



WIC  
WOMEN IN THE CHURCH  
WIC

BIBLICAL FOUNDATIONS  
FOR WOMANHOOD  
Bible Study Series

*Studies  
in*

The Gospel  
of Matthew

Chapter 17 - 28

# THE GOSPEL OF MATTHEW

## PART 2

### Leader's Guide

By Susan Hunt  
and  
Barbara  
Thompson

Edited by  
Lynn Brookside

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# AN INTRODUCTION FOR BIBLICAL FOUNDATIONS FOR WOMANHOOD BIBLE STUDY SERIES

The objectives of Biblical Foundations for Womanhood are to encourage and equip women to think biblically and live covenantally.

WOMEN WHO ARE FAITHFUL TO THIS CALLING WILL:

- Live covenantally in their relationships with Christ, their families, their churches and their culture.
- Exemplify woman's helper design and life-giving mission (Genesis 1-3).
- Fulfill their personal and corporate privileges and responsibilities of citizenship in God's kingdom.
- Develop life-giving women's ministries in their local churches that flow out of and support the church's biblical, doctrinal standards and vision.
- Disciple women to fulfill the Lord's requirement to do justice, to love kindness, and to walk humbly with their God (Micah 6:8).
- Impart a legacy of biblical womanhood to the next generation (Titus 2).

Christian Education and Publications provides two complementary and intersecting tracks of discipleship materials for women. Each track reinforces the other. These materials are written from a reformed, covenantal perspective.

## Track #1:

The first track includes topical Bible studies that teach biblical principles of womanhood. A leader's guide for each book is available.

## Track #2:

The second track contains Bible studies specifically written for women who use the biblical principles of womanhood taught in Track #1 to apply Scripture to life.

The Adult Biblical Education Series books, by Dr. Jack Scott, are the commentaries recommended for the Bible Study leader.

In producing the WIC Bible Study series, CE&P recognizes that a women's Bible study does not stand alone. It is to be a part of the entire discipleship ministry of a local church. Therefore, this study does not attempt to duplicate or replace other aspects of the educational ministry of the church. It focuses, rather, on the specific calling to women to teach other women a biblical perspective of womanhood. Women encouraging and equipping women is the covenant way. It is a part of healthy church life. The Apostle Paul wrote to the young preacher Titus:

*You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.* TITUS 2:1-5

## BIBLICAL FOUNDATIONS FOR WOMANHOOD TRACK 1

Includes these books:

- *Leadership for Women In the Church*
- *Spiritual Mothering*
- *By Design*
- *Treasures of Encouragement*
- *The True Woman*

## BIBLICAL FOUNDATIONS FOR WOMANHOOD TRACK 2

Includes these books:

- *Paul's Letters to Maturing Churches: Studies in Philippians, Colossians, and 1 & 2 Thessalonians*
- *The Formation of God's People, Israel: Studies in Exodus, Leviticus, Numbers and Deuteronomy*
- *The Gospel of Matthew, Part 1: Studies in the Gospel of Mark*

# Why?

## An Explanation from the CE&P-WIC Staff and Women's Advisory Subcommittee

In the March/April 2001 issue of *Equip for Ministry* Christian Education and Publications announced the publication of the Biblical Foundations for Womanhood Bible Study Series. Why has CE&P embarked on this venture to provide a Bible study series for women?

First, many have asked for inductive studies from a reformed perspective, but this is not simply a reaction to those requests. It is an effort to provide Bible study materials that are in step with CE&P's whole approach to women's ministry in the local church. There are already good Bible study materials available, and there is no reason to publish another study unless it serves to sharpen CE&P's focus and to give cohesion to what is already being done in the area of women's ministry.

Second, these materials are written from a biblical, reformed perspective, emphasizing covenantal theology. Often the "inductive method" tends to lift a passage out and dissect it, but it does not look at the passage in light of the over-arching covenantal scheme of Scripture. That approach can lead to distorted understanding and application.

