

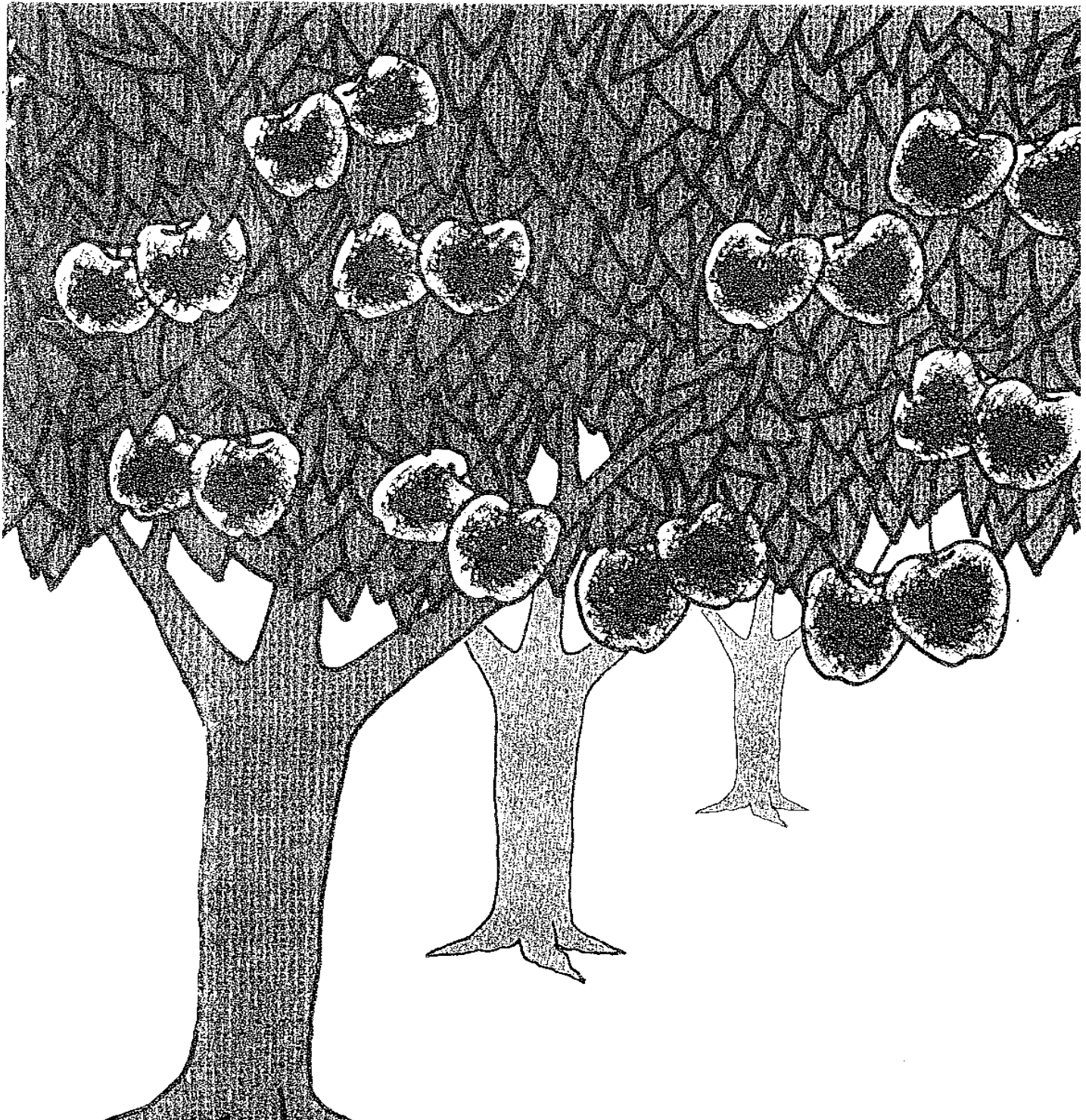
ADULT BIBLICAL EDUCATION SERIES

Vol. IIII, Book 1

The Gospels: Part I

prepared by Jack B. Scott, Ph.D.

TEACHER'S GUIDE



Pictured on the cover is the fruit of the tree as it begins to bear.
Psalm 1:3, describes the righteous as like a tree planted by the streams of water, that bringeth forth its fruit in its season.

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Teacher's Supplement to Volume III Book 1

THE GOSPELS: Part 1

GENERAL INTRODUCTION

Volume III Book 1 begins the New Testament section of our Adult Bible¹ Study Series. There will be volumes beginning with Matthew's Gospel and continuing through the Book of Revelation.

As was the three-fold purpose and design of the Old Testament series, so with the New Testament: 1) A systematic study of the Bible within the framework of the historic Reformed faith summarized in the Westminster Confession of Faith, the Larger and Shorter Catechisms; 2) A text for use in Bible study groups such as Adult Sunday School classes; and, 3) a study for individuals to use for personal growth and edification.

As a leader/teacher of your study group, we would make these following suggestions: 1) Underscore the importance of each member reading his/her lesson during the week. This could be a part of one's personal quiet time; 2) As you teach, you intentionally have more material than one class period would normally allow, hence in light of your knowledge of the group, we will encourage you to choose those sections from each lesson that will be the most appropriate to deal with in your study group; and, 3) Remember the application section at the end of each lesson. You will be a more successful teacher if you help your group not only to understand but apply the truths to their lives. To accomplish this remember that a certain amount of group involvement will be desired.

Each study will contain a suggested objective. You may feel that another objective is more appropriate for your group. That is your decision as the teacher; however, we encourage you to know what you are aiming for in each lesson. One way to help you determine that is by answering the question, "What do I want the class members to be able to do as a result of today's lesson?" It may be in the area of understanding, attitude or function.

What will have to happen in a person's life for me to have been successful in teaching this lesson? Taking the time to work this out in your mind and heart will make you a more effective teacher, plus you will have a valuable tool to use in evaluating your teaching.

LESSON ONE

Purpose: To know the importance of understanding that Jesus was both human and divine (the God-Man).

Suggested Goals for Lesson One

1. To help each person realize that both natures (human and divine) are essential to Jesus' person and work.
2. To show how carefully and orderly God prepared for the coming of Jesus "in the fullness of time."
3. To help each person understand the significance of Jesus being known as 'Jesus of Nazareth.'
4. To be better equipped to talk intelligently about Jesus Christ as we share the Gospel with others.

Teacher's Preparation:

1. First, a review of the New Testament Survey Vol. I Book 3 would be valuable to help you keep things in perspective as we see God's plan unfold (Eph. 1:4).
2. Read carefully Matthew 1&2. It would be helpful if you could read this in several different translations. Because it is a familiar passage of Scripture, you will need to read extra carefully. Do not skip the genealogy section.
3. Make whatever notes you need as you read and study chapters one and two. Summarize each section in your own words.
For example: summarize in one paragraph each section, 1:1-17; 18-25; 2:3-18; 2:19-23.
4. After you feel comfortably familiar with these chapters, then read the text prepared by Dr. Scott.
5. For parallel reading, William Hendricksen's commentary, *The Gospel of Matthew*, would be helpful.

Suggested Lesson Presentation

1. Call attention to the introductory words. Summarize briefly the main points of Dr.

Scott's comments. This will help the students to see the continuity of the study of both Testaments. 5 Emphasize the unique role of Matthew's Gospel in helping us to see the continuity and fulfillment of God's promises first revealed in Genesis 3:15 (reference to Christ).

2. Have the class assist in making a list of as many different titles of Jesus Christ as they can recall. Then show that His most common title is 'Jesus of Nazareth.' Have several members to read other passages where that title is used: John 1:45, Mark 1:24, Acts 6:14, etc.

Note that even the Gentiles were introduced to "Jesus of Nazareth" (Acts 10:38, 26:9). A reference to a map of Jesus' day would help the students to locate Nazareth geographically. Discuss briefly the significance of "Jesus of Nazareth" in revealing something about Jesus' identity to us. Dr. Scott's introductory words will be helpful.

3. Remind the class that the genealogy section, verses 2 through 16, actually shows the generations from Abraham to David to Christ to reveal that Jesus of Nazareth is of the seed of Abraham (Gen. 22:18) and of the house and lineage of David (II Sam. 7:13). The genealogies, often glossed over, actually remind us that God's Word cannot be broken. His Word is true. Be certain the class understands how that is underscored in the genealogies. Note that Matthew deals with Jesus' ancestry through Joseph. Later, Luke's approach will be through Mary's lineage. Be certain to read Dr. Scott's comments on the genealogy carefully and summarize it for the class. He explains why Matthew does not include every generation in the genealogical record.
4. Dr. Scott has singled out four women in the genealogy, Tamar, Rahab, and Bathsheba. Emphasize the significance of this to your class and relate it to the saving grace of God. Also note that Jesus' sinlessness was not because of His earthly ancestry.
5. Read Matthew 1:18-25 and summarize it. This section underscores the divine nature of Jesus. Read Romans 1:3,4 and see how Paul balances the two natures of Jesus. Did Mary and Joseph have a part in planning Jesus' birth? What were their roles? Matthew focuses on Joseph's role and attitude. Luke concentrates on Mary's. What was Joseph's initial reaction to the angel's words (vs. 20,21)? Why did this

happen (vs. 22-23)? Let the class respond.

6. What is the significance of the virgin birth of Jesus? Was it necessary? Could Jesus have come and saved us by any other way (v. 23)? Read Dr. Scott's comments on verse 23 as he relates it to Isaiah 7:14. Use Dr. Scott's questions 8 and 6 at the end of the lesson in this connection.
7. Summarize the three testimonies to Jesus' origin in chapter two.
 - a. What did the foreigners say in verses 1,2?
 - b. What did the enemies say in verses 3 through 18?
 - c. Using the author's points, how does the action of Herod and Satan (behind Herod) relate to Psalms 2 and Revelation 12?
 - d. The third testimony mentioned by Dr. Scott is the testimony of Scripture. How does he deal with that testimony?
8. Can a person be a Christian without believing that Jesus was the virgin born Christ — fully human and fully divine? Read paragraph E of chapter eight of Westminster Confession, printed in text and underscore its consistency with Scripture. (Remember there have been and will continue to be many false Christs. Who is the real one? Jesus of Nazareth who was fully human and fully divine born of the Virgin Mary as a sign of God's unbroken Word.)
9. If you had only these two chapters of Matthew, how would you use them to present the Gospel?

LESSON TWO

Purpose: To understand why Jesus came into the world and to see how that relates to our needs today.

Suggested Goals for Lesson Two

1. To understand the important role of John the Baptist in Jesus' ministry.
2. To view the baptism of Jesus in its Biblical setting.
3. To look at Jesus' temptations in order to understand our enemies' strategy and our God's sufficiency.
4. To observe Jesus' method of making disciples.
5. To show His divine power and grace physically and spiritually in people's lives.

Teacher's Preparation

1. Read Matthew 3&4 in several translations.

2. Then read the section in chapter two entitled "What Additional Information Is Helpful?" This will be good background on understanding something about the Pharisees and Sadducees mentioned in chapter four.
3. Re-read chapters three and four again making notes on the content. Summarize each section in your own words: Matthew 3: 1-12, 13-17; 4:1-11, 12-22, 23-25. You will then have five brief paragraphs on the two chapters.
4. On a sheet of paper write down the outline suggested by Dr. Scott. For example: I. John's Mission: To Prepare the Way (Matt. 3:1-12).
 - a. John's Ministry,
 - b. John's Baptism,
 - c. John and the Pharisees. This will be a help in actually teaching" the lesson.
5. Read through Dr. Scott's questions of application at the end of the chapter and use suggestions contained in "Suggested Presentation" to get the people involved in today's lesson.

