one.^a

when they sin
ly Father will
ou do not for-
ather will not

ook sombre
ey disfigure
re fasting. I
eived their
ast, put oil
s, ¹⁸so that
at you are
r, who is
es what is

men.

¹⁹Do not store up for yourselves treas-
ures on earth, where moth and rust
destroy, and where thieves break in and
steal. ²⁰But store up for yourselves treas-
ures in heaven, where moth and rust do
not destroy, and where thieves do not
break in and steal. ²¹For where your trea-
sure is, there your heart will be also.

²²The eye is the lamp of the body. If
your eyes are good, your whole body will
be full of light. ²³But if your eyes are bad,
your whole body will be full of darkness. If
then the light within you is darkness, how
great is that darkness!

²⁴No-one can serve two masters.
Either he will hate the one and love the
other, or he will be devoted to the one and
despise the other. You cannot serve both
God and Money.

Do Not Worry

²⁵Therefore I tell you, do not worry
about your life, what you will eat or drink;
or about your body, what you will wear. Is
not life more important than food, and the
body more important than clothes?
²⁶Look at the birds of the air; they do not
sow or reap or store away in barns, and yet
your heavenly Father feeds them. Are you
not much more valuable than they? ²⁷Who
of you by worrying can add a single hour to
his life?^b

²⁸And why do you worry about
clothes? See how the lilies of the field
grow. They do not labour or spin. ²⁹Yet I
tell you that not even Solomon in all his
splendour was dressed like one of these.
³⁰If that is how God clothes the grass of the
field, which is here today and tomorrow is
thrown into the fire, will he not much
more clothe you, O you of little faith? ³¹So
do not worry, saying, 'What shall we eat?'
or 'What shall we drink?' or 'What shall
we wear?' ³²For the pagans run after all
these things, and your heavenly Father
knows that you need them. ³³But seek first
his kingdom and his righteousness, and all
these things will be given to you as well.

^{b27} Or single cubit to his height

³⁴Therefore do not worry about tomorrow,
for tomorrow will worry about
itself. Each day has enough trouble of its
own.

Judging Others

⁷Do not judge, or you too will
be judged. ⁸For in the same way you
judge others, you will be judged, and
the measure you use, it will be mea-
sured to you.

⁹Why do you look at the speck
sawdust in your brother's eye and
attention to the plank in your own
eye? ¹⁰How can you say to your brother,
'Take the speck out of your eye,' when
the time there is a plank in your
own eye? ¹¹You hypocrite, first take the plank
out of your own eye, and then you will
be able to remove the speck from your
brother's eye.

¹²Do not give dogs what
they deserve. Do not throw your pearls
to the pigs, they may trample them
under their feet, and then turn and
tear at you.

Ask, Seek, Knock

⁷Ask and it will be given to you;
and you will find; knock and the door
will be opened to you. ⁸For everyone
who asks receives; he who seeks
finds; and he who knocks, the door
will be opened.

⁹Which of you, if he asks his
father for bread, will the father refuse
him? ¹⁰Or if he asks for a fish, will the
father say, 'No, I won't give you that,
I'll give you a donkey?' ¹¹No, if he asks
for an egg, will he say, 'No, I won't
give you that, I'll give you a pig?' ¹²So
if you, who are evil, know how to give
good gifts to your children, how much
more will your Father in heaven give
the Holy Spirit to those who ask him
for it! ¹³So then, ask, and you will
receive; seek, and you will find; knock,
and the door will be opened to you.
For everyone who asks receives; he
who seeks finds; and he who knocks,
the door will be opened.

The Narrow and Wide

¹³Enter through the narrow
gate. For wide is the gate and broad
is the way that leads to destruction,
and narrow is the gate and tight
is the way that leads to life. But
many do not know this.

Context

What comes before and after the passage?

Matthew 6:25-7:2

“Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? ²⁶ Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? ²⁷ Can any one of you by worrying add a single hour to your life?

²⁸ “And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. ²⁹ Yet I tell you that not even Solomon in all his splendor was dressed like one of these.

Context

What comes before and after the passage?

