

# The Essential 100

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## A Bible overview plan for 2011-2012

The Essential 100 (E100) is a systematic approach that guides readers through the big picture of the Bible. It is a carefully selected list of short Bible passages—50 from the Old Testament and 50 from the New Testament. The passages are usually one to two chapters in length and can easily be read in 10 minutes or less.

One-page plan: Each testament is broken up into ten, five-week series. We will move from Old to New Testaments every five weeks. My goal is to teach three of the five lessons in every series.

The E100 in Sunday school: We will REAP (read, explain, apply, and personalize) one passage each week and finish a series every five weeks. Each lesson will include a key verse for memorization. At the end of two years, we will have covered the essential 100 passages in the Bible.

Additional information: To learn more about The E100 program and to obtain additional resources, visit [e100challenge.com](http://e100challenge.com). Our Sunday school website is [stuartheights.org/sundayschool](http://stuartheights.org/sundayschool).

## The Schedule: The Teachings of Jesus

This series is about Jesus' teaching ministry

Date	Lesson	Key Verse(s)	Passage	Speaker
April 17	Sermon on the Mount (1/2)	Matthew 5:14-16	Matthew 5:1-6:4	Jim Fleming
April 24	No Sunday school: Easter at Coolidge			
May 1	Sermon on the Mount (2/2)	Matthew 6:33	Matthew 6:5-7:29	Jim Fleming
May 8	The Kingdom of Heaven	Matthew 13:45-46	Matthew 13	David Barber
May 15	The Good Samaritan	Luke 10:36-37	Luke 10:25-37	Barry Cole
May 22	Lost and Found	Luke 15:10	Luke 15	Jim Fleming

## Sunday school class timeline

8:50: Breakfast is ready

9:07: Teaching begins

9:40: Prayer requests at each table begin

9:45: Tables removed from the green carpet and padded chairs stacked in 7s against the wall

9:50: All class members are out of the room and headed to the sanctuary to worship

# The Teachings of Jesus: Sermon on the Mount (1/2)

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## Preview: Clarifying Happiness

There are three major parts to today's text: (1) the Beatitudes ([Matthew 5:1-12](#)), (2) Salt, Light, and Setup ([Matthew 5:13-20](#)), and (3) Intentionalizing ([Matthew 5:21-6:4](#)).

## Read & Explain (What does it mean?): Matthew 5:1-6:4 (Author = Matthew)

### 1. Beatitudes

To start each beatitude, Jesus gives a promise—"Blessed." The best translation of *blessed* is \_\_\_\_\_

8 Your heart will interpret how you perceive \_\_\_\_\_

9 **Blessed are the peacemakers** [people who \_\_\_\_\_ peace]

12 **be exceedingly glad** [literally, \_\_\_\_\_ much]

The theme of the beatitudes (for me) is one of \_\_\_\_\_, current engagement that results in a present happiness and future \_\_\_\_\_

### 2. Salt, Light, and Setup

16 **that they may see your good works** [\_\_\_\_\_, employment, acts, deeds]

17 **"Do not think that I came to destroy** [dissolve, disunite, or loosen] **the Law or the Prophets. I did not come to destroy but to fulfill** [Scripture is a \_\_\_\_\_]

### 3. Intentionalizing

22 **angry with his brother** [this is \_\_\_\_\_ criticism]. . . . **Raca** [a criticism of the \_\_\_\_\_]. . . . **You fool** [foolish, godless—a criticism of a person's \_\_\_\_\_]

29 **If your right eye causes you to sin** [is a stumbling block, a snare, or a \_\_\_\_\_]

39 **slaps you** [cultural \_\_\_\_\_]. 40 **take away your tunic** [legal \_\_\_\_\_]. 41 **compels you to go one mile** [governmental \_\_\_\_\_].

## Apply (What is the point?)

1. Internal righteousness is required
2. External righteousness is required
3. No self-exalting images of righteousness are allowed

## Personalize (What do I do with that?)

1. Recognize that I cannot live this perfectly
2. Recognize that Jesus can
3. Let \_\_\_\_\_

# The Teachings of Jesus: Sermon on the Mount (2/2)

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## Review

Jesus came to restore a relationship between God and man that was created in **Genesis 1** and ruined in **Genesis 3**. When we listen to Jesus' teachings, remember that He came to restore relationships to their proper place. In last week's text, Jesus' message described what life can be like, what we should be doing, and what God really meant.

## Preview: To Do or Not to Do, That is the Question

This week's text can be divided up into four parts: doing good (**Matthew 6:5-18**), material things (**Matthew 6:19-34**), judgment (**Matthew 7:1-6**), and choices (**Matthew 7:7-29**).