Third, these studies help to facilitate a context of covenantal relationships. A covenantal approach guards against individualism that focuses only on a woman's relationship with the Lord. *The Westminster Confession of Faith* states:

All saints, that are united to Jesus Christ their head, by his Spirit, and by faith, have fellowship with him in his grace, sufferings, death, resurrection, and glory: *and, being united to one another in love*, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. (XXVI.1, italics added)

These studies will equip women to share their gifts and graces with one another by establishing and nurturing Titus 2 relationships. They will encourage women to build community within the church family and help women to be involved in ministries of compassion. One objective is that families and churches will be blessed because women gather to study God's Word.

Fourth, the Leader's Guides are intentionally designed to develop Bible study teachers within the church. It would be easy to provide a video of a dynamic Bible teacher, but then there is a danger that the ministry will become personality-driven. There is a place for the video format, but in a covenantal approach to women's ministry it is essential to build relationships between the teacher and students and among the students.

Fifth, this series is written specifically for women. It does not attempt to duplicate other educational programs of the church. These studies are driven by Titus 2 and have specific applications for women.

Sixth, there is a commitment to theological integrity and academic excellence. This objective has been achieved by using the *Adult Biblical Education Series* books as commentaries for the leaders.

### Adult Biblical Education Series

In 1977, CE&P Coordinator Charles Dunahoo hired Dr. Jack Scott to develop a Bible study survey for use in the Christian education ministry of local churches. The result was the Adult Biblical Education Series, a twenty-four-volume study of Genesis to Revelation.



Dr. Scott went to Korea as a missionary in 1952. He met and married Eleanor, a missionary nurse. They have four children. In 1957 they returned to the United States and Dr. Scott enrolled at Hebrew Union College to study Hebrew. He then pastored several churches and became one of the founding professors of Reformed Theological Seminary.

When Dr. Scott joined the church as a young child in Greensboro, North Carolina, the pastor assigned him a Scripture. "It's something the minister did for all children," explains Dr. Scott. "I'll never forget the day. My Scripture was 2 Timothy 2:5: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'" Dr. Scott says that he took his verse seriously and began reading and studying the Bible daily, compiling pages of notes and commentaries.

In commenting on his thoughts about the ABES being used as the commentary for the Biblical Foundations for Womanhood Bible Study Series, Dr. Scott said,

"I am delighted to learn that [it] will be used as a reference for your new Bible study project. . . . Preparing my studies over a period of eight years was one of the highlights of my own ministry. I learned so much, myself, about God's Word in the process. My prayer in preparing them was that they would be a challenge to others, not just to go through what I said but to go into the Bible themselves, and learn more of the riches of God's Word. Your project is certainly a fulfillment of my own desires for what I wrote."

# THE GOSPEL OF MATTHEW - PART 2

## *Suggestions for Teaching*

## Introduction

### OVERARCHING OBJECTIVES FOR THIS STUDY

That the members of this study group will:

1. Know God better (Jeremiah 24:7).
2. Know that God's relentless pursuit of His people is because of the covenant of redemption made between the Father, Son, and Holy Spirit before the world began (Ephesians 1:3-14).
3. Understand that the covenant promise was kept when Jesus came and kept every covenant requirement.
4. Grow in their knowledge of the life and ministry of Jesus.
5. Grow in their celebration of the privileges and obedience and responsibilities as citizens of God's Kingdom.
6. Rejoice in God's design and calling for women in His Kingdom.

*It is important for you, as the teacher, to adapt these objectives to your group and to determine additional specific goals for your group.*

### PREPARATION TO TEACH:

- Read the gospel of Matthew.
- Read Dr. Scott's commentary, *The Gospels: Part 2*, this Leader's Guide and the Student Book.
- When this Leader's Guide refers to page numbers in Dr. Scott's commentary those page numbers will be marked "Scott commentary." Page numbers referring to the Leader's Guide will be marked with LG, and those referring to the Student Book will be marked SB.
- Your teaching may be informed and supported by the suggestions in this Leader's Guide, but teachers should not be bound by the LG. You know the people in the group you are teaching. It is important for you to adapt these suggestions to your style and your students' needs.
- Be sure to look over the Resource Section beginning on LG p. 113.
- Familiarity with Track #1 of the Biblical Foundations for Womanhood studies is important. Teachers who have read these books have greater ease teaching the WIC Bible study series.