Suggested Lesson Presentation

1. Outline the chapter on the blackboard, overhead or flip chart and state the objective of today's lesson. It may be one suggested above or one you have developed.
2. These two chapters are full of content: the ministry of John, the baptism and temptation of Jesus, the temptations of Jesus and the calling of the disciples. You will not be able to spend much time on any area in your allotted time. Sequence your teaching so you can mention them but decide if there are certain areas that will need more time. Remember your students as you consider your emphasis.
3. Allow about one fourth of your lesson time for questions 3 through 6. Have someone summarize the ministry of John the Baptist. Why his unusual lifestyle? Why did he choose the wilderness for his preaching rather than the cities, especially in light of the strategic roles cities have played in Bible history?
4. Using Dr. Scott's text and to encourage the people to think about baptism, what was unique about John's baptism? What were its similarities and differences with the sacrament as we know it today? (Even John in verse 11 points to something.) Can anyone use John's baptism as an argument for or against any particular mode of baptism? How did John administer baptism?
5. We find John the Baptist having to deal with an age old problem in chapter four. Obviously, many were depending on the Jewish heritage to make them acceptable in God's sight. John attempted to nip that thought in the bud (3:9). How did Jesus deal with the same problem (John 8:40)? How did Paul handle this (Rom. 3,4)? Is that a contemporary danger? See Dr. Scott's question four.
6. What does John have to say about the fires of hell? Is that merely a symbolic statement (v. 12) or is it a literal fire? Who will be burned in the fire?
7. Plan about half of your class period to deal with Jesus' baptism temptation,
8. In Matthew 3:15 we have an explanation and reason for Jesus' baptism. Using Dr. Scott's explanation of verse 15, have someone summarize the main idea of His baptism. What are the similarities and differences between Jesus' receiving baptism and our own baptism today?
9. Ask the class to summarize the role of the Trinity (Father, Son and Holy Spirit) in Jesus' baptism.
10. What happened to John the Baptist after Jesus' baptism? See Matthew 3:11, Mark 1:6, Luke 3:16.
11. List or have the class to list the three temptations of Jesus. Questions for discussion: Summarize Dr. Scott's comments under C. #1 (Satan's Encounter with Jesus),
 - a. Why did Satan oppose Jesus?
 - b. Did he really think he could defeat Jesus?
 - c. How did Jesus use the Word of God in doing battle with Satan? Paul refers to the Bible as 'the sword of the spirit' (Eph. 6:17). Make application using Dr. Scott's questions 8,9 and 11 in today's lesson.
 - d. Notice also in the temptations how Satan uses or misuses Scripture. Is there a lesson in this part of the story?
 - e. What hope and comfort do we find in Jesus' withstanding the temptation from the adversary?
12. In the last few minutes have the class to look at question 13 and discuss the meaning and application for us, (Use the section of the text entitled "D. Jesus' Ministry — Teaching, Preaching and Healing.") Relate this to making disciples. Is ministry to the spiritual and physical needs part of the discipling process or is there only to be the spiritual aspect of discipling?
13. Encourage the class to read lesson three in preparation for next week's lesson.

LESSON THREE

Purpose: To understand both from God's perspective and ours what the blessed life is and how we may enjoy it in a sinful world.

Suggested Goals for Lesson Three

1. To understand God's description of the blessed life.
2. To look at Biblical examples of people who lived the blessed life but also to see the antithesis in the lives of the proud.
3. To determine how our attitudes and behaviors are shaped i.e. by externals or internals or both.
4. To understand how to be a person that lives the blessed life and what qualities should be present in that life.
5. To help evaluate the kind of witness we are to give to those around us about the Gospel.
6. To avoid the trap of an easy believism that distorts the true picture of the Christian life.

Teacher's Preparation

1. Read the entire Sermon on the Mount, Matthew 5 through 7 to give a feel for the entire scope. Do not get bogged down on one section.
2. Read carefully Matthew 5:1-12, making any notes that you want.
3. Summarize in your own words, briefly, verses 1-12.
4. On a separate sheet list the topics that Jesus covers here.
5. Look at the text prepared by Dr. Scott and write out his outline.
6. Read the chapter, underlining and making notes as you read. You will observe as you read the amount of material will be more than you can put into one class period. Dr. Scott has given numerous Biblical examples of the different sections. Be very selective. Do not feel obligated to use each one. Hopefully, your class has read the lesson at home.
7. In the section "What Additional Information Is Available?", Dr. Scott has surveyed the Psalms on the subject of righteousness and the blessed life. You might make reference to this as well as his comments on Psalms I and 2 in the body of text to show the continuity of the Bible's message. There is amazing similarity in the Bible's teaching in both Testaments. Your class should be reminded that content of

the gospel is the same in both Testaments. We are not simply New Testament Christians. We are Bible Christians; we follow the Old and New Testaments. This "Sermon on the Mount" clearly demonstrates that consistency.

8. Someone has pointed out that there are more than a dozen different interpretations of the Sermon on the Mount ranging from a message of salvation to unbelievers, to the approach that it is not really for the church now. Dr. Scott's comments will help keep a proper perspective of the Sermon on the Mount in the life of today's church.
9. It will be good for you to keep several things in mind as you teach the class:
 - a. The Sermon on the Mount describes what God desires His children to be in contrast with the unbelievers,
 - b. The Pharisees and Sadducees, mentioned in the previous lesson, emphasized the outward externals that individuals are to perform. The emphasis in this sermon is on externals but only as they stem from the heart. Conduct follows character. That's the message here.
 - c. Jesus is teaching His disciples, not unbelievers. He is telling them and us what kind of life He expects us to live, i.e. what He wants us to be and do.
 - d. Utilize this study to underscore how important it is for the church not to be like the world. Too often the church has conformed to the world's standards and lost its unique witness and power. People often look at the church in general and people in particular and recognize no real difference in lifestyle,
 - e. Use this as an opportunity to reiterate that God's people are a called out, a separate people, a holy people. (Read Lev. 18:1-4 in this connection.)

Suggested Lesson Presentation

1. Read or have someone read the first 12 verses of Matthew 5.
2. Ask the class what this section is generally called and why? If some one has read the lesson he/she will remember. Refer to Dr. Scott's comments on "The Beatitudes." Also note as an extra emphasis that the word "blessed" was a dynamic word to the hearers. It is a term that the people then would not associate with humans. It was usually used in connection with the gods or the dead. It

automatically drew attention to something more than present outward circumstances.

3. Referring to Leviticus 18:1-4 regarding believers' uniqueness draw some examples from the lesson of how Israel had to struggle with the unique life to which God had called. Point out how the state of blessedness was present when their uniqueness was obvious, but how the Opposite happened repeatedly. Dr. Scott has given you numerous examples in the lesson.
 4. Be certain that the class understands the principle that God wants His people to be a different, a unique, a separate people before looking at the specific way that believers are to be different (vs. 3-12).
 5. List the characteristics that God expects to shine from the life of a Christian (vs. 3-12). Point out how these characteristics 'like the fruit of the spirit' in Galatians 5:22,23, are to be reflected as a whole in a believer's life.
 6. Now, you are ready to look at each one separately. Because of the time factor and the importance of putting in sequence each point in order to cover the whole, your best approach would be to summarize or highlight Dr. Scott's comments. (Again, hopefully, your class will have read the lesson.)
 7. What we are doing in verses 3 through 12 is reading God's own description of character. How does He describe a believer's lifestyle?
 - a. "Poor in spirit" — not poor materially but spiritually. Use Jacob and Saul's contrasting examples of this quality. Why is "poor in spirit," i.e. humility, to be such an important part of a believer's life? Summarize Dr. Scott's words under his outline A. #1 pages 5,6.
 - b. "They that mourn"—not mourning *per se*. What is Jesus referring to with this characteristic? Basically, Dr. Scott's emphasis is a mourning that comes from seeing sin as God sees it and reacting in a similar manner as God does when He sees sin. (Use questions at the end of the lesson.)
 - c. "The meek" — not the weak. The word was used by the Greeks to describe a horse that had been broken. In other words, a power under control. Moses and Jesus are two prime examples of meek men but certainly not weak men. How did both demonstrate meekness in their lives? The text has some ideas on this point on pages 10-11.
- d. "Hunger and thirst after righteousness" — these attributes are definitely dealing with attitude of heart and actions of the life in that order. They must not be reversed, neither must we simply go through outward motions. Summarize Dr. Scott's comments and emphasize that on the basis of God's Word, a believer will not be satisfied with less than a righteous life.' (Use application question 5.) How can we demonstrate a real commitment to this aspect of Christian living?
 - e. "Merciful" — "the merciful are those who have learned to behave as the Lord called all of His children to behave," Dr. Scott. Relate this to the Lord's revealing of Himself in Exodus 34:6,7. Apply the Lord's example of being a merciful God with our responsibility in this area. (Use question 6.)
 - f. "Pure in heart" — why is purity of life so important to a Christian? Use the reference in the lesson to Psalm 24:3,4 as a place to emphasize the need for purity. Dr. Scott mentions David's experience in Psalm 51. You could use question 7 at the end and relate it to the sacrament of the Lord's Supper (I Cor. 11:26,27).
 - g. "Peacemakers" — point out that these last two characteristics grow out of the trials that Christians will experience. A reference to Jesus' words in John 16 could be useful regarding trials and peace. Here is another area where Christians are to be strikingly different from unbelievers. Christians are to be peacemakers. Emphasize that this is not a place to prove the validity of national pacifism. "Render to Caesar the things that are Caesar's . . ." It is a place to show that Christians are willing to leave vengeance and rewards to the Lord. Our tendency is towards self-centeredness and a fighting back spirit. Being a peacemaker in the true sense, not as in the example used by Dr. Scott in reference to Jeremiah's day, is our calling.
 - h. "Persecuted for righteousness' sake" — can the Christian ever expect to be at peace with the world around him? We are not living in a climate of acceptance from the world. Why? We stand for righteousness. The world does not. Dr.

Scott points out why on page 21. "God placed enmity between the children of God and the children of Satan." (Use question 4 at the end of the lesson for class discussion.) "Do I ever find it tough to be a Christian?" Be careful about settling for a morbid, self-persecution complex attitude. Emphasize the importance of a positive attitude in the midst of trials. John R. W. Stott in his book "Christian Counter-Culture, The Message of the Sermon on the Mount," Inter-Varsity Press, has said that Matthew 6:8a summarizes the message of the Sermon on the Mount. In light of the Beatitudes study, do you think he is on target or not?

LESSON FOUR

Purpose: To use the Sermon on the Mount as a tool from God in helping us to see the full claims of God's law upon our daily lives and the dangers of misusing that law.

Suggested Goals for Lesson Four:

1. To show how the Beatitudes are expounded and explained by the rest of the Sermon on the Mount (Matt. 5:13fi).
2. To give us guidance as to the attitude of the heart that is necessary for living for God's glory.
3. To understand how God's law is to be applied as a rule of faith and practice in our lives.
4. To be certain that we are not trusting in a false idea of righteousness.
5. To show the dangers between men's traditions and attitudes about religion in contrast to God's Word.
6. To understand that God's goal for our lives is nothing less than perfection and how and when that comes.

Teacher's Preparation

1. Read the Scripture text Matthew 5:13-48 in at least two translations.
2. Outline the subjects covered in the text. For example:
 - a. The Christian's relation to the world (vs. 13-16).
 - b. Jesus and the Law (vs. 17-20), and,
 - c. Murder (vs. 21-26), etc.
3. For your background reading Dr. Scott's section on Additional Helps will give you

valuable insight in understanding something of the attitude, of. -, the Pharisees of Jesus' day. That is important to understand especially in light of Matthew 6:8a, "Be not therefore like unto them ..." You will want to use this later in teaching the lesson.

4. As you outline the passage suggested in number 2 above, you will want to include some key Old Testament passages to refer to during the lesson. This will help you underscore in the minds of the students that Jesus was not contradicting the Old Testament; neither was He laying it aside or ignoring it. He was fulfilling it. There is continuity of God's message in both Testaments. Warren Wiersbe uses an illustration of an acorn and an oak tree. Others have described the Old and New Testament as a flower bed and blossom, respectively. A good sound method of Biblical interpretation is to use the clearer and fuller passages of Scripture to interpret the less clear passage. In a sense that is what Jesus is doing in this passage.
5. Think about those in your class. What are their needs? How can I help them understand and relate to these Scriptures in their lives? The questions of personal application at the end of the chapter will offer some good thoughts for discussions. Come up with some of your own in light of your knowledge of your group.
6. Do not let yourself get bogged down on one aspect of this passage. This could be easily done. There are books like Lloyd Jones' "Studies in the Sermon on the Mount" that required two volumes. There is much in each section; however, helping your people to see the full picture will prove to be valuable in their own Christian lives. Order your points for the allotted time. Plan for some class discussion, input and questions. If you allow for some of that input you will be more realistic in your timing.
7. After each lesson do a quick evaluation especially regarding your timing. You may have some that want to talk excessively which can throw your schedule but at the same time you want a certain amount of interaction.