Key thought: Jesus lays out how life should be lived and gives us a \_\_\_\_\_.

## Read & Explain (What does it mean?): Matthew 6:5-7:29 (Author = Matthew)

**7 do not use vain repetitions** [to stammer and repeat things over and over—not meaning what you say]

**8 Adam Clarke: Prayer is not designed to \_\_\_\_\_ God.**

**8 Coffman: A God who needs to be told what men need could certainly not help if told!**

**9-13** Notice the \_\_\_\_\_ pronouns

**9 Hallowed** [separated, distinct—the verb form of the word \_\_\_\_\_]

## Trevin Wax's Providence Prayer (adapted from the Heidelberg Catechism)

Faithful Father, we praise you for your almighty and ever-present power. We trust in the power of your hand, which upholds heaven and earth and all creatures. We trust in the goodness of your rule over leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty—knowing that all things come to us not by chance but from your fatherly hand. Help us to be patient when things go against us, thankful when things go well, and confident for the future, knowing that nothing will separate us from your love.

**14 "For if you forgive men their trespasses** [literally, 'falling to the side,' indicating a lapse in judgment or a \_\_\_\_\_-up]

**16-18 David Guzik: You can do a wonderful thing for the wrong motive and have it count for nothing before God; Christianity is a matter of the heart, not just outward works.**

**19-21** What you \_\_\_\_\_ in is what you care about

**24 “No one can serve two masters** [the best verse in the Bible against \_\_\_\_\_] . . . **mammon** [an Aramaic word used to personify \_\_\_\_\_].

**25 “Therefore I say to you, do not worry** [be anxious, care] **about your life**

**32 For your heavenly Father knows** [David Ivanson: God already has a \_\_\_\_\_]

**34 Therefore do not worry about tomorrow, for tomorrow will worry about its own things.** [How many lives would be happier if we would just obey **Matthew 6:34?**]

## Matthew 7

**1 “Judge not** [a \_\_\_\_\_ of pre-separating, pre-distinguishing, pre-discriminating]

**2 How much sugar do you like in your sweet tea?**

**12 Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets** [The Old Testament is summed up by this statement: if you want something, \_\_\_\_ it].

**13-14** Francis Chan: The New \_\_\_\_\_ Road

**18 What type of tree is \_\_\_\_\_?**

**24 “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: 25 and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.**

**26 “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: 27 and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”**

Everything in these two scenarios is the same except for the \_\_\_\_\_. Both my obedience and my lack of obedience have repercussions.

### Apply (What is the point?)

1. God likes actively working Christians
2. Jesus did not ignore the material
3. Choices must be made

### Personalize (What do I do with that?)

1. Do good
2. Interact appropriately with the material
3. Choose \_\_\_\_\_

# The Teachings of Jesus: The Kingdom of Heaven

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## Preview: D-Day for Sin

By comparing the Kingdom of Heaven to yeast, hidden treasure, a mustard seed, or a net, Jesus painted a picture of a seemingly insignificant thing that would have an overwhelming impact. That is how it is when we decide to follow Jesus—a seemingly small step changes everything about our lives, both now and for eternity. Jesus challenged his hearers to, “**understand with their hearts**” ([Matthew 13:15](#)), to allow his word to affect their attitudes, motivations and actions.

Key thought: Following Jesus changes everything about our lives—forever (Truth divides)

## Why did Jesus teach in parables?

1. Jesus was a master teacher
2. To allow for hidden meaning
3. [Matthew 13:10-13, 34-35](#); [Luke 4:43](#)

## The Stuff in Between the Parables

1. Why, “Kingdom of Heaven,” and not, “Kingdom of God?”
2. Two key points for me:
  - Truth divides
  - The Kingdom of Heaven is now

## Read & Explain (What does it mean?): Matthew 13 (Author = Matthew)

Parable	Basic Meaning
<b>The Parable of the Sower</b> <a href="#">3-9, 18-23</a>	<p><b>Rocky Soil.</b> When trouble or persecution comes because of the word, he quickly falls away (<a href="#">20-21</a>). Some people like the Gospel as a novelty. Then they get bored with it, and when it does not solve their problems, they quit. They may have been looking for a quick fix. Therefore, when we share the Gospel, some of the people who respond will eventually fall away. Do not be surprised; that is just the way some people are.</p> <p><b>Thorns.</b> All sorts of people can be distracted by the worries of this world, and some drop out for that reason. They are more worried about this world than they are about their position in eternity.</p> <p><b>Good Soil.</b> Jesus wants us to be this kind of person. Seeds do not have a choice as to what kind of soil they fall on, but we have a choice as to what kind of soil we will be for the seed. We can choose to respond to the Gospel. When trials come, we can choose to stick with the Gospel, or to fall away.</p>