#### Term Key

**PCA** – Presbyterian Church in America

**CE&P** – Christian Education and Publications

**WIC** – Women In the Church

**LG** – Leader's Guide

**SB** – Student Book

## WAYS TO USE THIS STUDY

Plan #1: Teach it in one quarter and follow the lesson plans as they are given, choosing which elements of the Lesson Plan will fit within your class time and enable you to adequately cover the material.

Plan #2: Teach it in two quarters by dividing the lesson material between two class meetings. Suggestions are given in each Lesson Plan for teaching in two sessions.

You may also wish to incorporate some of the ideas below.

- Some lesson concepts are best supported and illustrated by a personal testimony. Pray about whom the Lord would have you ask, and then tell her exactly what kind of testimony you are requesting. Write out your instructions, including how much time is allotted. A time of two to three minutes is sufficient if she focuses on a specific point. Ask her to write out her testimony and then read it. Once others see the effectiveness of this method, they will be more willing to write out their thoughts and read them. These testimonies will reinforce the application of the lesson and will build community as people get to know one another better. An example of testimony guidelines is in the Resource Section, LG p. 119.
- One way to build relationships is to divide the women into pairs as prayer partners.
- Assign books from Track #1 of the Biblical Foundations for Womanhood resources to different women and ask them to give a brief overview of the book. Schedule one five-minute book review per session that answers the following questions:
  - What foundational principles of Biblical womanhood were presented?
  - How should these principles be applied in a woman's life?
  - How should these principles be applied in the women's ministry?
- Plan one or two fellowship days where special refreshments are served, someone teaches a craft, or service projects are planned.
- Keep a list of questions from your group and ask the pastor to take one class meeting to answer the questions or to go deeper into the implications of a particular passage.

## PREPARING YOUR LESSON PLAN

The Lesson Plans in the LG are guidelines, but it is important for you to adapt them to your students and your style. Some suggestions to help you do this:

- Read the Scripture several times before reading any other material.
- On your second reading of the Scripture, use the Homework section in the SB.
- Briefly read the suggested Lesson Plan in the LG.
- Briefly read the Scott commentary.
- Read each section of Scripture, the corresponding section in the Scott commentary, and the corresponding section in the Lesson Plan and Student Book.
- Adapt the Lesson Plan to your students and schedule.



## USING THE STUDENT BOOK

The Student Book gives you great flexibility. It is important for you to consider your group as you determine how you will use it.

The Lesson Plan assumes that the women will do the Homework section on their own and integrates the homework into the lesson. Some other options:

- Allow time prior to the lesson for women to share their homework responses in small groups.
- If your group prefers not to have homework, you can either utilize some of the questions in your teaching or have small groups discuss these questions prior to the large group lesson.

## SCRIPTURE MEMORIZATION

There is a bookmark pattern on p. 13 with Scripture verses. This is the recommended memory work for this study. Make copies of the bookmark so that you can give one to each woman at the first session. If possible, laminate the bookmarks, or utilize the Community Building Idea #4 in Lesson 1, which suggests having the women make their bookmarks.

## TEACHING COVENANTALLY

- Chapters 1, 2, and 3 of *Heirs of the Covenant* explain the concept of teaching covenantally. In summary, this kind of teaching blends teaching content and building relationships.
- The interactive lessons in this study are designed to build community within your group as you study the content of the Scriptures. Group study/discussion should result in mutual assistance, application, accountability, and affection—this is the covenant way.
- Even if you have never taught an interactive study, be creative and try the ideas suggested in the Lesson Plans.
- The interactive approach may not seem to be as efficient because you cannot cover as much material as you can in a lecture format, but it is more effective because you are building relationships and encouraging students to process and apply the material.