Matthew 6:25-34

²⁹ Yet I tell you that not even Solomon in all his splendor was dressed like one of these. ³⁰ If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? ³¹ So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For the pagans run after all these things, and your heavenly Father knows that you need them. ³³ But seek first his kingdom and his righteousness, and all these things will be given to you as well. ³⁴ Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

u pray, do not be like the
y love to pray standing
and on the street cor-
nen. I tell you the truth,
f their reward in full-
y, go into your room,
pray to your Father,
n your Father, who
n secret, will reward
pray, do not keep on
for they think they
of their many words.
n, for your Father
before you ask him,
you should pray:

en,
e.

aven.
bread.

en our debtors.
ttemptation,
vil one.^a

when they sin
ly Father will
ou do not for-
ather will not

ook sombre
ey disfigure
re fasting. I
eived their
ast, put oil
s, ¹⁸so that
at you are
r, who is
es what is

men.

¹⁹Do not store up for yourselves treas-
ures on earth, where moth and rust
destroy, and where thieves break in and
steal. ²⁰But store up for yourselves treas-
ures in heaven, where moth and rust do
not destroy, and where thieves do not
break in and steal. ²¹For where your trea-
sure is, there your heart will be also.

²²The eye is the lamp of the body. If
your eyes are good, your whole body will
be full of light. ²³But if your eyes are bad,
your whole body will be full of darkness. If
then the light within you is darkness, how
great is that darkness!

²⁴No-one can serve two masters.
Either he will hate the one and love the
other, or he will be devoted to the one and
despise the other. You cannot serve both
God and Money.

Do Not Worry

²⁵Therefore I tell you, do not worry
about your life, what you will eat or drink;
or about your body, what you will wear. Is
not life more important than food, and the
body more important than clothes?

²⁶Look at the birds of the air; they do not
sow or reap or store away in barns, and yet
your heavenly Father feeds them. Are you
not much more valuable than they? ²⁷Who
of you by worrying can add a single hour to
his life?^b

²⁸And why do you worry about
clothes? See how the lilies of the field
grow. They do not labour or spin. ²⁹Yet I
tell you that not even Solomon in all his
splendour was dressed like one of these.
³⁰If that is how God clothes the grass of the
field, which is here today and tomorrow is
thrown into the fire, will he not much
more clothe you, O you of little faith? ³¹So
do not worry, saying, 'What shall we eat?'
or 'What shall we drink?' or 'What shall
we wear?' ³²For the pagans run after all
these things, and your heavenly Father
knows that you need them. ³³But seek first
his kingdom and his righteousness, and all
these things will be given to you as well.

^{b27} Or single cubit to his height

³⁴Therefore do not worry about tomorrow,
for tomorrow will worry about
itself. Each day has enough trouble of its
own.

Judging Others

⁷Do not judge, or you too will
be judged. ⁸For in the same way you
judge others, you will be judged, and
the measure you use, it will be mea-
sured to you.

⁹Why do you look at the speck
sawdust in your brother's eye and
attention to the plank in your own
eye? ¹⁰How can you say to your brother,
'Take the speck out of your eye,' when
the time there is a plank in your own
eye?

¹¹You hypocrite, first take the plank
out of your own eye, and then you will
be able to remove the speck from your
brother's eye.

¹²Do not give dogs what is
worthless, do not throw your pearls to
the dogs, they may trample them under
their feet, and then turn and
tear at you.

Ask, Seek, Knock

⁷Ask and it will be given to you,
and you will find; knock and the door
will be opened to you. ⁸For whoever
asks receives; he who seeks finds;
and to him who knocks, the door will
be opened.

⁹Which of you, if he has
bread, will give him a stone if he
asks for a fish, will give him a snake
if he asks for a fish, though you are
able to give good gifts to your children,
how much more will your Father give
good gifts to those who ask him!
Everything you ask for, believe that you
have received it, and it will be yours.
For whoever has the Son of Man,
the Father will give him life and the
Law and the Prophets.

The Narrow and Wide Gates

¹³Enter through the narrow gate,
for wide is the gate and broad is the
road that leads to destruction, and
narrow is the gate and tight is the
road that leads to life. Since many
try to enter, but few are able.