<p><b>The Parable of the Wheat and the Tares</b> 24-30, 36-43</p>	<p>Jesus explains the parable for us in <b>37-43</b>. The good seeds are the disciples, spread by Jesus throughout the world. The weeds are bad people, spread by the Devil. The bad people are mixed in with the good, and this is what the kingdom of God is like. God allows this; it is part of His plan. Jesus is describing a world in which Satan is active—the age we live in today. The kingdom of God is growing now, and God is waiting to see which plants will bear fruit. Do not be too hasty, He tells his servants. Wait and see.</p>
<p><b>The Parable of the Mustard Seed</b> 31-32</p>	<p>Jesus is not describing a kingdom that arrives in a blaze of glory—He is describing a kingdom that begins very small. This is not what the Jews expected, but this is the kingdom that Jesus said was near. A small thing can make a massive difference.</p>
<p><b>The Parable of the Leaven</b> 33</p>	<p>Very similar to the Parable of the Mustard Seed, leaven shows how the impact of the smallest thing, belief in the redemptive act of Christ, changes EVERYTHING.</p>
<p><b>The Parable of the Hidden Treasure</b> 44</p>	<p>Jesus is the main character. He is the one who sees hidden treasure in his people (the field), and gives everything He has to purchase the prize. The value may not be evident right now, but it is there.</p>
<p><b>Parable of Pearl of Great Price</b> 45-46</p>	<p>Same message as The Parable of the Hidden Treasure. The message is not, we should do everything we can to find the lost. The message is that Jesus has already done everything He could to find us.</p>
<p><b>Parable of the Dragnet</b> 47-50</p>	<p>The Kingdom of God is presented to both good and bad people. The message is given to both. They live together and are given a chance to change and grow. Eventually the time comes when judgment is made and God brings the good (the saved) to Himself.</p>

### Apply (What is the point?)

Jesus taught in parables for many reasons:

1. Communicates masterfully
2. Kept Jesus from being the target of Jewish leadership until it was time
3. Fulfilled prophecy

### Personalize (What do I do with that?)

1. Understand that the message of the parables is that the Gospel divides—by definition, that is what Truth does
2. Know that ultimately, we are responsible for communicating the message, not the results

# The Teachings of Jesus: The Good Samaritan

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## Preview: The Good, the Bad, and the Ugly

Key thought: Sin has a profound effect on our relationship with God and others.

Things to look out for that tell us about God: (1) He gives us free will, (2) He questions, (3) He judges, (4) He intervenes, and (5) He provides

## Read & Explain (What does it mean?): Luke 10:25-37 (Author = Luke)

**25** And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" **26** He said to him, "What is written in the law? What is your reading of it?"

**27** So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'"

**28** And He said to him, "You have answered rightly; do this and you will live."

**29** But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"

**30** Then Jesus answered and said: "A certain *man* went down from Jerusalem to Jericho [referred to as the, "way of blood," because of the dangers], and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. **31** Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. **32** Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. **33** But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. **34** So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. **35** On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' **36** So which of these three do you think was neighbor to him who fell among the thieves?"

**37** And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Main Characters: \_\_\_\_\_ and the \_\_\_\_\_

### Do this and you will live

The Lawyer, the \_\_\_\_\_, "**tested him.**" The Greek word is, *ekpeirazo*, "to put to the test, try, tempt." He was testing Jesus, the \_\_\_\_\_, to see how well He answered a theological question.

The first question is, "**What shall I** [a Jew] **do to inherit eternal life,**" or, "What is important for a Jew to be saved?" The answer is found in \_\_\_\_\_: \_\_\_\_\_. The Lawyer answered with the Law:

**Deuteronomy 6:5:** **You shall love the LORD your God with all your heart, with all your soul, and with**

**all your strength** and **Leviticus 19:18: You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.**

Jesus says, **“You have answered rightly.”** The roles are reversed, Jesus becomes the expert, and the lawyer becomes the novice. Then the second question, **“And who is my neighbor?”**

**Who Is My Neighbor?** Typical lawyer, he needs a definition of **“neighbor.”** The Jewish interpreted, **“neighbor,”** as, “someone who was near and of the same religious community” (fellow Jews). They often excluded everyone else.

**The Message in the Bottle:** Jesus, the expert \_\_\_\_\_, uses the lawyer’s experience and awareness to make a hypothetical situation a teaching moment.