## SUPPORTING RESOURCES

The following books support the Biblical Foundations for Womanhood series and are sometimes used in the Student Book as a Biblical Foundations for Womanhood quote.

*Equipping God's People for Kingdom Praying*, Barbara Thompson, CE&P, 1999.  
*Kingdom Life in a Fallen World*, Sinclair Ferguson, Banner of Truth, 1997.  
*The Christ of the Covenants*, O. Palmer Robertson, P&R Publishing, 1980.  
*The Gospel of Matthew*, Volume 2, James Montgomery Boice, Baker Books, 2001.  
*The Westminster Confession of Faith*. Great Commission Publications, Inc. 2001.

## Introduction

To order, call the  
CE&P Bookstore  
1-800-283-1357 or visit  
[www.cepbookstore.com](http://www.cepbookstore.com)

# STUDYING SCRIPTURE FROM A COVENANTAL PERSPECTIVE

1. It is important for students to be introduced to the concept of studying Scripture from a covenantal perspective.
  - Use the SB, pp. 11-22 to introduce this concept.
  - If you have studied any of the Biblical Foundations for Womanhood Bible studies, Track #2, you have taught this material. It may seem like needless repetition to teach it again, but you will be surprised how many women need to be reminded of these foundational principles. For the sake of previous and new students alike, consider which of the following options you should use:
    - Teach the material as an introduction to the study.
    - If you have students who are familiar with this material, you may want to involve them by asking four of them to prepare a summary answer to one of the questions, SB p. 10, and to tell what it has meant to them to study Scripture from this perspective. Give them two minutes each and ask them to write out their answers so that they can read them to the class.
    - Ask the women to use the material for outside reading.
2. To teach the material, refer to the SB, p. 10, and read the Four Questions.
  - Read or summarize the material under each question.
  - If this is new information for the women, encourage them not to feel overwhelmed but to realize that you will repeat and reinforce these concepts many times in the coming weeks. Assure them that in time, the cumulative effect of looking at Scripture from a covenantal perspective will begin to permeate their thinking and living.
3. The illustration, SB p. 14, is a visualization of teaching the content of God's Word in the context of covenant relationships that validate the gospel. Explain that this should be a picture of your Bible study group.
4. When you discuss Question 3, explain that Luke 24:17-35 teaches us how to study Scripture from a covenantal perspective. Use the questions on the worksheet and the quote below to emphasize why we need to look for Jesus on every page of Scripture. In addition, there are two helpful articles in the Resource Section that give more explanation on moralism. (*Telling Bible Stories* by David Chilton, p. 113, and *Distinctives that Make a Difference: A God-ward Focus* by G. I. Williamson, p. 115.)

The disciples had sad hearts because they had slow hearts. Hearts that are slow to believe God's Word quickly become downcast and discouraged. But their sad, slow hearts became burning hearts when "beginning with Moses and all the Prophets, he [Christ] explained to them what was said in all the Scriptures concerning himself."

When they saw Jesus on every page of Scripture, they were transformed from lethargic, discouraged students to passionate, proclaiming heralds: "It is true! The Lord has risen . . ."

. . . It would be simplistic to say that there is one unifying principle of Scripture. Perhaps a better image would be to say that many beautiful threads are woven together to make the rope that ties it all together. Some of the threads we can follow are presence, or dwelling of God, or covenant, or promise, or kingdom. Whichever thread we unravel, it will point us to the same thing: Jesus. Scripture shows us Jesus.

. . . A covenantal perspective of Scripture helps us see the tree (redemption), not just the acorns (the particular story). We must see the overarching message before we dip down to teach any individual part. If we "dip" without the rope, we may well drown in our own speculations about what it means. Simply telling the story of a person or an event is a superficial, fragmented view of Scripture and generally results in superficial, fragmented lives. This fragmentation usually carries us in one of three directions—legalism, liberalism, or moralism.

