

Study Questions

Matthew

Daily Bible Study *by William Barclay*

Matthew Volume I

Kick-Off
Lesson 1

- I. Distribute Books and Materials – Get Organized
- II. Ice Breaker – Get Acquainted

Lesson 2
Synoptic Gospels (page 1)
up to but not including

The Lineage of the King (page 11)

1. Why are three of the Gospels, including Matthew, called the Synoptic Gospels?
2. Why did the author of Matthew write this Bible account of Jesus' life? What purpose did he have in mind? What group was he or she writing for?
3. Why is Matthew called the teaching Gospel?
4. Why does Barclay suggest that this Gospel got the title "The Gospel According to Matthew"?
5. In your own words explain what Synoptic Gospel means and list the three Gospels that are synoptic.

Lesson 3
The Lineage of the King (page 13)
up to but not including

Matt 1:1-25

The Birthplace of the King (page 27)

1. Why did Matthew choose to begin his gospel with a pedigree? What is it meant to prove?
2. Who addressed Jesus as the Son of David?
3. What do you think about the Jewish ideas of the Holy Spirit and those of Christianity? What are the similarities and dissimilarities? Some interesting quotes "... The Holy Spirit brought God's truth to men and women but also enables us to recognize the truth" and "The Holy Spirit enabled man to recognize that truth when they saw it".
4. Why do you think Matthew makes a point of including four women (not including Mary)? None of them were Jewish and it was not the custom in Jewish genealogies. Do these women have something in common?
5. Why do you think God made Joseph wait before sending an angel to tell him what was going on with Mary?

Lesson 4
The Birthplace of the King (page 27)
up to but not including

Matt 2:1-23

The Emergence of John the Baptizer (page 50)

1. Our verbal traditions and even our songs refer to the three Magi as "kings." Barclay tells us they were "a tribe of priests, men of holiness and wisdom." How does that knowledge change your view of story about the Magi?
2. We have all heard some version(s) of what the gifts of gold, frankincense and myrrh symbolize. Our author gives his version on pages 37 and 38. How does this change your thoughts about the visit from the three "men of holiness and wisdom"?

3. Why was it natural for the Holy Family to flee into Egypt? How was this later used against Jesus?
4. Here we see another example of Joseph being obedient to God's guidance by the Holy Spirit. Do we show that kind of obedience and faith in our daily lives? Do you still think that God is still showing us this guidance?
5. Were you aware of Mathew's extensive use of Old Testament phrases as prophecies for the life of Jesus and to connect the New Testament to the Old? (Even if he used substantial literary license.)

The Emergence of John the Baptizer (page 50)

Lesson 5 *up to but not including*

Matt 3:1-17

The Temptations of Christ (page 71)

1. John says that "He who is coming after me" ... "will baptize you with the Holy Spirit and with fire." The book devotes 4 pages (56-59) on telling us we need to look at this from what it meant to John's audience. Does this change what this scripture means to you? How?
2. Name some characteristics of Repentance from the Jewish Old Testament. Our text tells us at great length (pages 61-63) that in scripture the meaning of these words refers to how we will behave in the future and not some feeling we have about the past. How does that contrast with your concept of repentance?
3. What are the Jewish teachings/concepts about Baptism? So why do you think Jesus was baptized by John?
4. The sacrament of reconciliation is a gift that many of us don't take advantage of often enough. What holds you back from going to confession?
5. Which of your habits or attitudes are constricting Christ's action in your life and limiting the intimacy of your relationship with him?

The Temptations of Christ (page 71)

Lesson 6 *up to but not including*

Matt 4:1-25

The Sermon on the Mount (page 96)

1. Explain why Galilee was a good place for Jesus to start his ministry.
2. Our book talks about the meaning of the Greek word "*peirazein*" that is often translated as tempt and temptation. We tend to think of temptation as a trap or stumbling stone to lure us to succumb to evil? The meaning in scripture has to do with making us stronger. How does this change your view?
3. "Tempted through our gifts" – it's almost like a chink in our armor – a weak spot. Have you had the experience that you are sitting "on top of the world" after doing something right only fail shortly afterwards?
4. The Greek word for herald is "*Kerux*". What does this word tell us about Jesus preaching?
5. Jesus came to proclaim the gospel, teach in the synagogues and heal those in need. As Catholics, we are supposed to know, love, and serve the Lord. Has your love and knowledge matured into service? What else can we do to become more active Catholics?