Suggested Lesson Presentation

1. Read the passage or have different ones read it.
2. Outline the passage in the manner suggested in question 2 in above section.

3. This will help you underscore the aim or objective of today's lesson.
4. Use Question 17 in the application section along with a summary of the Additional Helps section as a springboard for beginning the lesson.
5. Refer back to the idea discussed in last week's lesson that Christians are to be different in their lifestyle from that of a non-Christian. The reason is not to be intentionally obnoxious, with a holier-than-thou attitude. That was one of the problems of the Pharisees but rather to live to the glory of God. Dr. Scott suggests that verses 13 through 16 deal with that subject, "living for God's glory."

In the context of the world around us, what does it mean to live for God's glory? Are there any general benefits for doing this? (See questions 1,2,3 and 8.)

The presence of Christians in the world can be a good and helpful thing even to non-Christians. Discuss the salt and light reference in this connection.
6. What is true righteousness? Who determines what is and is not true righteousness? In what way were the Pharisees referred to as righteous and in verse 20 why did Jesus say that our righteousness must exceed theirs?

Dr. Scott uses an important word in connection with true righteousness — "impute." You want to underscore the idea of imputation which in this case means that Christ's righteousness was credited to our account. The New Bible Dictionary has a good section on this, if you want further study. Be certain the class understands this concept. (See discussion question 4 at this point.)
7. Be certain to deal with the fulfilling of the Law and explain what that means and how Jesus actually fulfilled the law.
8. Verses 13 through 20 make reference to men seeing our good works. What is the role and place of good works in a Christian's life? Do they make him acceptable in God's sight? Do they earn God's favor? Can we be a Christian without good works?
9. Use the section in the lesson dealing with mourning along with application questions 5 and 13 to discuss the attitude that Christians should have regarding sin in their lives. Refer to the cross of Christ to remind the class of God's attitude towards sin (John 3:16). He punished His Son for our sins.
10. One of the stated purposes of the law is to lead

us to Christ. The law shows us our need of a Savior. But for the Pharisees, they believed they were keeping the letter of the law. Jesus proceeds to deal with the letter and the spirit of the law (vs. 21 -47). He points to several commandments.

- a. "Thou shall not kill," (vs. 21-26). Jesus deals with both the letter and spirit of the commandment. You Pharisees say you have not murdered a prson but I say have you been angry with your brother? Anger is murder. Be careful to underscore that Jesus is not saying that all anger is sin and murder. There is a righteous anger that even Jesus demonstrated. Here, He is referring to a malicious, premeditated, cause less anger. (See I John 3:15.) Also emphasize that neither this passage nor the ones to follow give us the right to say "Oh, well, I've hated my brother so I might as well pull the trigger." (Use application question 7 to remind the class of how this type of anger should be dealt with in their lives.)
- b. "Thou shalt not commit adultery." Again, the letter and the spirit of the law. By the letter, one could say I have never committed adultery but what about the spirit, the heart? Read and summarize Dr. Scott's comments on this section. Though you would want to be careful about the nature of the discussion at this point, questions 10 and 11 may offer some suggestions. Is it possible for a man or a woman to notice the attractiveness of the opposite sex but at the same time not lust after that person? This type of question is a good example to emphasize that Jesus is talking about purpose, feeding the inner desires.
- c. In this connection Jesus makes reference to divorce (vs. 31,32). Where does divorce fit into God's plan for marriage? (See question 12.)
- d. "Swearing," (vs. 33-37). Dr. Scott's question 14 would be a good opening to deal with the sanctity of the truth and the ninth commandment. Can we be trusted? Is our word our bond? What does the taking of an oath seem to indicate? In light of verse 37, is it ever right for Christians not to speak the truth? As far as words and speech are concerned what should be our reputation?

11. Retaliation or getting even (vs. 38-42). In question 15 Dr. Scott asks "Do I ever desire to get even?" (see Lev. 24:19-22). Does such a teaching leave us vulnerable or is there any protection-for us?
12. "Love your enemies," (vs. 43-47). Draw attention to Jesus' own example for us at this point. (See Romans 5:10). Relate this to Exodus 23:4,5. Point out that hating enemies is contrary to God's will.
This is a good point to emphasize that expressing love is an active matter not a passive one. Jesus commands us to love. Notice, too, how the worthiness of the object is not to determine our attitude. Jesus says to the Pharisees, "love your neighbor, enemies and persecutors." (See question 16.)
What was the Pharisees' attitude at this point? Great hatred and strife for enemies, non-Jews, etc. Remember Matthew 6:8, "do not be like them."
13. "Be ye perfect," (v. 48). See Dr. Scott's comments. Emphasize the Lord's standard. It must not be lowered. Also emphasize that perfect does not suggest sinless perfection in this life but rather a maturity and completeness. God's standard must be our standard.
14. Close with a reference to discussion question 17, the same one you began the lesson with.

LESSON FIVE

Purpose: To understand Jesus' definition of true religion and to be certain that it is practical in our lives.

Suggested Goals for Lesson Five

1. To study essential aspects of a disciplined life.
2. To understand true righteousness.
3. To learn how to pray an acceptable prayer to God.
4. To understand both the human and divine aspect of interpersonal relationships in true religion.
5. To examine our attitude in light of Scripture in order to determine what is accomplished by our acts of religion and worship.
6. To understand what is essential in order to seek first God's Kingdom.

Teacher's Preparation

1. Read Matthew 6:1-34.
2. Outline the main points covered by Jesus. For example: A. How to glorify God.

- a. By giving.
- b. By praying.
- c. By fasting.
3. Remember that Jesus is teaching His disciples about a true relation to God, self and each other. The topics covered are essential in order to make disciples. He deals with the essentials.
4. Read Dr. Scott's comments on this passage.
5. You may want to follow his suggested outline.
6. In developing your aim for the lesson, we suggest that you approach the study in a manner that will encourage your students to think about their attitude regarding religion. So much of Jesus' teaching deals with our inner motives and attitudes that unless we think in that perspective it would be easy to miss the whole point.
7. You observe that Dr. Scott has given some excellent summary of the development of the doctrine of the Trinity. You determine how much of that subject needs covering in the class. It is important that Christians understand the doctrine of the Trinity but you may choose not to spend a great amount of class time on it. You may ask some questions, to the class to see where they are at this point. If there is a lack of understanding in this essential teaching, then you may want to spend more time on it.
8. Read the discussion and application questions at the end of the chapter. In light of your study, Dr. Scott's questions and the knowledge of your students, ask God to help you be practical in approaching these subjects.

Suggested Lesson Presentation

1. Divide the passage in segments such as 1-4, 5-15, 16-18, etc. and have people read those sections.
2. Ask for some ideas on the theme of the sixth chapter. You can list them on the board.
3. Draw the answers together under the heading of true religion and worship.
4. Let the class help you formulate an outline under the topic of "Essentials for True Religion and Worship."
5. Refer to Dr. Scott's linking this passage with the third beatitude. How does he suggest that meekness is necessary for true worship? Remember that meekness is an attitude. You will see a striking contrast all through the passage with the position of the Pharisees who were far from demonstrating meekness in their religious acts to that of the truly godly person.

6. Why is it important for us to know our motives? Use the text for some help in showing the danger of either not knowing or having the wrong motives.
7. What is the apparent motive of a hypocrite in contrast to a meek Christian?
8. Jesus gives three vital acts of worship: giving, praying and fasting. Contrast right versus wrong motives in each of the three areas,
 - a. Giving (vs. 1-4). Understand what Jesus does not condemn doing alms or giving. But he deals with the motive.
 - i. What does a hypocrite seek in doing alms?
 - ii. What does a true disciple hope to gain in giving? (See discussion questions 1,2 and 3.)
 - iii. Is Jesus teaching that we should not take public offerings? (Of course not, offerings are part of true worship.)
 - iv. Refer to Acts 5:1-11. Ananias and Sapphira gave openly but from wrong motives. What happened?
 - b. Praying (vs. 5-15). What is true praying? (Refer to the Westminster Shorter Catechism question 98.)
 - i. Is it valid for a person to want a reputation for being a great person of prayer? (See question 4.)
 - ii. Is it proper to pray in public? Who should and who should not? (See questions.)
 - iii. It is possible to pray eloquent prayers and yet dishonor God?
 - iv. What is the purpose of prayer? How does understanding the purpose of prayer influence the content and attitude of a true prayer?
 - v. Dr. Scott makes a helpful point to remind us that God is all knowing. How does He relate that to prayer?
 - vi. What relation should prayer and Scripture have to each other?
 - vii. Jesus gives instruction about the attitude and content in true prayer (vs. 9-15) — The Lord's Prayer. Are we bound to pray those exact words each time we pray? If not, what was Jesus' intention?
(Notice that true prayer involves relationships. First within the Trinity, second, within the covenant family (our Father) and, third, between the believer and the Lord.)
 - viii. Outline Jesus' six petitions and identify them. First, God's holiness; second, God's Kingdom; third, God's will; fourth, God's provision; fifth, God's forgiveness; and sixth, God's deliverance. Notice that each petition is God-centered but this does not neglect man's needs, physically nor spiritually.
- ix. What is fasting? Why should men fast? When should men fast: Read Luke 18:12 and you will see that the Pharisees fasted each Monday and Thursday and all people knew they were fasting. Remember, Jesus fasted (Matt. 4:3); the Christians fasted (Acts 13:2).
- x. Dr. Scott's section B entitled "How Those Who Hunger And Thirst After Righteousness Glorify The Lord" is most important. It summarizes that true religion is of the heart (v. 24). It is of a trusting heart (vs. 25-32). You can contrast this to anxiety.
- xi. Can the heart love and seek after the wrong things? Give examples.
- xii. Would you agree with the following statement in light of Jesus' words? "The average person is crucifying himself between two thieves; he regrets of yesterday and the worries about tomorrow."
- xiii. What have you learned in today's lesson that will enable you to practice verse 32 in your daily life?

LESSON SIX

Purpose: To recognize our responsibility as Christians to discern between the holy and the unholy persons and to seek to bring the unrighteous to peace with God.

Suggested Goals for Lesson Six

1. To understand Matthew 6:8a in reference to the matter of passing judgment on one another.
2. To see the importance and urgency of Christian discernment.
3. To be reminded of the importance of persevering in seeking God's will.
4. To understand God's intention with the "Golden Rule."
5. To see how to avoid the tendency to build religion merely upon outward show.
6. To learn what characterizes a wise man.
7. To examine our lives in order to determine whether we are building our lives upon the right foundation.

- To understand the difference between Jesus' authority and the authority of other religious leaders.

Teacher's Preparation

- Read Matthew 7 carefully listing all topics dealt with as you read.
- Because this chapter concludes the famous Sermon on the Mount, it would be important to make a list of all the topics that Jesus covered. For example: The Beatitudes, the Christian witness, Jesus and the law, true righteousness, etc. You will notice as you do this that Jesus covered a number of subjects but all within the framework of true religion versus false religion.
- Outline chapter 7 and note the main subjects.
- Read lesson 6 from the text. As you do write down Dr. Scott's outline. Compare it to your own. Notice how he connects the last three beatitudes with chapter 7?
- Because the subject begins with judgment and later Jesus talks about false prophets you will want to study carefully the section of the text "Additional Helps." There will be a wealth of summary material that the class should not gloss over.
- Remember the importance of relationships within the Christian religion. There is the relationship among the Trinity, between the believer and the Lord God, and the interpersonal relations within the family of God. Observe how chapter 7 provides a framework from which to build true relations. Jesus sets down some important rules to follow in order to foster good community relations. Look for these as you read. Also be reminded that for any relationship to grow and prosper, there must be certain conditions that are met. Matthew 7 gives a good summary.
- Read carefully the questions on meditation and application. You will want to work these and others that you develop into the body of lesson, remembering that the more participation from your group, the better the learning possibilities.
- Set your main emphasis and write it down. Keep in mind the different people referred to in the chapter — brothers, 'dogs and pigs,' false prophets, heavenly Father, Jesus our Lord, fellow travelers, etc. That could be a clue in helping you set your aim.
- Each subject is important. True judgment,

loving attitudes, recognizing false prophets, solid building. You will have to determine on the basis of knowing your class which of these areas should be covered more thoroughly. If you need a suggestion, we would spend the most time on the area of judging and false prophets. You will notice Dr. Scott's approach is similar to that suggestion.