When we trivialize Scripture, we reduce the Christian life to formulas (legalism), or we rationalize away the demands (liberalism), or we concoct a list of things we are going to do for God (moralism). This eliminates the need for the message of grace. A covenantal understanding of Scripture points us to God's sovereign grace. This enables us to have a biblical view so that we see ourselves and our lives from God's perspective. (*Heirs of the Covenant*, pp. 73–75)

5. When you discuss Question Four, you may simply want to read the characteristics listed, SB pp. 17-22, and encourage the women to read the fuller explanations as outside reading. Encourage them to begin to think about what covenant characteristics they see in any Scripture they are reading.



**NOTE:**  
Copy pages  
13 and 14  
and create  
bookmarks  
for your  
students.

**WHAT IS THE COVENANT PROMISE?**

*The virgin will be with child and will give birth to a son, and they will call him Immanuel—which means, “God with us.”* Matthew 1:23

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**WHAT IS THE KINGDOM COMMISSION?**

*Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.”* Matthew 28:18-20

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**WHAT PREVIEW OF THE SECOND COMING OF CHRIST IN HIS GLORY DID THE DISCIPLES SEE?**

*There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.* Matthew 17:2

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**HOW IS THE BELIEVER TRANSFIGURED?**

*Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.*  
Romans 12:2

**WHAT DOES THE TRANSFIGURED LIFE****LOOK LIKE?**

*And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.*  
2 Corinthians 3:18

**WHAT SHOULD WE PRAY FOR ONE****ANOTHER?**

*My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.*  
Galatians 4:19

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# LESSON 1

## GOD'S KINGDOM: IN HEAVEN AND ON EARTH

Matthew 17



### Preparation

1. Pray and then pray some more. Ask others to pray for you as you prepare and for the women who will participate in the study.
2. Read:
  - Matthew 17
  - The Scott commentary, pp. 1-8
  - The Lesson Plan
  - The Student Worksheet (SB) pp. 28-34.

Suggestion: Read Matthew 17 two or three times a day. The lesson plan and commentary are tools, but they will not prepare you to teach God's Word. Prayerfully meditate on the chapter, and ask the Holy Spirit to guide you into His truth.
3. Read the Scott commentary again and underline the portions you want to use in your lesson plan.
4. Do the homework assignments on the worksheet (SB pp. 24-27).
  - Determine how you want to use the homework questions. You may want to integrate them into your lesson plan. You may also give the women time at the beginning or end of the lesson to share their answers, or you may prefer not to use it at all.
5. Read the class work (SB pp. 28-34).
  - Determine which elements of the worksheet you will use. You may want to use some portions as outside reading for the women.
  - You will note that every worksheet has a quote on humility. Humility characterizes the life and teaching of Jesus. These quotes gradually teach the pervasiveness of the doctrine of humility in the gospel and show the necessity of this fruit of grace in the life of the believer.
6. Adapt this Lesson Plan to your group and schedule.
  - Carefully consider the needs, relationships, size and maturity of your group as you make choices about which elements of the Lesson Plan to use.
  - Schedule well so that you are able to cover the lesson elements that you select.

Dear Sisters,

If this is your first time to teach one of the Biblical Foundations for Womanhood Bible Studies, welcome. If you are a returning teacher, welcome back. To all of you, we are grateful for your partnership in studying the gospel. We pray for you, and encourage you to pray for one another. We pray that by studying and teaching this lesson you will be captivated and compelled by the glorious majesty of our Savior.