The Sermon on the Mount (page 96)

Lesson 7 *up to but not including*

Matt 5:1-5

The Bliss of the Starving Spirit (page 114)

1. Why would one use The Gospel According to Matthew instead of one of the other Gospels to study the Beatitudes?
2. Why is the Sermon on the Mount referred to with titles such as "Summary of the Faith", "Christ's

Doctrine” and “the standard of the Christian life”?

3. The first Beatitude, “Blessed are the poor ...” is often cited as the most challenging to comprehend. Does Barclay’s discussion on the Greek and Aramaic origins of the English words translated as “blessed” and “poor in spirit” add any new insights? If not, why not? If yes, what are those insights??
4. Barclay suggests that the words, “...for theirs is the kingdom of heaven” imply current membership or citizenship in God’s Kingdom on earth today. Why does he suggest that? What do you think of this interpretation?
5. In the book of Numbers (Num. 12:3), after Moses had led the Israelites out of Egypt, Moses was described as exceedingly meek. How does this use of the word meek help you understand the third Beatitude?

Lesson 8

The Bliss of the Starving Spirit (page 114) *up to but not including* **The Salt of the Earth** (page 137)

Matt 5:6-12

1. During his discussion of the fourth Beatitude, Barclay expands upon the intensity of the “hunger” and explains that the Greek grammar of the original specifies more than “righteousness” of the moment. What words would you use to communicate the instruction in the fourth Beatitude to fellow Christians?
2. Barclay suggests that the original Hebrew word translated in the fifth Beatitude as “merciful” is untranslatable. After reading his explanation can you think of a time in your life when you felt this kind of mercy toward another?
3. The sixth Beatitude concerning the pure or clean of heart seems to some an instruction of Jesus that is easier to deal with personally than those Beatitudes that deal with the poor or mourning. The discussion, however, says that the sixth Beatitude is very difficult to adhere to. Why is it so difficult?
4. Barclay’s discussion about the seventh Beatitude concerning peace-makers expands upon what is meant typically by the English word “peace.” What insights does this interpretation give you?
5. Barclay explains that in Hebrew being referred to as a “son of a gun” isn’t a bad thing. Does this discussion help you understand our translation of the seventh beatitude better? Why?

Lesson 9

The Salt of the Earth (page 137) *up to but not including* **The New Authority** (page 153)

Matt 5:12-20

1. When discussing “The Salt of the Earth” there are three attributes of salt that are discussed. Which of the three meant the most to you? Why?
2. What did Jesus mean when he said we are the light of the world. Which of the three characteristics of a light do you possess? Which one do you think you should be after reading the text?
3. Jesus says to let your light be seen, why?
4. When the early Church blossomed into the Greek world of the Eastern Mediterranean, The majority non-Christian populations had no difficulty identifying the Christians as the early Church blossomed into the Greek world of the Eastern Mediterranean – they behaved differently (“Look, you, see how they love one another” letter A.D.197 to provincial governors of the Roman Empire.) Paul’s letters are frequently addressed “To the ‘*hagios*’” (Saints or Holy ones) but the root Greek

word means "different ones". Why do we, today, find it so difficult to stand out, to be different, to be that light that draws others to Jesus?

5. What is meant when Jesus refers to "the Law"? What group was he referring to? Are Canon Law and the rubrics too much?

Lesson 10 **The New Authority** (page 153)
up to but not including

Matt 5:21-30

The Bond which must not be Broken (page 173)

1. What is it about the way Jesus speaks that demonstrates his authority?
2. How does Jesus raise the bar on the "Law"?
3. Why is it that only God can judge us? Why are people wrong in saying, "Don't judge me"?
4. Why should we never look with contempt on anyone for whom Christ died?
5. How has your understanding of "Thou Shall not kill" been changed by the reading?