Suggested Lesson Presentation

- Have the class or an individual to read chapter 7 of Matthew's Gospel. You could break it into sections which could begin to underscore the different divisions of the text (7:1-5, 6-20, 21-29).
- Remind the class of the continuity of the sermon especially as we relate each section to the Beatitudes. In this case the merciful, the pure in heart and the peacemakers.
- Refer back to the passage in Exodus 34:6,7. Emphasize that God reveals Himself as the God of Mercy which we are to reflect in our lives; and yet, the same Scripture underscores that even the merciful God cannot ignore sin or brush it aside. This reference will set the stage to discuss the subject of judging in its proper light. (Dr. Scott suggests that verse 5 is a demonstration of true mercy.)
- We suggest that in dealing with the "judging" section you concentrate your attention on what that means on a one-to-one basis. The matter of legal action will be discussed later when we come to I Corinthians 6:1-11. It will be easy to drift off course here. You do not have the time in the class period to do that.
- In light of God's own example in Exodus 34:6,7, is God attempting to say to us that we are to do no judging? Obviously not. There are too many Scriptures that would contradict such an approval. For example: I Corinthians 5, Acts 5, even in this passage, verse 6, a judgment is called for.
- How are we to understand and apply Jesus' words?
 - Our first approach is to help a brother, not judge him (v. 5). That is the characteristic of mercy.
 - This does not mean that God forbids all manner of judgment. Christian love is compassionate but not blind. It might help to realize that all final judgment belongs to God, hence, we must not attempt to play God's role in judging people's hearts. Obviously, the Pharisees did that. We are

- not to be like them (6:8a),
- c. Dr. William Hendriksen in his commentary comments that "to be discriminating and critical is necessary; to be hypercritical is wrong." See Dr. Scott's application questions 1,2,3 and 4.
 - d. Are we willing to submit ourselves to the same judging standards that we impose on others (v. 2)? If you show no mercy, you will receive no mercy.
 - e. Nor must we attempt to judge a person's motives. Only God can discern the thoughts and intents of the heart.
7. You will notice that verse 3 seems to imply a delight in judging others. "Why do you gaze or stare . . . ?" Fault finding can often do more harm than the speck of dust. Remember the witch hunting days of New England as an example.
 8. Dr. Scott writes of the importance of judging in light of the Word of God particularly when it comes to people in leadership positions in the church. In question 5 he refers to those who use verses 1 through 5 as an excuse for not dealing with sin. How would you apply this principle of judging today?
 9. Verse 6 gives us a solid reason to make certain judgment. There are some people who are obviously described by the Lord as "dogs" and "hogs." The unholy dogs and pigs are obviously a contrast to the holy pearls. What are the implications of this instruction with preaching the gospel to all creatures? Can the gospel actually be degraded due to a lack of sound judgment?
 10. Verses 7 through 11 deal with the subject of prayer once more. Remember Matthew 6:5-13 dealt with prayer content. Here our attitude and actions seem to prevail in application to passing judgment. Because it is not always easy to discern right from wrong we must do three things: ask, seek and knock (v. 7). Each of the three implies humility, an acknowledgement that we do not have all the , '•-•• answers and a perseverance before the 'Lord who is all-wise. Link Matthew 6:7 with James 1:5 and you will probably see what Jesus has in mind. Verse 11 assures us that God will answer our prayers.
 11. The Golden Rule of verse 12 is another tempering factor in our relation with people. What is the Golden Rule? (Remember that it is our title, not God's.) Who is it for? Does it contain the message of the gospel? This is a favorite verse among non-Christians and those liberals within the church who emphasize human relations above all. How can we abuse this instruction? How can we use it properly? (Relate this to the early sections on being merciful and fair in our judgment.) You can also refer back to Matthew 5:13,14. How can verse 12 actually help us to be peacemakers? You might want to develop the idea of kicking a man when he is down in contrast to helping him up.
 12. What are the two ways that Jesus sets before us in verses 13, 14? What is the narrow way versus the broad way? Dr. Scott makes a point between being narrow and being narrow-minded. How does that apply to the way?
 13. Some people try to expunge from these verses that there will be more saved than lost. Is that really Jesus' point? If not, what is it? Notice how Jesus uses "twos" frequently. Two ways, two treasures, two kinds righteousness, etc.
 14. In verses 15 through 24 Jesus picks up the subject of false prophets. Read Dr. Scott's questions 8 and 9. Using Dr. Scott's comments under section A.#5 plus his outline of church history in the "Additional Helps" section, show the relevancy of Jesus' words about false prophets. How do you recognize a false prophet? Should you judge false prophets? Are they only outside the church working in the world? Where are they (vs. 21-23)? Are they openly bad guys? How does Jesus' reference to the two trees help us in this area of recognizing the true from the false prophet? What are we to do with false prophets? (See Dr. Scott's sections B and C.)
 15. Who is the wise man? Again Jesus uses a series of two to make his point (vs. 24-28). What are his characteristics? Do I have those qualities? (See question 19.)
 16. Verses 28 and 29 make a reference to Jesus teaching with authority. His was a different authority than that of the scribes and the Pharisees. What was His authority? (He was the Son of God.) Did the people recognize Jesus' authority? How did they react? (v. 28 — "astonished, overwhelmed and bewildered.) How many religious authorities are there in the final analysis?
 17. In light of chapter 7, conclude with a review using application questions 2, 5, 12, 15 and 16.

LESSON SEVEN

Purpose: To understand the object of Christ's mission in coming to earth.

Suggested Goals for Lesson Seven

1. To relate the mission of Jesus in calling men to faith and commitment.
2. To examine the type of faith necessary in order to follow Him.
3. To show through the miracles in this section our need of Him.
4. To evaluate our commitment to Him in light of His call to total commitment.
5. To see in light-of Matthew 8:5-13 the importance of acknowledging His authority in our lives.
6. To see the interrelation between true

Teacher's Preparation

1. Read the entire text Matthew 8:1-9, 13 noticing as you do the unfolding of Jesus' mission in coming to earth.
2. List the things in the passage that help us to underscore that mission's purpose.
3. Because chapters 8 and 9 deal with ten miracles, let us seek to understand how the miracles underscore Jesus' mission. Dr. Scott's comments will be helpful when you read lesson 7.
4. Outline the passage or write a one sentence summary of each section — 8:1-4, 5-13, 14-17, 18-27, 28-34; 9:1-8, 9-13. (In each seven sections there are different aspects of Jesus' mission.)
5. You will find it helpful to go through Dr. Scott's lesson before reading the actual text and writing down his outline. It will help you in your studying the lesson to see how he develops the stated purpose of the objective.
6. Do not fail to read the "Additional Helps" section because there is a wealth of background material from church history regarding the person of Jesus that will be helpful.
7. To move us closer to our objective in understanding the mission of Jesus, Dr. Scott develops three ideas:
 - a. He came to call men to faith in Him,
 - b. He came to call men to total commitment, and,
 - c. He came to call men to true faith. You could use that three point outline in

putting together the lesson. Such an approval will help you relate Jesus' mission with our commitment.

8. As you study, pray for your class members. Today's lesson involves personal analysis and application. As Dr. Scott points out, we can have a knowledge without commitment to Christ but our aim and desire is that men would have a commitment that is based on knowledge.
9. Because Jesus performs a number of miracles in this chapter it might be helpful for you to remember what miracles are and why God included them in His revelation plan. It is often easy to say that God's purpose of doing a miracle was because of the need of someone at the moment. While that was certainly a part of the picture that is not the whole story. They were supernatural signs that served as Jesus' credentials — His power and authority. Each miracle had an aspect of revelation to make known that which would help us see the redemptive power of God. However, in light of some modern day people and events who claim miraculous power, notice Jesus' attempt not to use miracles simply to draw attention to Himself as a man, but really to teach the truth about God. Remember how He warned the Jews about the danger of seeking a sign. Jesus' emphasis was always on the Word of God, not on the miracle. They were acts of God to draw attention to His Word. Faith comes by the Word of God (Rom. 10:17).
10. If one thing could happen in the life of your students as a result of today's lesson, what would that be? Let that be your aim. If it is to be more commitment, what would be the critical event? What would have to happen to realize that commitment?

Suggested Lesson Presentation

1. Though the passage 8:1-9, 13 is somewhat lengthy, it is important to use about five minutes of the class time to have the Scripture read. If the class reads let them read sections rather than one verse at a time for continuity.
2. To encourage class participation, let them help you make a list of the people involved and the miracles done in this Scripture.
3. Ask if there is one idea that is outstanding as you look at the passage as a whole. For example: Dr. Scott's suggestion is the mission of Jesus. Someone else said the power of

- Jesus. Another, the scope of the gospel. Let the class discuss this for a few minutes as a tool to encourage them to think and identify with the context.
4. If you decide to use Dr. Scott's approach, outline it on the board, overhead or flip chart. Your students can easily detect the progression.
 5. Let's get into the text. You should have used about fifteen minutes of the class time which would leave you about 30 or 40 minutes depending on your allotted time. But remember, if you are not able to cover every point, don't worry. It is worth the class time to involve your students in the above exercises. It is like plowing the ground in order to sow the seed, It helps establish a line of communication. (It should not deflate a teacher's ego to realize that not everyone is eager to hear you talk nor to come to class in high learning gear.)
 6. Relate to the class how from Genesis 3:15 through Malachi that the Old Testament writers proclaimed the coming of Jesus. Though the Jews rejected Him and received Him not, His coming was no surprise, not in His manner of coming nor His objectives. It is all spelled out in the Old Testament. If we only had the Old Testament, how much could we really know about Jesus? Remember the idea that the Old Testament has Christ concealed, the New Testament revealed. Do you agree or disagree with that statement? Or would the bud and blossom illustration be more accurate? (Dr. Scott has given a summary of Old Testament passages proclaiming His coming.)
 7. In light of the various episodes in today's passage, how would you respond to the following: a person must hear the Word in order to be saved or can a person be saved without hearing the Word of God (cf. Rom. 10:17)? Is it enough to hear the Word of God? Give an example of your answer. What are the similarities between hearing and trusting? What are the differences?
 8. It is obvious that one must have faith but in a sense all men have a general faith. We do not test a chair before sitting down. We do not look under the hood of an automobile for a bomb before we go to work. We drink water without a testing kit, etc. But Jesus describes in verses I through 17 what kind of faith one must have to be a disciple,
 - a. A faith subject to God's will (vs. 1-4). See Dr. Scott's comments,
 - b. A faith that acknowledges Jesus' authority (vs. 5-13).
 - c. A faith that recognizes our need of Him (vs. 14-17).
 9. You observe in this passage that titles play an important role in teaching us something about Jesus' mission and His person. For example, in verses 2 and 6 He is addressed as "Lord" (see question 9). Notice what the leper did when he came to Jesus in verse 2. He worshipped Him and called Him ' 'Lord.'" Is there a lesson for us here?
 10. As you look at the Roman centurion's actions and words, what do we learn about Jesus' mission? How does this relate to John 3:16? How are and where are God's elect? Look carefully at verse 11.
 11. In verses 18 through 27 the emphasis is upon the type of commitment that Jesus requires. Notice the two words used by Dr. Scott — *uncompromising and unconditional*. In light of meditation and application question 10, how would I evaluate ray commitment to Christ? Does Jesus make discipleship demanding or do we have the liberty to take it lightly? Question 12 in the application section could also be appropriately discussed here.
 12. The section, verses 23 through 27, deals with the storm that arose on the Sea of Galilee. The sea is actually a lake 13 miles long and 8 miles wide. Such a storm was not unusual but obviously this was a fierce storm. Why that storm (see question 13)? What did the incident reveal about Jesus and the disciples (see v. 26).
 13. The paragraph verses 28 through 34 deals with the Gadarene demoniac. Read Dr. Scott's comments. Notice particularly verse 29. In question 14, Dr. Scott asks, "Had my faith gone beyond the 'faith' of the demons?" Even the demons knew who Jesus was. Satan himself knew. What is the implication of this to our lives? What does it have to do with our relation to the Lord? Is there a difference between believing *that* Jesus is the Son of God and believing *in* Jesus as the Son of God? Can a person believe without having saving faith?
 14. The lesson's text makes strong points on true commitment versus false commitment; intellectual knowledge versus saving faith. Why is this so important to the overall mission of Jesus? In the western world multitudes

know about Jesus. Do you think that there is some confusion between knowledge and saving knowledge?