*Susan  
&  
Barbara*

- You will notice that some of the quotes on the worksheet are from *The Gospel of Matthew, Part 1*. This review and repetition will help to connect Part 1 and Part 2.
- It is assumed that you studied *The Gospel of Matthew, Part 1*. If not, you will need to adapt the language in the Introduction section for this lesson. There is an outline of Matthew 1-16 on the worksheet.
- Read #4 on the worksheet so that you can summarize it in a few words. Encourage women to use this as a resource and to continue referring to it. Explain that reading it repeatedly clarifies and deepens the meaning.
- Nurturing community among the women is an important aspect of this study, so prayerfully consider ways to involve the women in discussions. Determine whether you will use the Community Building Ideas below and make the necessary arrangements.

#### 7. Bookmarks.

- Use the pattern on pp. 13-14 and make bookmarks for the women. Consider asking someone to do this for you, or use Community Building Idea #4.

#### 8. Suggestions for teaching this lesson in two sessions:

- Session 1: Use the Part 1 and Community Building Ideas 1 and 2, and plan a fellowship time for this opening study. You may want to include refreshments or a meal.
- Session 2: Have a brief review and then teach Parts 2, 3 and 4. Use Community Building Idea 3.

#### **Community Building Ideas:**

1. Divide the women into groups of three or four to pray for one another until the next meeting. As women arrive, or during the Application time, have a bowl of bite-size, individually wrapped candy including three or four pieces of each variety. Instruct the women to take a piece but not to unwrap it. When you are ready to divide the women, they must find the other two or three women who have the same kind of candy. Allow time for the women to share prayer requests.
2. Ask two or three women who participated in the study of *The Gospel of Matthew, Part 1* to share what that study meant to them. (See the suggestions for testimonies on p. 119.)
3. Ask two or three women, in advance, to be prepared to share their response to #5 on the worksheet. Women are “encouraged in heart and united in love” (Colossians 2:2) when they share their love for Jesus with one another.
4. Let the women make their bookmarks. Make copies of the pattern on pp. 13-14 on heavy stock paper. Provide markers, glitter, stickers, etc. and let the women decorate their bookmarks. You may want to ask someone to plan this activity. You could also make arrangements to have the bookmarks laminated. Another idea is to have the women put



their names on their bookmarks, then collect and redistribute them as a way to match prayer partners.

## Lesson Plan

### PART 1, INTRODUCTION AND REVIEW OF MATTHEW 1-16

1. Before beginning the second part of the study of Matthew, it is important to review chapters 1-16 so that women see the continuing progression of Jesus' earthly ministry.
  - Read or summarize #6 and #7 on the worksheet.
2. Matthew begins and ends with the covenant promise—"I will be with you."
  - Refer to Matthew 1:23 and 28:20 which are listed under #8 on the worksheet .
  - Use #8 on the worksheet. You may want to read this responsively, in unison, or ask volunteers to read each passage.
  - Refer to #9 on the worksheet. You may want to summarize this or suggest that women read it on their own.
3. Refer to #10 on the worksheet.
  - Ask: How did John and Jesus begin their ministries? (*Answer: Matthew 3:2 and 4:17.*)
  - The kingdom and repentance are dominant themes in Matthew 1-16 and these themes continue in Matthew 17-28.
  - Refer to #11 on the worksheet. Select portions to read, or suggest that the women use this as additional reading outside of class.
4. Transition to Matthew 17 by summarizing the Introduction on the title page of the student book and the Introduction on p. 1 of the Scott commentary.
  - It is easy to be baffled by the disciples' slowness to understand what Jesus told them, until we reflect on our own faith journey. Those who become Christians as adults sometimes compare it to learning a new language and culture. We, too, are slow to see the connections and to understand the grand design and scheme of redemption. And we are slow to turn the application of what we learn into how we live. As we journey with the disciples to Jerusalem, may our understanding of the events that occurred there deepen and may our lives reflect our glorious redemption. May we see each event in Matthew, and in our own lives, not as an isolated occurrence but as a part of God's redemption story.
  - Keep in mind that it was necessary for the disciples to make a radical shift in their thinking. They had thought of the Kingdom in terms of everything they knew about the

Old Testament. Now Jesus is pointing them to a new day—the fulfillment of all of the Old Testament images and types. Instead of a geo-political kingdom, they must begin to think of an internal, eternal kingdom. In 16:18 Jesus makes a startling statement about the church. In the remaining chapters the doctrine of the church will be expanded.