An Eye for an Eye

³⁸You have heard that it was said, 'Eye for eye, and tooth for tooth.'³⁹ But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. ⁴⁰And if someone wants to sue you and take your tunic, let him have your cloak as well. ⁴¹If someone forces you to go one mile, go with him two miles. ⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love for Enemies

⁴³You have heard that it was said, 'Love your neighbour³⁸ and hate your enemy.'⁴⁴ But I tell you: Love your enemies⁴⁵ and pray for those who persecute you, ⁴⁵that you may be sons 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. ⁴⁶If you love those who love you, what reward will you get? Are not even the tax collectors doing that? ⁴⁷And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect.

Giving to the Needy

6 "Be careful not to do your 'acts of righteousness' before men, 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 honoured by men. I tell you the truth, they have received their reward in full. ³But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. Then your Father, who

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 men. I tell you the truth, they have received their reward in full. ⁶But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. ⁷And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸Do 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,
¹⁰your kingdom come,
your will be done
on earth as it is in heaven.
¹¹Give us today our daily bread.
¹²Forgive us our debts,
as we also have forgiven our debtors.
¹³And lead us not into temptation,
but deliver us from the evil one."¹⁴

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

Fasting

¹⁶"When you fast, do not look sombre as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full. ¹⁷But when you fast, put oil on your head and wash your face, ¹⁸so that it will not be obvious to men 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.

³⁸ Exodus 21:24; Lev. 24:20 and Deut. 19:21

⁴³ Lev. 19:18

⁴⁴ Some late manuscripts *enemies; bless those who curse you, do good to those who hate you*

⁴⁵ Or *from evil*; some late manuscripts *one, / for yours is the kingdom and the power and the glory for ever. Amen.*

Salt and Light

17 "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 by men.

18 "You are the light of the world. A city on a hill cannot be hidden. 19 Neither do you light a lamp and put it under a bushel. Instead they put it on its stand, and it gives light to everyone in the house. 20 In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

The Fulfillment of the Law

21 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. 22 I tell you the truth, 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. 23 Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practises and teaches these commands will be called great in the kingdom of heaven. 24 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

25 "You have heard that it was said to the people long ago, 'Do not murder,'^a and anyone who murders will be subject to judgment.' 26 But I tell you that anyone who is angry with his brother^b will be subject to judgment. Again, anyone who says to his brother, 'Raca,'^c is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

27 "Therefore, if you are offering your gift at the altar and there remember that

^a21 Exodus 20:13

^a26 Greek *kodrantēs*

^b22 Some manuscripts *brother without cause*

^c27 Exodus 20:14

[31 Deut. 24:1

MATTHEW 5:27

your brother has something against you, first go and be reconciled to your brother; then come and offer your gift.

28 "Notice matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 29 I tell you the truth, you will not get out until you have paid the last penny."

Adultery

30 "You have heard that it was said, 'Do not commit adultery.' 31 But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. 32 If your right eye causes you to sin, 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. 33 And if your right hand causes you to sin, 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

34 "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'¹ 35 But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.

Oaths

36 "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.'² 37 But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. 38 And do not swear by your head, for you cannot make even one hair white or black. 39 Simply let your 'Yes'

¹22 An Aramaic term of contempt

aid, "if you
from me,
p the Lord
nd angels

had been
Galilee.
lived in
ce in the
to fulfil
Isaiah:

phtali,
rdan,

adow

people. ²⁴News about him spread all over Syria, and people brought to him all over who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralysed, and he healed them. ²⁵Large crowds from Galilee, the Decapolis, ^fJerusalem, Judea and the region across the Jordan followed him.

The Beatitudes

5 Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, ²and he began to teach them, saying:

³"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

⁴Blessed are those who mourn,
for they will be comforted.

⁵Blessed are the meek,
for they will inherit the earth.

⁶Blessed are those who are persecuted

peop
bowl.
it gives
the sa
men,
and p

The

17
aboli

not
them

and

ter,

any

eve

wh

ma

sar

of

te

gr

Context

What comes before and after the passage?

Jesus teaching on a rang of topics./The sermon on the Mount

Who wrote it/said it?

Jesus

Who was it written to?

Jesus disciples

Why was it written?

Principle

What is the main point of the passage?

For the people it was written to
and then to you.

Does it line up with what you know
about the character of God?

Principle

What is the main point of the passage?