15. In the last section (9:1-13) the emphasis on Jesus' mission relates to both His association with and forgiveness expressed to sinners. This was His ultimate mission — to call the sinners to faith and repentance. He was here on earth to deal with sins that separated us from God. Later that would demand His sacrificial death on the cross. How did people respond to His ministry (see the negative and positive in text)?
16. We mentioned the various titles used in this lesson regarding Jesus. In 9:6 a most significant title is given — "Son of man." Read Dr. Scott's helpful comments in the last section of the lesson. Remind the class that it is absolutely essential to saving faith to know that Jesus is both the Son of God and the Son of man, else He could not be the Savior.
17. If we are committed to Christ, what is to be our relation to sinners (see question 17)? What is my own relation to sin (see question 16)?
18. If time permits, following the Sermon on the Mount's emphasis that we are not to be like the Pharisees, you could show throughout this passage how Jesus' approach was diametrically opposed to this approach. For example: He touched the leper; He healed a Gentile; He associated with sinners and tax collectors (see 9:10-13).
19. How does 9:13 summarize the mission of Jesus?

LESSON EIGHT

Purpose: To see how the teachings of Jesus are wholly incompatible with traditions and philosophies developed by men.

Suggested Goals for Lesson Eight

1. To see the miracles of Jesus as signs of His contrast (incompatibility) with the attitude and teaching of the Pharisees.
2. To see how the miracles underscore more about who Jesus is.
3. To understand how much faith is required to please the Lord.
4. Using the difference of objective between Jesus and the Pharisees, seek to determine whether my purpose is consistent with His.
5. To discover how we become involved in Christ's goal of bringing in the harvest.

6. To understand how Jesus' calling His disciples should affect us in our Christian lives.
7. To know and apply those basic areas of commitment required by Christ to be His true disciple.
8. To be certain that I am in agreement with God's overall purpose of the roles and responsibilities for those who are members of Christ's Kingdom.

Teacher's Preparation

1. Read Matthew 9:14-10:42.
2. Outline it or summarize each section. For example: 9:14-17, 18-31, 32-34, etc.
3. What is the overall theme of the entire passage? Dr. Scott suggests the concept of incompatibility of Jesus' mission with that of Judaism. Matthew 9:14-17 regarding the new and old wine and wineskins would be a good summary to use in the lesson to emphasize the incompatibility idea. You may have other ideas that would be helpful. For example: You might want to emphasize the calling and instructing of the disciples as your theme. If you choose that direction most of your time would be spent in chapter 10. You can even consider a twofold objective of showing the absolute uniqueness of Jesus' teaching (that is the positive approach; incompatibility is the negative) plus how that develops in the calling and instruction of His disciples.
4. Because there is so much good content in this Scripture and in Dr. Scott's lesson, you will have to be selective in your class time.
5. Read the lesson from the book to see how Dr. Scott approaches the text. As you read, it would help to write down his outline and then compare to your notes in number 2.
6. Keep in mind *first* what the text teaches, then think about your students. Where are they spiritually? What are their greatest needs, as far as I can determine? How can this study be developed to stimulate their thinking and interest? For example: on a general note, even within evangelical Christianity, there are teachings that are grossly misleading. There are pictures of salvation and the Christian life painted that are disillusioning. That could be an approach to help people see the absolute uniqueness of Jesus' teaching and the vital necessity to be certain that our faith and practice are based on proper Biblical foundation. There can be only one final authority and Christ is the right one.

Another possibility would be to develop the idea of the variety of needs met by Jesus in this Scripture, plus the diversity of people that He ministered to. This could help you emphasize that being a member of Christ's body doesn't sacrifice our diversity. We do not have to be paid church workers in order to serve God, nor do we all have to have a formal theological degree to be used effectively by God.

What other ideas do you see that would help you teach this lesson in a way that would suggest to your students the importance and relevancy of this Scripture? (Spend time in prayer on this before deciding too quickly.)

7. In all probability you will not have the time to read the entire Scripture (9:14-10:42). Choose carefully the sections that will be important for your lesson. You can summarize those sections not covered in detail.
8. We will suggest both the broad and narrow approach to the lessons. Broadly using 9:14-17 as your base, deal with the compatibility of Jesus' teaching with that of the Jewish leaders. Use various points of the text to demonstrate that. You will be attempting to encourage the people to build their life and faith upon the right foundation. You will challenge them to be discerning. All kinds of modern day applications can be brought to bear here both in and out of the church. In the church you could deal with ultra fundamentalism, legalism, extreme liberalism, the new morality as extremes. Outside the church there is secular humanism, organic evolution, philosophies of men, etc. More narrowly you could then focus the attention on Jesus' instruction for His disciples, especially in chapter 10. We are His representatives with specific assignments and opportunities.
9. Be certain and read Dr. Scott's section on the history of the synagogue at the end of the chapter.
10. Carefully think through in your own life the implications and applications of the questions at the end of the chapter. As you see how these truths apply to your life, it will be easier to help the class do the same plus it will put life into your teaching.
11. If you could see two results from today's lesson in the lives of your class members what would you hope to see? If they are two Biblical results, aim towards them in your teaching, discussion and questions.

Suggested Lesson Presentation

1. Read Matthew 9:14-17.
2. Following Dr. Scott's suggestion, we will deal broadly with the subject of incompatibility or the uniqueness of Jesus' teaching (the Christian faith) with that of Judaism or any other religion.
3. To get the class involved at the outset, look at Dr. Scott's first five questions at the end of the chapter and formulate them or several of them for class discussion. You could ask an individual or the group. What are traditions? Are they bad or good? (Remember in I Thessalonians 5, Paul says "Hold on to those things that are good." *Watch the tendency to reject all traditions as bad.* Then use Dr. Scott's question 1.
4. . Relate those thoughts to Jesus' teaching in verses 14 through 17. Dr.' Scott's comments will be helpful in understanding the significance of the wine and wineskins. Tie this in with the context of verse 14. John and his disciples seem to be concerned that Jesus' teaching was so different from that of the Jews.
5. What are some modern day examples of this very point made by Jesus? Is that still a problem or was it settled in Jesus' day?
6. What other examples in 9:14 through 10:42 do we have of this type of approach? For example: 10:34, etc.
7. The apostle Paul in Philippians 2:5 instructs, "Let this mind be in you which was also in Christ Jesus." Question 5 could be helpful in discussing Biblical Christianity's uniqueness in today's world. Develop the idea of our responsibility "to think God's thoughts after Him."
8. Using the questions 11, 12, 13, bring the class into a discussion on those subjects. You will be surprised at how few of the class will express a genuine feeling of hostility regarding the world. In light of verse 22 where Jesus tells His disciples that they will be hated for His namesake, do you experience any hatred because you are a Christian? Why do we experience so little hostility? Is the thought expressed in question 15 a real possibility for us in the western world today?
9. How do you as a class respond to question 14? Do you think of yourself as a Christian, a member of God's church, being on the losing side (see 10:39 in this connection)?

10. In Chapter 10:1ff Jesus begins to call and instruct His disciples. In verse 1 he refers to them as "disciples." In verse 2 he calls them "apostles." Be certain your class understands the difference in the two terms. Simply stated, a "disciple" is a learner and follower. An "apostle" is an extraordinary term referring to one who represents the King. In the Biblical sense, how is it more specialized? Jesus had twelve apostles, men who had seen the risen Christ, fellow-shipped with Him and chosen by the Lord to that foundational office. John the Apostle was the last living apostle. There are none today who meet those qualifications. God gave the apostles divine power to do the things listed in 6:7ff (see questions 7 and 8).
11. Dr. Scott summarizes the task of the followers of Jesus using them as people who are participants in bringing in the harvest. (Read Dr. Scott's section 2: "The Purpose of Christ and His Followers.") Where did He tell them to go first, and what did He tell them to do (vs. 5-8)? How does this relate to God's commission in Matthew 28:19, 20 and Mark 16:15?
12. Dr. Scott points out that the instructions were directed to the twelve apostles at that particular time in God's history. What are the applications of these words for us today?
13. The passage 10:24-42 will need particular emphasis. In light of verses 24 and 25. Dr. Scott emphasizes three reasons that Jesus gave His disciples regarding fear.
 - a. Verses 26, 27.
 - b. Verse 28.
 - c. Verses 29 through 31.
14. In light of the anticipated hostility and hatred that one can expect for His namesake, how can we withstand it?
 - a. Verses 29 through 31 — God will take care of us.
 - b. Verses 32, 33 — Jesus will defend our cause. Dr. Scott refers to verses 32 and 33 as "the bottom line of their commitment." Do you see why (see question 16)?
 - c. Verses 34 through 39 — Being a Christian does not take us out of conflict. That is such an important part especially in light of the popular notion that once you accept Christ, your problems are over. Summarize Dr. Scott's comments on verses 34 through 39 at this point. What God demands is total commitment (v. 39).
15. The last point is most appropriate. It speaks to

the unity of purpose of the members of Christ's Kingdom and the blessing that we can be to one another (vs. 40-42). Our aim is to make our will to be at one with God's will, or to make His purpose ours. Notice how Jesus brings into the picture of commitment once again the attitude (v. 42). Often we tend to think that only the big things matter. Jesus says that there is great blessing and ministry in the small things, if our heart is right. You might look at Colossians 3:17. Do not underestimate the value of any particular deed done in the name of Christ, if the action has grown from a God-honoring attitude. You might ask, what are some modern day applications of the cup of cold water.

LESSON NINE

Purpose: Though the believer is involved in a growing and maturing process spiritually, these chapters, from Matthew's Gospel are intended to demonstrate that commitment to Jesus Christ is total and that anything less is opposition to Him.

Suggested Goals for Lessons

1. The obvious goal in light of the above objective is to help us evaluate the measure of our commitment to Jesus Christ.
2. To remind us that often we may find ourselves going against the current of popular religious thought in order to follow Jesus.
3. To see how important it is for Christians to know, as thoroughly as possible, the Scriptures of the Old and New Testament.
4. To understand more fully Jesus' great invitation contained in 11:28-30.
5. To study the significance and implication of the unpardonable sin in Jesus' day and ours.
6. To be reminded of the Lord's command and example of proper Christian Sabbath observance and see some application of that in our lives.

Teacher's Preparation

1. Read Matthew 11 and 12.
2. Because 80 verses and several interrelated subjects are covered, it is important that you outline or summarize each section.
3. As you begin to focus on your main aim for the lesson, decide which verses you will read or have read, then be prepared to make a summary statement on those sections not read

aloud.