Lesson 11 **The Bond which must not be Broken** (page 173)
up to but not including

Matt 5:31-37

The Ancient Law (page 187)

1. Our text says when discussing divorce, "One thing detracted from the whole marriage relationship. The woman in the eyes of the law was a thing."
Compare the Bill of Divorce on page 175 to the following Deed of Emancipation from 1719 and comment on your comparison:
I ____ of ____ do hereby certify that I manumit and discharge from my service my negro named Carmen aged seventeen and this writing is to be a perpetual bar from my heirs or representatives holding said Carmen as a slave.
2. What does Jesus declaration about marriage say of his feeling about the true relationship between man and woman, legal and otherwise?
Later in Matthew (Chapter 19) when asked by a Pharisee about divorce Jesus says, "Have you not read that from the beginning the Creator made them male and female, and he said, 'For this cause a man shall leave his father and his mother, and shall cleave to his wife, and the two shall become one flesh'? They are therefore no longer two, but one flesh. What, then, God has joined together, let no man separate." Does this help you answer this question concerning Jesus feelings about women's status?
3. The text discusses marriage and divorce in Greek and Roman times. Does this have any relevance to our current times?
4. There are some today who refuse any form of an oath because of Matthew 5:33-37. Did the discussion in the book make you more or less comfortable with this?

Lesson 12 **The Ancient Law** (page 187)
up to but not including

Matt 5:38-48

The Reward Motive in the Christian Life (page 206)

1. Throughout history, and still today, people use Leviticus 24:19-20, "Eye for eye, tooth for tooth" to justify vengeance. Does Leviticus indeed provide justification for personal vengeance?
2. Jesus says turn the other cheek. This is difficult for many to abide. Does the discussion in the text help you better understand this saying of Jesus?

3. In English the word “love” has many meanings for which the Greeks used four different words. When Jesus says, “Love your enemies” the Greek text uses the word *agapē*. Does the discussion about *agapē* help you better understand Jesus' message?
4. The concept of *agapē* is very important. The four most often used words in the New Testament are all from this same root concept; 1) good – *agathos*, 2) I love – *agapaō*, 3) Love – *agápē*, 4) Beloved – *agapétos*. Clearly understanding this concept must be very important to understanding Jesus' message. State in your own words what you'll think of when you read the word “love” in the New Testament.

Lesson 13 **The Reward Motive in the Christian Life** (page 206)
up to but not including

Matt 6:1-8

The Disciple's Prayer (page 228)

1. Barclay says, “The rewards of the Christian life are rewards only to the spiritually minded person.” Do you agree? Does this mean a Christians rewards are only in heaven?
2. Jesus says, “Take care not to demonstrate how good you are in the presence of men.” Earlier in Matthew 5:16 Jesus says, “Let your light so shine before men, that they may see your good works.” Are the two contradictory? If so how, if not why?
3. What is the Right Motive to do the Right Things?
4. The text outlines three motives why people give; duty, prestige and because they have to. Are there other reasons given? Why do you give?
5. Jesus talks to and the book enumerates seven faults in the ways Jews of that day prayed. What did you learn while reading this?

Lesson 14 **The Disciple's Prayer** (page 228)
up to but not including

Matt 6:9-10

Our Daily Bread (page 247)

1. Comment on the ordering of the petitions in the Disciples Prayer. Compare it to the ordering of the Ten Commandments.
2. The first two words “Our Father” are full of meaning and must be quite important in that the book uses six pages to discuss those two simple words. What do those two words tell you about God? About our relationship to him? About our relationship to each other?
3. The phrase “kingdom of God” appears repeatedly in the New Testament. Our readings this week suggest that in the Our Father, Jesus offered a definition of this critically important concept. What impact has this had on your thinking?
4. Barclay discusses the parallelism of “kingdom come”, “will be done” in depth. We saw in our study of Job that if you find parallelism it is usually not isolated, that there is more than just the one parallel set of statements. Looking at the all of Jesus' prayer do you see more instances? If you do see more parallelism, what do the matched statements tell us?
5. In Lesson 12 we talked about the importance of the word *agapē*. The sixth most often occurring word in the New Testament is *hagiazō* and its noun form *hagios*. So, once again, it is clear that to understand the message in the New Testament we must understand *hagios*. Perhaps you've come to think of “holy” as meaning “having to do with religion”. What meaning did the first century Evangelists intended?
 (FTI: *angelos* is the fifth most often used word in the New Testament).