Does it line up with what you know about the character of God?

Matthew 6:33

But seek first his kingdom and his righteousness, and all these things will be given to you as well.

- We are to seek the things of God as a priority over the things of the world.
- My focus should be God's focus.
- If I go after the things of God, I will have everything I need.

Context

Principle

Application

Application

What are you going to do about it?

What is the Holy Spirit saying to you?

Context

What comes before and after the passage?

Who wrote it/said it?

Who was it written to?

Why was it written?

Principle

What is the main point of the passage?

Does it line up with what you know
about the character of God?

Application

What are you going to do about it?

What is the Holy Spirit saying to you?

Philippians 4:13

For I can do everything through Christ, who gives me strength.

Context

Principle

Application

Context

What comes before and after the passage?

Philippians 4:10-14

How I praise the Lord that you are concerned about me again. I know you have always been concerned for me, but you didn't have the chance to help me. ¹¹ Not that I was ever in need, for I have learned how to be content with whatever I have. ¹² I know how to live on almost nothing or with everything. I have learned the secret of living in every situation, whether it is with a full stomach or empty, with plenty or little. ¹³ For I can do everything through Christ, who gives me strength. ¹⁴ Even so, you have done well to share with me in my present difficulty.

Context

Who wrote it/said it?

Who was it written to?

Why was it written?

Philippians

1 Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus at Philippi, together with the overseers^a and deacons:

²Grace and peace to you from God our Father and the Lord Jesus Christ.

Thanksgiving and Prayer

Paul's Chains Advance the Gospel

¹²Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. ¹³As a result, it has become clear throughout the whole palace guard^b and to everyone else that I am in chains for Christ. ¹⁴Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly.

¹⁵It is true that

choos
tween
with
is m
the
I wi
yo
26
yo
a

Context

Who wrote it/said it?

Who was it written to?

Why was it written?

PHILIPPIANS

Author, Date and Place of Writing

The early church was unanimous in its testimony that Philippians was written by the apostle Paul (see 1:1). Internally the letter reveals the stamp of genuineness. The many personal references of the author fit what we know of Paul from other NT books.

It is evident that Paul wrote the letter from prison (see 1:13-14). Some have argued that this imprisonment took place in Ephesus, perhaps c. A.D. 53-55; others put it in Caesarea c. 57-59. Best evidence, however, favors Rome as the place of origin and the date as c. 61. This fits well with the account of Paul's house arrest in Ac 28:14-31. When he wrote Philippians, he was not in the Mamertine dungeon as he was when he wrote 2 Timothy. He was in his own rented house, where for two years he was free to impart the gospel to all who came to him.

Purpose

Paul's primary purpose in writing this letter was to thank the Philippians for the gift they had sent him upon learning of his detention at Rome (1:5; 4:10-19). However, he makes use of this occasion to fulfill several other desires: (1) to report on his own circumstances (1:12-26; 4:10-19); (2) to encourage the Philippians to stand firm in the face of persecution and rejoice regardless of circumstances (1:27-30; 4:4); (3) to exhort them to humility and unity (2:1-11; 4:2-5); (4) to commend Timothy and Epaphroditus to the Philippian church (2:19-30); and (5) to warn the Philippians against the Judaizers (legalists) and antinomians (libertines) among them (ch. 3).

Recipients

The city of Philippi was named after King Philip II of Macedon, father of Alexander the Great. It was a prosperous Roman colony, which meant that the citizens of Philippi were also citizens of the city of Rome itself. They prided themselves on being Romans (see Ac 16:21), dressed like Romans and

Principle

What is the main point of the passage?

Does it line up with what you know about the character of God?

- God's strength enables me to face every circumstance, whether good or bad, as I try to live out God's purpose.
- Christ strengthens me, not so I can get what I want, but so I'll be satisfied in Him alone.
- No matter what I'm facing, Christ can be enough.

Application

What are you going to do about it?
What is the Holy Spirit saying to you?

Context

What comes before and after the passage?

Who wrote it/said it?

Who was it written to?

Why was it written?

Principle

What is the main point of the passage?

Does it line up with what you know
about the character of God?

Application

What are you going to do about it?

What is the Holy Spirit saying to you?