Who was Jesus’ audience? \_\_\_\_\_

**The Robbers: who stripped him of his clothing, wounded him, and departed, leaving him half dead.**

**Priests and Levites:** Both parties had a \_\_\_\_\_ problem. According to the Law, they could not help. **Leviticus 21:11: Nor shall he go near any dead body, nor defile himself for his father or his mother.** On the other hand, the Law states: **Exodus 23:4: If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again. Proverbs 25:21: If your enemy is hungry, give him bread to eat; And if he is thirsty, give him water to drink.**

The priest just kept walking and, “\_\_\_\_\_.” The Levite actually stopped, “\_\_\_\_\_”

### The Samaritan

**Luke 10:33: Had \_\_\_\_\_**

**Luke 10:34: took \_\_\_\_\_ of him**

**Luke 10:35: I will \_\_\_\_\_ you**

Love, \_\_\_\_\_, and \_\_\_\_\_

### Apply (What is the point?)

1. Anything that isn’t true is untrue
2. Anything that isn’t love is hate

### Personalize (What do I do with that?)

**Micah 6:8: No, the Lord has told us what is good. What he requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God. (GNB)**

**... walking without pride before your God. (BBE)**

Nothing else I can say or do could add anything to **Micah 6:8.**

# The Teachings of Jesus: Lost and Found

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## Preview: Sinners Welcome

In the parables we read about in **Luke 15** (the lost sheep, the lost coin, and the lost/prodigal son), Jesus is illustrating the fact that God takes the initiative in His relationships with us and God models true and better relationships for us. Key thought: God cares about \_\_\_\_\_ relationships

There is a pattern to these three stories in **Luke 15**: there is a loss (of the smaller part), a search (that is constant), a find (that takes great effort), a homecoming, and a celebration (that is community-wide).

## Read & Explain (What does it mean?): Luke 15 (Author = Luke)

### The Parable of the Lost Sheep

**1 Then all the tax collectors and the sinners drew near to Him to hear Him. 2 And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them." 3 So He spoke this parable to them, saying:**

**4 "What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness [What percentage is lost? \_\_\_%], and go after [pursue] the one which is lost [a compound word that means, 'separating to \_\_\_\_\_'] until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' 7 I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.**

### The Parable of the Lost Coin

**8 "Or what woman, having ten silver coins, if she loses one coin [What percentage is lost? \_\_\_%. Is there ever a time when a wedding ring is equally as valuable as a penny?], does not light a lamp, sweep the house, and search carefully until she finds it? [David Guzik: There is an instinct in us that prizes something all the more simply because it is lost. Your keys are never so precious to you as when you can't find them!] 9 And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' 10 Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents." [Jesus is driving home to the religious elite that everyone \_\_\_\_\_. Jesus is for everybody.]**

### The Parable of the Lost Son

**11 Then He said: "A certain man had two sons. 12 And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood. 13 And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living [What percentage is lost? \_\_\_%]. 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15 Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16 And he would gladly have**

filled his stomach with the pods that the swine ate, and no one gave him *anything*. [Irby Sullivan: Want follows waste. Sin is the most expensive thing in the world.]

**17** “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! **18** I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, **19** and I am no longer worthy to be called your son. Make me like one of your hired servants.””

**20** “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. **21** And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

**22** “But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. **23** And bring the fatted calf here and kill *it*, and let us eat and be merry; **24** for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

Sinners and tax collectors are \_\_\_\_\_ in the family of God. The story has to continue to show the religious elite their sin. The story has to continue to show me my \_\_\_\_\_.

**25** “Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. **26** So he called one of the servants and asked what these things meant. **27** And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’ **28** “But he was angry and would not go in. Therefore his father came out and pleaded with him. **29** So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. **30** But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’ **31** “And he said to him, ‘Son, you are always with me, and all that I have is yours. **32** It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.””

Irby Sullivan: 12-13: The break up; 15: The hook up; 17: The wake up; 20: The rise up; 21: The fess up; 22: The dress up; 24: The cheer up

Challenge: Recognize, pursue, and celebrate reconciliation

### Apply (What is the point?)

1. The sheep was lost because it wandered off (sometimes we just wander away from God)
2. The coin was lost because someone dropped it (sometimes we are failed by others)
3. The son was lost because he was prideful (sometimes we deliberately choose to rebel)

### Personalize (What do I do with that?)

1. Stay \_\_\_\_\_ on Jesus (the Way)
2. Stay \_\_\_\_\_ with the church
3. Stay \_\_\_\_\_ before God