Lesson 15 **Our Daily Bread** (page 247)
up to but not including
How Not to fast (page 268)

Matt 6:11-15

1. There are four possible meanings offered for the “daily bread” other than simply sustenance. Which of these five (including the food) meanings appeals most to you? Why?
2. The text lists five kinds of attacks of temptation and four defenses. Which of these nine discussions can you relate most closely to from your own life experiences?
3. “Forgive us our trespasses as we forgive those who trespass against us” seems simple enough. We beseech God’s forgiveness and oblige ourselves to forgive others. The readings suggest that the “as we forgive” has a deeper meaning - a meaning that we are asking forgiveness to the same extent and in the same proportion that we forgive. The word translated “as” in English is actually two words in Greek. It is repeated two ways for emphasis:
hōs [Used in comparison; *as, like as, even as according as, in the same manner as*]
kai [Serves as a copulative, i.e. to connect; *and, also, even, both*]
We were taught to think of the “as” in The Our Father to mean “also”. However, in Greek it is very clearly NOT “also”. If there is any doubt, Jesus goes on to comment about it in verse 15, “For, if you forgive men their trespasses, your heavenly Father will forgive you too; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” Do you find this scary or threatening? Why? Why not? How has knowledge of this deeper meaning affected you?
4. The prayer lays out:
 - a. Honor God
 - b. Honor God’s Creation Plan
 - c. Meet our physical needs present and future
 - d. Meet our spiritual/salvation needs due to our past
 - e. Meet our spiritual/salvation needs present
 - f. Meet our spiritual/salvation needs futureDo you see anymore parallelisms now after studying the whole prayer and its meaning?
5. What is/was your favorite part of Barclay’s commentary on the Lord’s Prayer? Why?

Lesson 16 **How Not to fast** (page 268)
up to but not including
The Exclusive Service (page 286)

Matt 6:16-23

1. Barclay offers five reasons for fasting: health, self-discipline, not becoming slaves to habit, preserving the ability to do without and appreciating things all the more. Catholic teaching is that fasting is considered “a function of the virtue of temperance and bears a relation to the promotion of man’s spiritual well-being.” Is Barclay missing something or do his five reasons cover the essence of Catholic teaching?
2. Fasting is not a part of many people’s lives today, as it was in ancient times nor even in medieval times nor even in the first half of the last century. Do you fast outside of Lent and Advent? If you do, do you find it spiritually rewarding?
3. Barclay suggests that Matthew 6:19-21 is two thoughts. First don’t vest your happiness in things and secondly gather treasures in heaven. Frequently, these verses are discussed as if Jesus had meant don’t gather treasures on earth but rather gather treasures in heaven. Which approach to these verses has more meaning for you?
4. Matthew 6:22-23 is not as well known as many of Jesus’ teachings from the Sermon on the Mount. Perhaps the reason lies in the translation of the Greek word *haplous*. Various translations

of the Bible have is as “if your eye is clear”, “if your eye is sound”, “if your eye is single” and “if your eye is perfect.” What do you think of Barclay’s translation of “if your eye is generous”?

5. In a similar manor, Barclay translates the Greek *ponērous* as “grudging.” New American Bible (US Conference of Bishops) translates it as “bad.” King James has it as “evil.” The Revised Standard Version translates the word as “not sound.” What do you think about the lack of consistent translation of these two verses?

Lesson 17 **The Exclusive Service** (page 286)
up to but not including

Matt 6:24-7:5

The Truth and the Hearer (page 306)

1. Does the discussion about slaves and the use of that word rather than “serve” add meaning to Matthew 6:24 for you? Why?
2. The text discusses Jesus’ three teachings about possessions; all things belong to God, people are more important than things and wealth is a subordinate good. Which of these three teachings is most relevant to your life? Why?
3. Many people find Jesus’ command to not worry about one’s life but rather to trust in God a difficult command to follow. Is this command difficult or easy for you?
(FYI, The US Conference of Bishops’ New American Bible translates it just as Barclay does, “do not worry about your life.”)
4. Our book lists seven arguments and defenses that Jesus gives against worry. Do any of these particularly help you?
5. Many people also find Jesus’ admonition concerning judging others difficult to follow. Our text gives three reasons not to judge others. Are any of the three particularly helpful to you?