## PART 2, MATTHEW 17:1-13, THE GLORY OF CHRIST PREVIEWED

1. Read Matthew 17:1-13.

2. Ask: What were your reactions as you meditated on the Scriptures under #2, 3, and 4 on the worksheet?

- You may want to ask if two or three volunteers will read what they wrote for #5 on the worksheet.

3. Read Matthew 17:1-8.

- Use #12A on the worksheet. Have the women fill in the blanks as you summarize the material in the Scott commentary, pp. 3-5, “*The vision.*”
- The dictionary defines metamorphosis as a profound change. The classic example of this change is the butterfly. As the women read the verses that are listed, emphasize the profound change that occurs in believers as we are transformed to the image of Christ.

Romans 12:2 – we must know God’s Word so that we will think biblically. As we think God’s thoughts, we will begin to live covenantally.

2 Corinthians 3:18 – Our faces become unveiled as we repent of our sin. Through repentance the layers of sin are removed and we increasingly reflect His glory.

Galatians 4:19 – This succinctly expresses the heart of a true disciple and a true disciple-maker—that Christ be formed in us.

- Note the continuity of the New Testament with the Old Testament. Moses and Elijah represent the law and the prophets. Jesus is the fulfillment of both.
- “**Hear Him.** The word of God spoken through Moses and the prophets pointed to Jesus. Now the final word is spoken by God’s Son (Heb. 1:1-4).” (*Reformation Study Bible*, p. 1533.)

4. Vv. 9-13.

- Summarize the material in the Scott commentary, p. 5, “*The instruction.*”
- Use #12B on the worksheet.

## PART 3, MATTHEW 17:14-27, THE REALITIES ON EARTH CONFRONTED

### Lesson

1. We can compare the disciples' mountaintop experience and then their re-entry to the real world with our experience of Sabbath worship in God's house and then going home to face the realities of life in this world. We will consider three of these realities. (Note: This combines 1 and 2 in the Scott commentary, p. 6, under the heading "Our own lack of faith.")

- Refer to #13 on the worksheet where these realities are listed.

2. Vv. 14-21, "*Our own lack of faith.*"

- "17:17 Jesus, like Moses, came down from the mount of glory to encounter unbelief (Ex. 32:15-21)." (*Reformation Study Bible*, p. 1534.)
- Use pp. 6-7 in the Scott commentary.
- Believers today are often trapped by self-reliance. We know that we are saved by grace, but we forget that we need that same grace to live every moment for God's glory. We fall into the trap of thinking we have to "fix" problems rather than trusting God.
- Believers today are also easily ensnared by the false teaching that says if your faith is big enough your prayers will be answered. Dr. Scott's explanation of this passage emphasizes that it is the *object*, not the *quantity* of faith that is important. The Object of our faith must be Jesus alone.
- Have the women fill in the blank on the handout with the word *quantity*.
- You may want to ask women to think about how much of culture (movies, books, etc) encourages us to have faith in faith. You may want to refer to Proverbs 3:5-7.

3. Vv. 22-23, "*The hostility of the world.*"

- Summarize this section found on pp. 7-8 in the Scott commentary.
- "17:22, 23 This statement is the second prediction of suffering and resurrection in Matthew (16:21-24). Jesus will undertake the suffering He describes as the Servant of the Lord (Is. 53). It appears that no one before Jesus had ever identified the Messiah, the Son, and the Suffering Servant of the Old Testament as three aspects of the one Redeemer and King. The disciples are so overwhelmed by their difficulty in accepting the suffering of the Messiah that they apparently do not even hear the promise of the Resurrection. At least they did not initially believe it (Luke 24:25, 37, 38)." (*Reformation Study Bible*, p. 1534.)
- Have the women fill in the blanks on the worksheet with the words *triumph* and *faith*.