4. How do I determine which sections to handle that way? As you read the Scriptures and outline them and summarize them, think first on your own life and need, but then move beyond yours to the groups. For example: if you live in a metropolitan area, your people may have a real struggle with Sabbath observance; therefore, you might choose to place more emphasis there. You might have some that really want to understand what the unpardonable sin is and is not. There might be some who call themselves New Testament Christians only, hence you could strongly emphasize Jesus' usage of the Old Testament and its continuity with the New Testament.
5. For your own edification and later emphasis, list the number of times in the 80 verses that Jesus either quotes or refers to the Old Testament.
6. After you decide your aim then correlate with the suggested purpose above. Write down Dr. Scott's outline in lesson 9. For example: The Rising Resistance to Jesus' Mission (Matt. 11 & 12)
 - A. Rejection in Galilee (Matt. 11:7-30).
 1. The people's rejection of John and Jesus (1-17) etc,
7. Look at Dr. Scott's and yours, and from the two you might then do a combination of the two or choose one or the other.
8. Make a list of subjects dealt with in Matthew 11 and 12. See from that list those that you can really see are contemporary issues in your people's lives. You want to help them learn to think as Biblically as possible. Let your thoughts run in that area for awhile.
9. Be much in prayer that your people in the class will be impressed once again by the demand of total commitment to Jesus Christ but that rather than seeing that commitment expressed in some legalistic manner, that they will see how good it is to be free in Christ — not from God's law, but from man's traditions.
10. Larger Catechism questions 115 through 117 deal with the Sabbath. A reference made to it might be helpful to use.
11. When you come to the "unpardonable sin" in 12:32, you might read some other sources on that such as Hendriksen's *New Testament Commentary: Matthew*. Dr. Scott's interpretation does follow the mainline orthodox approach so other sources are not necessary, simply suggested.
12. Make a list of all the people involved in

chapters 11 and 12 with one descriptive statement about each one, even Beelzebul.

Suggested Lesson Presentation

1. After you have begun with prayer, summarize Dr. Scott's introduction. Help your class to see the objective of these two Bible chapters. Point out as you do, that some of the same problems then are problems now.
2. Read or have class to read Matthew 11:1-17.
3. Ask, where was John the Baptist at this time and why?
4. Review the role that John was given. Use previous Scriptures but also look at Jesus' words in verses 7 through 13.
5. Why did John, especially after his words in 3:13-17, ask what he did in verse 3? (Dr. Scott writes about what the Jews were looking for in a Messiah. Even John held out those hopes.)
6. What kind of Messiah were they expecting? Was Jesus that kind of Messiah? Did He please the people with His role?
7. Dr. Scott points out in the introduction that Jesus was now becoming more and more a "stone of stumbling" (I Peter 2:6-8). Explain that.
8. How did Jesus deal with John's request? And can we learn something about dealing with people in a similar manner? (See how He was both uncompromising and compassionate with John.) Notice how Jesus compared John with the prophet Elijah but how he also contrasted the two. Was this mere flattery from the Lord?
9. At this time Jesus was beginning to have the same experience that John had except being thrown in jail (vs. 16-39). They rejected John and they are rejecting Jesus. (See discussion question 6 — what does our generation do differently?)
10. In verses 20 through 24 Jesus gave a warning. What was it and why did He give such a strong warning? How does it apply to us today? What has happened to people and cities and nations in the past who have not heeded Jesus' warning?
11. How much of an intellectual does one have to be in order to be a disciple (vs. 25-27)? How do we know spiritual truth (see also I Cor. 1:20-31; Matt. 16:16,17)?
12. Read 31:28-30, Jesus' great invitation. Whom did He invite and what were they invited to do? (Suggestion: "all who labor, not just national Israel . . . come, take, learn.") Point out how trust is essential in coming to

Christ; how taking the yoke is important and last "learn from me." Though Jesus' truth has to be revealed, He will teach those who come to Him. Later in John's Gospel He promises to those who are willing to do His will that they will know it (John 7:17).

Someone has outlined this invitation like this:

- 1) challenge,
- 2) condition and,
- 3) promise.

13. Dr. Scott's question f is extremely important. Truth depends upon God. Knowing the truth rests on God's revelation of that truth. There is a third factor in this invitation — man's responsibility to learn from Him.
14. You can contrast the knowledge or false knowledge that the Jews had about the Messiah and the Kingdom and point out that they were not taught by God but rather by men with the true knowledge that He reveals. (A good question for discussion could be: "Can we know any truth apart from God?") Remember as Paul said, "Spiritual truth is spiritually discerned" (I Cor. 2:14).
15. When you move into chapter 12 of Matthew, you begin to see the opposition building against Jesus. *First*, there was the "nit-picking" about the Sabbath. The Jewish tradition really begins to clash head on now. Read Dr. Scott's comments under B.#1 (12:1-14) and summarize what the Jews were saying (see questions 9-12). Notice how Jesus' response was based solidly on Scripture now just as it was in chapter 4 during His temptations.

Summarize His response:

- a. He appealed to David the King (I Sam. 21:6).
- b. He referred to the Jewish priest (Num. 28:9,10).
- c. He appealed to the prophet Hosea (6:6).

Jesus used the Jewish Scripture to point out how the Pharisees had perverted the truth. Your emphasis on the letter of the law has violated the spirit of it and it doesn't even make sense (vs. 9-14). Works of necessity and mercy have been the Sabbath standard since Moses. You Pharisees have gone beyond the law (see question 12). Second, they attribute Jesus' works to the devil (vs. 15-37). Here you begin to see Satan's tactics. He will try to use even God's Word against Jesus but when that fails, he attempts to turn your attention and suggest that Jesus is of the devil. (Notice the wisdom of

Jesus' answer, His logic (vs. 25-30). Why would the devil fight himself?

Have you ever known anyone that disagreed with someone only to suggest that the person was of the devil? How can we know whether one is of Satan or not (vs. 33-37)? Jesus again turned the tables on the Pharisees in verses 36 and 37 that they are condemned by their own words. Third, they ask for a sign from Him. See how Jesus responded (vs. 38-45). (They hung themselves here also. To ask for a sign was a mark of unbelief.) Jesus said that I have already given you a sign in Jonah but you would not believe. I am greater than Jonah and wiser than Solomon (v. 42). (See question 16.)

16. What does it take to convince men that Jesus is of God? How does the unpardonable sin in 12:32 fit into the picture? What is the unpardonable sin? (See Dr. Scott's comments under B.#1,#2,vs. 15-37).
17. "You can't see the forest for the trees" as the old saying goes. Is it possible to get caught up in trivialities to such an extent that one cannot see the real issue? (See question 13 and also substance for "my church," "me.")
18. How does Matthew 12 begin to mark a turning point in Jesus' ministry (role of the Pharisees)?
19. Matthew 12:46-50 deals with Jesus' true family. Who are His true family? Notice how often in the Bible "whoever" is used in connection with His invitation, (here, John 3:16. Luke 8:21). See question 17.) Dr. Scott has a suggestion that Jesus was attempting to protect His physical family from danger. But he also was pointing out who were true members of the family of God in contrast to the Pharisees who rejected and blasphemed against the Holy Spirit.
20. Challenge your people to examine their commitment. Hold up God's condition of peace and rest and remind them of His promise. Bishop J. C. Pyle has said that there are few Scriptures with the importance of the Scriptures in today's lesson. Do you agree or disagree?

LESSON TEN

Purpose: To see how Jesus used parables in order to teach the disciples about the Kingdom of God.

Suggested Goals for Lesson Ten

1. To understand what a parable is.

2. To show the difference between the thinking of the world's kingdom and God's Kingdom.
3. To look at the lesson of each parable in order to gain insight into the Kingdom of God and my responsibility as His subject.
4. To see how important it is for believers to know the Word of God.
5. To understand and gain better insight in God's doctrine of perseverance in saving and keeping them.
6. To understand the co-existence of Satan and evil within the world and church.

Suggested Teacher's Preparation

1. Read Matthew 13 carefully.
2. List each parable that Jesus gives: (3-23) the sower, (24-30) tares? (31, 32) the mustard seed, (33) the leaven, (44) the hidden treasure, (45, 46) the precious pearl, (47-50) the dragnet and (51-53) the householder.
3. Study carefully Dr. Scott's definition of a parable in order to understand what it is and why it was used.
4. One source suggests that by using parables Jesus was reducing the possibility of hostility from the crowds and also to give memorable expression to his teaching.
5. Benjamin Keach in his classic *Exposition of the Parables* (Kregel Publishers) says that parables involve words, sentences and doctrines containing matters of faith and life. He says that they are used for illustration sake to open a hidden mystery. His emphasis is not to major on the details of a parable but rather the doctrines contained in them. What is the scope and intention of God's purpose, according to this parable?
"If I have told you of earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" (John 3:12). They understand the difference between man's teaching and God's.
6. Look for the main lesson in each parable. For example: what is the lesson in the parable of the sower in 3:3-23? This parable is also repeated in Mark 4:2-20 and Luke 8:4-15. Obviously an important lesson. So with the mustard seed. Do not get hung up on the details of the parable. For example: the birds and sun may be important but at other times such details may not have that significance. The ring on the prodigal son's finger or the music and dancing are not the emphasis of that parable.
7. Read Dr. Scott's chapter and write down his

outline as you do. When you reach the Additional Helps section, you will find a list of parables used in other Gospel.

8. We suggest that you allow your lesson to develop around the parables. Because we have listed in #2 above the different parables, you will have eight points. You could touch on all eight points or concentrate only on those in Matthew's Gospel.
9. Go through the questions of application at the end of the chapter. You will find several ideas to use in involving the class in the study.
10. Notice at the end of the chapter that Jesus went to the synagogue but there He did not use parables as His teaching tool.

Suggested Lesson Presentation

1. Read the chapter, it's lengthy, but if you assign different ones to assist, it will help the people to begin to think about the lesson.
2. Ask the class if they know what a parable is? Some will, especially those having read the lesson. Be prepared to make certain that the class understands. Parables are unique, and as Dr. Scott points out, they have a special function in God's revelation. Let us suggest several points to cover here. Parable:
 - a. *Definition* (see introduction), "To hurl beside," "a throwing alongside," "an earthly story with a heavenly meaning," etc.
 - b. *Purpose*, figurative sayings intended to teach a truth in a way that believers only will understand. It both reveals and conceals. It reveals truth to believers. It conceals it from unbelievers,
 - c. *Used in the Old Testament as well as the New Testament*, (see Dr. Scott's references),
 - d. *Interpretation*, Dr. Scott points out that the truth in each parable is taught elsewhere in Scripture; hence, to assure our understanding, we shall suggest, as does the Westminster Confession of Faith, Chapter 1, that the best way to interpret Scripture is by Scripture itself. Do not let your people get confused on the difference between a parable and an allegory. In an allegory all the details are important, but in the parable the main point of doctrine is what we look for. (Paul's reference to the Old Testament people, Hagar and Sarah, Galatians 4:24-31, is in allegory form, not that Hagar and Sarah were not historic

people but rather that Paul used them in his allegory of contrasting the two covenants. There was a time in history in which people, and some few exist even today where they would allegorize even the parables. For example: The Good Samaritan story — Satan would be the thief and robber that beat up the man. His wounds were like Christ's wounds, etc. Such is not God's intended use of parabolic style.