4. Vv. 24-27, “*The unbelief in the church.*”

- Summarize this section found on p. 8 in the Scott commentary.
- Jesus used this occasion to teach the disciples the reality of the visible church. Just as the Jews did not believe that Jesus was the Messiah, there will always be unbelievers in the church who do not trust Jesus for their salvation.
- Use #14 on the worksheet to explain the visible and invisible church.

## PART 4, APPLICATION

1. As we seek to live our lives in a fallen world, we face the same realities that the disciples faced. The only way we can face these realities in faith is to continually go to the mountain top and pray the prayer of Moses: “Now show me your glory” (Exodus 33:18) and ask God for grace to reflect His glory in every relationship and situation as we face these realities.
  - We see God’s glory in His Word. The Bible is God’s revelation of Himself to His people. This is what Peter taught in 2 Peter 1:19.
  - This underscores our need to go to the Word daily and to pray Psalm 119:18: *Open my eyes that I may see wonderful things in your law.*
  - When we read God’s Word, it may not seem as dramatic as when the disciples saw the transfiguration of Jesus, but it is actually more dramatic. God’s Word is not a momentary experience or a fleeting memory. God’s Spirit uses His Word to conform us to the likeness of His Son.
2. Read the Biblical Foundations for Womanhood quote, SB pp. 23-24.
  - Ask: What are your responses to the example of Sharon Kraemer?
  - After the women respond, you may want to summarize using the following: It is easy to look at someone like this and to fall into the same trap the disciples did—self-reliance. We think this is something else we must determine to do so that we will be godly women. Sharon’s peace was not a result of self-effort, but of going to His Word and pleading to see His glory, of resting in the sufficiency of His grace and being transformed by the power of His grace. The key to this rest is repentance. We must repent each time we perversely rely on self as the disciples did when they tried to heal the demon-possessed boy. We must pray for undivided hearts that love Jesus wholeheartedly.
  - The more we are captivated by God’s glorious majesty, the more we will be compelled to live for His glory. All else will seem vain and empty. Then we can reflect the realities of heaven as we live on this earth.
  - Refer to the first passage (#1) on the worksheet #4 and read Psalm 86:11-13 in unison. You may want to use this as a closing prayer.

3. Distribute the bookmarks and summarize the lesson by asking the questions below and ask the women to respond by reading the verses.

**Note:** Each lesson will conclude with these questions. Catechizing (teaching by questions and answers) is an effective way to disciple God's people. Encourage the women to bring the bookmarks to each study and to use them to memorize these verses.

Ask: What is the covenant promise?

*The virgin will be with child and will give birth to a son, and they will call him Immanuel—which means, "God with us." Matthew 1:23*

Ask: What is the kingdom commission?

*"Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.'" Matthew 28:18-20*

- God's covenant promise is that He is our God, we are His people, and He lives among us. Matthew begins and ends with this incredible promise—I will be with you.
- This promise rivets us to the glorious truth that God is a personal God of covenant loyalty. He has provided the way for His people to live in intimate fellowship with Him. He will never leave us, not because of our performance but because of His covenant love.
- The promise compels us to go and tell others.

Ask: What preview of the second coming of Christ in His glory did the disciples see?

*There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Matthew 17:2*

Ask: How is the believer transfigured?

*Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. Romans 12:2*

Ask: What does the transfigured life look like?

*And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. 2 Corinthians 3:18*

Ask: What should we pray for one another?

*My dear children, for whom I am again in the pains of childbirth until Christ is formed in you. Galatians 4:19*

- The words *transfigured*, *transformed*, and *formed* are all from the same root Greek word, *metamorphoo*, from which we get our word metamorphosis, which means a profound change.
- As believers live in intimate fellowship with Jesus, we will be transformed into His likeness. Christ will be formed in us. He will increase and we will decrease. We will reflect the glory of His goodness. This is a profound metamorphosis.