- e. *Application*, as we see the proper message of the parable, the next step is to see what its application was then for the immediate people and then for us today.
3. Why do you suppose that God chose to "introduce an element of mystery" in His teaching? Just to show that He was a mysterious God? Certainly not. Dr. Scott points out that the parables emphasize that the world does not think as God does and His ways are not our ways. His mystery is not that to those who have eyes to see and ears to hear. He often chose the foolish ways of the world to confound the wise. "Jesus wanted His disciples to understand what a privilege they had of seeing truths about the Kingdom of God which not even the prophets and righteous people of the Old Testament times were able to see," Dr. Scott. (See application questions 1.2 and 3.)
4. In questions 4 and 15, Dr. Scott raises some soul-searching questions. Do not miss this opportunity to underscore the importance of personal Bible study, as well as sitting under good Bible teaching.
5. The first parable deals with the sower who went out to sow (vs. 3-9). Remember the above thoughts about parables. What is the lesson? What was Jesus' meaning? In verses 18 through 23 He gives the interpretation. Verse 19 is a key verse to use in the first part of the interpretation. Verses 20 and 21 offer a second point. Verse 23 makes a third point.
6. Dr. Scott makes a good point in this connection of showing that Jesus is not teaching any new truth. Look at the Old Testament examples of these very truths (see question 2). Observe how he brings it right to the feet of the Pharisees and scribes. Now, what about our day (see question 7). Read Matthew 7:15-23. Some appear to be alive but have no fruit.
7. The second parable (vs. 24-30) is also extremely important especially for those who either feel that Christians should completely isolate themselves from evil or for those who are puzzled about the evil in the world. What does the parable regarding the wheat and the tares teach? Who pulls up the weeds?
Note: Some have used this parable to suggest that discipline is not to be administered. That cannot be right because the Bible clearly teaches in Matthew 18,1 Corinthians 5, etc. that it is. Under B. #4, Dr. Scott has some helpful comments on this point. Read or summarize it.
8. The mustard seed (vs. 31, 32) reminds us once again of the difference between the world's thoughts and God's. The world thinks big — the bigger the better. Not necessarily so, at least at the moment. God's Kingdom may appear to be small (mustard seed) but it will grow into the greatest of all. Do not judge the end by the present, as far as God's Kingdom is concerned. Things may not be what they appear to be at the moment.
9. How does the leaven parable (v. 33) fit into the picture? What is our responsibility as members of God's Kingdom (see question 9)?
10. The hidden treasure, pearl of great price, and dragnet parables (vs. 44-50) are the next that Jesus speaks. How does Dr. Scott interpret these?
11. In verses 51 and 52 Jesus likens the kingdom of heaven to a householder. Dr. Scott makes an important brief interpretation. He states that Jesus intends for us to learn the importance of studying the Word of God. In question 15, he raises a challenging question. Pose it to the class. Help them discuss this along the lines that the more we study God's truth, the more we find. However, the truth is to be learned, lived and shared. A good point here would be to emphasize or discuss the balance among the three. Often we learn without the others. Also there is a point of continuity between the "old and new." There is no contradiction between Old and New Testament, what Jesus is saying versus what Moses said. The saying that the New Testament is in the Old concealed or the concealed in the Old is revealed in the New Testament has merit.
12. Summarize or ask the class to summarize the main lessons. It would be helpful to give yourself about five minutes for this. List them so that after you have completed it, the class could see the entire list. Review the suggested

- goals to be certain they have been covered.
13. Challenge the class with question 15 in their lives during the week.

LESSON ELEVEN

Purpose: To show the Lordship of Jesus over His Kingdom which involves meeting the needs of the people of His Kingdom.

Suggested Goals for Lesson Eleven

1. To understand something of Jesus' emphasis and methodology of varying His audience.
2. To see how Jesus exercised caution in dealing with His enemies, but no compromise.
3. To see Jesus demonstrating His compassion as Lord and Savior.
4. To understand something about God's care and concern for us.
5. To see the miracle of feeding the multitudes as a sign of God's power and glory.
6. To understand the difference between faith and doubt disciples should affect us in our Christian lives.
7. To look at some characteristics in the life of a person who walks by faith.

Suggested Teacher's Preparation

1. Read the Scripture for this lesson. There are 81 verses, however, large segments deal with one incident. For example: 14:15-21 deal with the feeding of the 5,000 plus.
2. As you read outline the passages. Include subjects, persons and places.
3. Read the text written by Dr. Scott,
4. Matthew 14:1-13 deals with Herod, John the Baptist and Jesus. Read not only Dr. Scott's exposition but also read the section "Additional Helps" in this connection. Refer to a Bible map and locate the places such as the Lake of Gennesaret mentioned in the text.
5. Write out Dr. Scott's outline. As you do observe that his emphasis is twofold: seeking God's Kingdom and Jesus' compassion. That could suggest some emphasis as you teach.
6. Look at the questions of application at the end of the chapter. You will want to use a number of these in your lesson. Some pertain to your own Christian life; others refer to your church's witness.
7. You also might want to read the sister passages of the miraculous feeding in Mark 6:30-44. Luke 9:10-17 and John 6:1-13.

8. Look for the specifics of the King meeting the needs of those in His Kingdom. For example: feeding the hungry crowd, saving Peter out of the water, calming the storm, etc.
9. You will have an opportunity to encourage those in your class to think through who Jesus is and the true confession and commitment of His disciples (Matt. 14:33).
10. As in previous chapters, Jesus' dealing with the scribes and Pharisees continues to underscore the danger of ritual and outward show which are often taken for the real commitment that God demands.
11. You could help your class to see, as you have in your own life, that as a result of the Lordship of Christ, certain commitments are demanded and certain promises are offered.
12. In the walking on water, Peter's example both of faith and doubt are pertinent to today's situation. Hopefully, you will plan some time in the class period to discuss this more fully. The late Dr. Martyn Lloyd-Jones wrote two books entitled *Faith on Trial* and *Spiritual Depression: Its Causes and Cure*. If you have either you might find help especially on the water episode. They may be in your church library.
13. Because we often learn a lot of things about God and His Word by rote, we can easily become pharisaical about our religion. Encourage the class to remember that as we learn the Word of God, our intention must be to apply it and live it in our lives. Your emphasis on application and encouragement of class thought in the discussion and application area will be a key to that accomplishment.

Suggested Lesson Presentation

1. Read the Scripture or at least enough to get class thinking about the Word. You might even ask them to read the passage silently, even looking for some of the things listed in the next question.
2. What is a miracle? Who can perform miracles? What is the purpose of a miracle? How many are there in today's passage?
3. Which miracle do you think is the most famous miracle in today's lesson? Why?
4. Do we need miracles in the Biblical sense in our world today? Why?
5. Now your class should be thinking about certain subjects to be covered in today's lesson.

6. As you refer to the opening passage (Matt. 13:54-58) notice how those closest to Jesus did not believe in Him. Why do you think that was true? Jesus gives some suggestions in the passage. Can you think of others? Also discuss: "You can know much about Jesus and still not believe in Him."
7. Matthew 14:1-12 in another sense is a case of mistaken identity. How was Herod? Who was Herodias? Why did Herod have John the Baptist beheaded? Why did he think Jesus was John the Baptist resurrected?
 - a. a. Not the same Herod as the one ruling when Jesus was born. Herod the Great 37 B.C. to 4 A.D.; Herod Antipas, 4 to 39 B.C. (this Scripture Herod): Herod Agrippa (in the early part of Acts) and Herod Agrippa II (in latter part of Acts). You could find out more in any good Bible dictionary. To say the least, Herod was an infamous name as far as Christians are concerned,
 - b. Mention Josephus to the class and summarize the comments under "Additional Helps."
 - c. A lesson is learned about Herod's guilt of his awful crimes against God and man. We cannot salve our conscious so easily.
8. Why did Jesus (v. 13) withdraw quietly about this time? (God's timetable. It wasn't time for the showdown. As Dr. Scott said. He did not want to precipitate an attack on Himself at this point.) A good lesson could be built around Jesus' knowing His priorities and having a sense of timing.
9. What happened when Jesus sought some seclusion (vs. 13,14)? He fed the five thousand plus (vs. 15-21). How many does Dr. Scott suggest could have actually been fed? Where are there similar records of this miracle? (See teacher's section, #7.)
10. How would you respond to an argument like one that seeks to rule out the miracle such as: the people really had their picnic lunch but kept them concealed until Jesus displayed His lunch? What does such an attempt reveal?
11. What spiritual applications can we make in our own lives regarding this miracle? Examples: God's provision; always gives more than we need; obey the Lord's instruction and He will provide; if our goods and all that we have are given to Christ, we will never lose.
12. Read 14:22-36. Another miracle (vs. 25,29). This is a good passage to talk about walking by faith. (See question 4 in application section.)
13. What are some truths about the Christian life that we learn from this Scripture? For example: God's sovereign power over all (v. 32); suffering's place in His plan (v. 23); man's faith (v. 29) etc. (List others.)
14. You might refer to the Old Testament of Jonah's plight. The storm of Jonah 1 came because of Jonah's disobedience. The people feared. In contrast these disciples were obeying Jesus but the storm came and they feared. Being a Christian does not eliminate the storms and guarantee smooth sailing; but if we are obedient, when the storms come, we can know that God is there as our present help (vs. 32,33). "If God be for us, who can be against us?" (Rom. 8:31).
15. You would be amiss not to emphasize the extremes of Peter; his strengths and weaknesses. He is so much like we are at times. I believe but I doubt. What is the prescription for doubt? Looking to Jesus. What does that involve? How much can we afford to waver in our faith? (Ask someone to respond.)
16. In 15:1-20 Dr Scott calls this section "the call to faithfulness to God's Word." In that section's #2, he refers to God's people as "people of the Book." What does that imply? Contrast this to "people of tradition." Which were the Pharisees? Which are we (questions 5, 6, 7)?
17. Jesus uses another example to emphasize that the Pharisees were not people of the Book. What was it? (See vs. 15: 1ff.)
18. Is it really possible for one to be so concerned with the outward that he or she can forget the inward? Which is the more important? Appearances or genuine heartfelt commitment? (See Peter's question 15:15.) Also see Jesus' reply (vs. 16-20). In reference to the Canaanite woman (vs. 22-28), read and summarize Dr. Scott's comments under A.#3. Remember that she was a Gentile. Why did He call her's a "great faith" (v. 28)? What is great faith? Dr. Scott explains this at the close of that section (A.#3). Highlight his comments.
19. The last point of the lesson deals with Jesus' compassion. Our Lord was not a cold heartless king. He was full of compassion. What does compassion mean? Literally, "being stirred within." It is like sympathy but much stronger. Out of all the references to compassion in the

Gospels (32) eight of them were used to describe the Lord. For example, look back to Matthew 9:36. Can you think of other references? (Use your Bible concordance at this point or ask the class to use theirs, if they have one. It will draw attention to the concordance and give you opportunity to explain what a concordance is.)

21. Look at application questions 13 through 15. What does Dr. Scott raise in those questions in light of today's Scripture?
22. On the basis of this study and with the aid of your class make a descriptive list of Jesus' person. Then compile a profile of a faithful follower and another on the unfaithful follower.
23. What is my role (ministry) and my church's role in light of today's study? (Come up with a do-list.)

LESSON TWELVE

Purpose: To learn that disciples walk by faith in Jesus Christ alone not by signs nor the "miraculous" in this world.

Suggested Goals for Lesson Ten

1. To understand how important the written Word of God is in our lives.
2. To be reminded of the dangers of basing faith in things other than the Scripture.
3. To see the significance of the proper profession of faith in Jesus Christ.
4. To understand the absolute necessity of Christ's suffering and death.
5. To be disciplined in Biblical teaching, knowing that to follow Jesus Christ involves our own suffering.
6. To review God's promise of building His Church even against the opposition of Satan.
7. To see, on a day-to-day basis, the essentialness of complete surrender and obedience to Jesus Christ.

Teacher's Preparation

1. This is the final lesson in Volume III Book I before the review lesson. Read the Scripture carefully in several translations. As you read, take note of the people, places and topics dealt with in Matthew 16:1-28.
2. Ask several important questions as you read:
 - a. What do I learn about: God, Jesus, and His Spirit?
 - b. What do I learn about God's will for my

life?

- c. What promises do I see that I can claim?
 - d. What warnings are contained in this chapter?
 - e. What do I find here that will make me a stronger Christian, if I apply these things to my life?
3. Read Dr. Scott's commentary in lesson 12 and write out his outline.
 4. Pay careful attention to the Additional Helps section in the lesson, especially in light of the great confusion about the church's foundation, Peter's relation to the church, etc.
 5. Because there are so many contemporary subjects dealt with in this lesson, think about your students. Which area or areas will be more valuable to spend a greater length of time discussing?
 6. You will find the theme of faith running throughout this chapter. Be certain that your students understand faith especially in contrast to walking by sight.
 7. There are several good openings to bring the class into the discussion. For example: miracles, the church's foundation, suffering, etc. Decide which areas might bring your people to participation in this lesson. Use those areas to establish a communication with the class.
 8. Remember that more involvement, in a controlled study, will generally produce greater learning.
 9. The discussion questions at the end of the lesson will have some helpful suggestions as to how to bring the class into the discussion.
 10. Keep in mind that along with understanding the content, your real purpose is to aim toward the practice of the truth in the lives of the individuals.

Suggested Lesson Presentation

1. Have the class read the Scripture silently or aloud, Matthew 16:1-28. As they read suggest that they pay particular attention to the areas that deal with faith.
2. Verses 1-4 deal with the Pharisees¹ and Sadducees' demand for a sign. What is a sign? Dr. Scott has several good points under section A. #1. Basically, you could say that a sign is a miracle from heaven testifying that this person is from God.
3. What was wrong with their asking for a sign? You know that it was in light of Jesus' response (vs. 2-4). (Also see discussion

questions 1-3).

4. What sign did Jesus refer them to and why? The idea here would be to underscore that those who depend on signs for faith really lack faith and the ability to recognize signs.

What modern day parallel can we draw from this or was it simply a problem unique to that day? (Read Dr. Scott's last paragraph of A. #1.

Are there other incidents in Scripture in which men asked for signs? What was the response and results? (Elijah, Gideon, etc.).

5. Verses 5-12 deal with Jesus' reaction to His disciples' "little faith." Summarize the passage. Why was this a sign of little faith? (See Matt. 14 — the feeding of the multitude). Is "little faith" better than "no faith"? Why?
6. Use Dr. Scott's comments under A. #2. to emphasize the importance of understanding the significance of symbols and their proper interpretation. What was "leaven" symbolizing? (Remind the class again of the importance of the clearer Scriptures interpreting the less clear).
7. In light of this section underscore the importance of a good basic knowledge of God's Word and the dangers generating because one lacks discernment (cults, occults, etc.).
8. Section 13-20 is an extremely important passage of Scripture. In one sense, it marks the turning point of Jesus' earthly ministry and emphasis from this point until the cross. For example: He begins to concentrate more and more on His suffering and death and more time with the disciples versus time with the multitudes.
9. There are several points to deal with in this section (v. 16).
 - a. Use Dr. Scott's comments to talk about the absolute necessity of the Holy Spirit's work in a person's life before faith can come. Some people believe that one must first believe before he is born again. Our understanding is that because of man's spiritual deadness, he must be born again in order to believe. (Be certain that your class understands the difference.) See I Corinthians 12:3. Dr. Scott's comments are also helpful.
 - b. Peter's confession is important. Some people have completely missed the mark here. (See the Additional Helps section of the lesson.) Dr. Scott points out that Peter

is not the church's foundation but rather His confession resting upon Christ, the chief cornerstone, i.e. Peter representing the confessing apostle's (see B. #2. in Lesson 12). Emphasize: not Peter the man, as Rome does, but Peter the confessing Apostle. There is a play on words in the Greek text not obvious in the translation. "Thou art Peter (Petros) and upon this rock {petran} I will build my church". Petros—a stone; Petran = a large mass of rock.

- c. This is the first New Testament reference to "church" - (ekklesia) in the Greek language. It is the church (the called out people of God, the elect. Jesus called it 'My church'. This distinguishes it from other assemblies. It is His church. He gives the orders.
 - d. Not even Satan can overthrow His church. What about those churches that have died, been destroyed, etc.?
10. Jesus refers to the "keys of the kingdom." What are they and to whom did He give them? And for what purpose?
 11. Verses 1-20 deal with Jesus' person and verses 21 -28 concentrate more on His work especially His sufferings and trials. List some things to which He refers in verses 21-23? Verses 24-28 refer to the things His disciples must suffer. See questions 11-14 in lesson 12.
 12. Notice that in verse 18 Peter is the rock, i.e. the confessing apostle. In verse 22 Jesus says that He is Satan. How can that be? Can you be of Christ and Satan at the same time? Dr. Scott explains this under C. #2.
 13. What does it mean "to deny himself and take up his cross and follow me?"
 14. What is the hope for those who are faithful disciples of Jesus Christ? (vs. 27, 28)? (Suffering is God's way to heaven. If we are faithful to Him, He will repay us.)
 15. Dr. Scott writes, "We have seen in this lesson that rejecting God's Word and seeking after signs leads to death, and seeking by faith, God's Kingdom and righteousness leads to eternal life." (See question 15 in the application section.) Am I willing to pay the price to be a disciple? Am I willing to endure persecutions for His namesake? What about denying self and taking up the cross, especially in light of the modern day emphasis on "self"?
 16. On the basis of Matthew 16:1-28 how would

you define a true Christian? How do you evaluate your life in light of that definition?

LESSON THIRTEEN

Part One

We will give to you below the answers to the questions with our reasons for them:

1. *True*, Matthew seems to be concerned to show us that Jesus' life and ministry fulfilled the Old Testament promises.
2. *False*, the expression is most prominent in Matthew,
3. *False*, though it is only in the Gospel of Matthew that the name "Matthew" occurs, he does not clearly identify himself as the author. It is assumed.
4. *False*, there are some omissions.
5. *False*, many were remembered mostly for their sins, and of many we know absolutely nothing except their name.
6. *False*, though he was not Jesus' father in the flesh, he was, in all other respects, the father of Jesus.
7. *True*, in fact, Herod the Great was *generally* hated, even in his own family.
8. *False*, we do not know how many there were.
9. *True*, they wrote as the Holy Spirit guided them and much of what they wrote was not understandable at the time written.
10. *True*, he even calls him Elijah.
11. *False*, Jesus clearly established a new baptism, which even John foresaw.
12. *False*, John rebuked them for coming to him, knowing their hypocrisy.
13. *True*, this was His own understanding of His mission.
14. *False*, since the baptism of John was different from that which Jesus ordained later.
15. *True*, the Father spoke from heaven and the Spirit came on Jesus in the form of a dove.
16. *False*, Satan's opposition came at Jesus' birth.
17. *True*, Jesus' early ministry was in the north.
18. *True*, it is, in form, a teaching.
19. *True*, He begins with the Beatitudes.
20. *False*, we have tried to show that the two are closely related.
21. *True*, from Genesis to Revelation, humility among believers is expected.
22. *False*, not all who mourn (for whatever cause) but those who mourn because of their own sins or because of the sins of the world.
23. *False*, to be meek is not the same as to be weak-willed.
24. *True*, even as the Lord has dealt with us.
25. *False*, only by God's grace can our hearts be found pure in His sight, although, as those justified by faith, it is our duty to try always to think that which is pure and true.
26. *False*, no problem is too small for the Lord.
27. *True*, we learn to be righteous only by learning of our own unrighteousness, through the Law.
28. *True*, as we said above.
29. *False*, the people were generally ignorant of the true demands of the Law. That is why Jesus taught the true understanding of what God requires, in the Sermon on the Mount.
30. *True*, Jesus wanted His followers to be people of truth in all they said and did.
31. *True*, otherwise there would be no man loved by God.
32. *True*, our key verse.
33. *True*
34. *False*, at least at that time. Tradition practically dictated how all of Scripture would be understood.
35. *True*, meekness implies our willingness not to avenge ourselves when wronged.
36. *True*, they expect their reward from the Lord alone.
37. *True*, it is more a model than an actual prayer.
38. *False*, the doctrine of fasting came later, not in Moses' day.
39. *True*, He has from the beginning, as we see in His relationships with Cain and Abel.
40. *True*, and the Lord will not endure such competition. We must choose either Him or the world, not both.
41. *True*, it causes us to try to pursue the world's rewards.
42. *True*, though the doctrine is certainly there.
43. *True*
44. *False*, though we do not judge others, we must certainly be aware of their faults and concerned about them.
45. *True*, as in Psalm 22.
46. *True*
47. *False*, the two things are not at all the same.
48. *False*, by their fruits we can know them.
49. *True*, only when we learn how we are at enmity with God can we know what is necessary to make peace.
50. *True*, for it puts man first in everything.
51. *True*, from the beginning.
52. *True*, and He would not receive worship which was not to Him as Lord.

53. *False*, see above.
54. *False*, He addressed Him and behaved before Him as though He was God.
55. *True*, faith means both a recognition of our need and our conviction that Jesus meets that need.
56. *False*, He often discouraged men who wished to follow Him, to test them.
57. *True*, our faith ought to sustain us in all trials.
58. *True*, we must believe in Him, not simply about Him.
59. *False*, it was applied to Ezekiel in the Old Testament.
60. *False*, He did the opposite.
61. *True*, that is why Jesus could not be joined to their teachings.
62. *True*, they were able to see that He was the Christ.
63. *False*, He believed in Jesus.
64. *True*.
65. *False*, it indicated their refusal to believe in Jesus or to believe His words.
66. *True*.
67. *True*.
68. *True*, he even sent his disciples to clarify the situation.
69. *True*,
70. *True*.
71. *False*, He rebuked them strongly.
72. *True*, their traditions blinded them to the truth.
73. *True*, thus showing that they were based on falsehood.
74. *True*, it was their only answer to Jesus,
75. *False*, He seemed desirous of protecting them from the disapproval that was attached to Himself.
76. *False*, He taught them to convey truth to His disciples concerning the mysteries of the Kingdom of God.
77. *True*.
78. *True*.
79. *True*.
80. *True*.
81. *True*.
82. *True*, He wished them to see things from God's perspective.
83. *False*, He taught them throughout His public ministry.
84. *False*, there were many others in Luke.
85. *False*, He also met their physical needs, to show that the Gospel is a ministry to the whole man.
86. *False*, but the material needs were secondary and subordinate to the spiritual needs.
87. *True*, which indicated that they did not yet fully understand who Jesus was.
88. *True*.
89. *True*.
90. *False*, He did test her, but it is obvious that He was concerned for her.
91. *True*, great faith is faith in Jesus.
92. *False*, He did perform that day a true miracle of creation, but He also sought to teach the disciples their responsibilities toward one another.
93. *False*, the Old, as the New Testament, warns against sign seeking.
94. *True*, since they are not content to walk in accord with what God has taught. They feel that it is not enough.
95. *False*, many times they were the last in that generation of believers.
96. *True*.
97. *False*, the church would be built as men professed a faith like that which Peter had professed, moved by God working in them.
98. *False*, they were not given authority to determine who would be saved; but by them, the Lord would bring salvation to those whom He determined to save.
99. *True*.
100. *False*, it was a doctrine that developed long after the first century.

Part Two

We suggest that the latter part of the review be read by all members of the class at home. If time allows, some of its chief points may be brought out in class: Stress the importance of remembering these two key verses (Gen. 3:15; Eph. 1:4) as we begin our New Testament studies.

You want to be the best possible teacher as you handle the Word of Life. You want to see changed lives as your people demonstrate, "bringing every thought into captivity to the obedience of Christ" (II Cor. 10:5b).

One of the best services you can perform as a teacher is not only to help facilitate an understanding of God's Word but also discover ways that the Word can be applied. Though the questions of meditation and application are placed at the end of each lesson, our intention is not merely to attach application at the end of the lesson but rather throughout the study.

Several books on leading Bible study are available from the Christian Education & Publications of the PCA in Decatur, Georgia.

We suggest that you plan an average of 30

minutes each day in personal preparation for your teaching. You may want to skip a day and double up the next. You may have your own workable method. If it is effective, use it. Generally, we suggest the following approach: 1) Sunday through Tuesday, study the Scriptures covered in the curriculum taking notes as you study; 2) Wednesday and Thursday read through the curriculum, underlining and making notes; and, 3) Friday and Saturday, begin to decide, keeping your group in mind.

How you are going to approach this lesson. The following lesson plan may suggest a helpful format as you prepare to teach:

1. Study the lesson's Scripture.
2. Read the text by Dr. Scott.
3. Determine the emphasis of the lesson.
4. Set your target (objective).
5. Remember your students (who and where they are).
6. Select the best method(s) for each lesson.
7. Plan to have class involvement.
8. Concentrate on relating content to life.
9. Evaluate your plan before you teach.

Above all, pray that God will not only help you to facilitate your students' knowing and understanding the Scripture but that God will give you a sensitivity for those in the group which will enhance life changing application.

Remember: Your aim is not knowledge alone but rather a knowledge and understanding that produces disciples of Jesus Christ who know how to determine God's will revealed in the Scriptures of the Old and New Testament.