Lesson 18 **The Truth and the Hearer** (page 306)
up to but not including

Matt 7:6-14

The False Prophets (page 324)

1. What did you think of Barclay’s speculation concerning “holy” versus “earring” and the discussion that followed? See also the footnote to Matthew 6:7 in the New American Bible.
2. Did you find the discussion about The Charter of Prayer comforting or demanding?
3. Barclay’s discussion of The Golden Rule is considered by many to be a “masterpiece that demonstrates the originality of Jesus’ teaching.” What do you think? Do you see how Jesus’ rule differs from what historically preceded it?
4. At first glance Jesus’ instruction concerning the narrow gate and wide gate seems to tell you to take the more difficult path simply for the sake of difficulty. Does the commentary help you understand what Jesus was saying? Which of the four examples helped you the most?

Lesson 19 **The False Prophets** (page 324)
up to but not including

Matt 7:15-27

Love in Action (page 338)

1. The *Didachē* (The Teaching of the Twelve Apostles - *Didachē* means "Teaching") offers us advice:
 - “... if he remain three days, he is a false prophet.”
 - "If he asks for money, he is a false prophet."
 - “...if he do not what he teacheth, is a false prophet."

- "Whosoever shall say in the Spirit: Give me money or any other things (our text mentions a table and meal), ye shall not hear him."
2. This advice was given perhaps as few as 20 years after Christ's death. Is it applicable today? Don't all ministries need financial support to function? Where does one draw the line?
 3. Jesus' saying concerning False Prophets often leaves people asking themselves "Would I really be able to recognize a false prophet today?" Do our readings help you in anyway answer this question? How?
 4. Our author lists and discusses five (5) categories of false teachings about religion:
 - (1) consists solely or mainly in the observance of externals
 - (2) consists in prohibitions
 - (3) produces an easy religion
 - (4) divorces religion and life
 - (5) produces a religion which is arrogant and separatist
 Historically would we as Catholics agreed with Barclay's list? Why or why not? Which of the five would we taken exception with?
 5. Paul in his letter to the Romans seems to argue that faith in Jesus is what saves (e.g. Chapter 9:31-32 "Israel, who pursued the law of righteousness, did not attain to that law? Why not? Because they did it not by faith, but as if it could be done by works." How do you resolve the apparent discrepancy with Paul and what Jesus says in Matt 7:21-24? Can one be saved by works? Can you be saved by faith in Jesus?

Lesson 20 **Love in Action** (page 338)
up to but not including

Matt 8:1-15

Miracles in a Crowd (page 357)

1. The story about curing the leper is just as much a story about the behavior of Jesus as it is a story of miraculous curing. The commentary starts Matthew Chapter 8 with six pages of background and detail about the curing of the leper. Do these six pages add to your understanding of what the Evangelist author of Matthew was trying to communicate to his readers? Give two examples from those six pages that enhanced your understanding.
2. The centurion had many admirable traits, what were they?
3. The Church has taught us to pray the Centurion's prayer right before receiving Holy Communion: "Lord, I am not worthy...". Why do you think this phrase is placed precisely there in the liturgy?
4. Barclay suggests that performing miracles tired Jesus out, that something went out of him. What do you think of this concept? Could this be so? Does it make sense given our man-God theology?
5. How do we use the gifts of Christ? Do you know what your gifts are or do you have a tendency to focus on your crosses?

Lesson 21 **Miracles in a Crowd** (page 357)
up to but not including

Matt 8:16-34

The Growth of Opposition (page 374)

1. Jesus' answer to the man Capernaum who said he'd follow Jesus later, "Follow me and let the dead bury their dead." has always seemed harsh and without compassion for the man's grief over the death of his father. Does Barclay's explanation dispel those impressions? How?
2. How does the calming of the storm on the Sea of Galilee nearly 2,100 years ago have a great deal to do with us today?

3. Why did the townspeople ask Jesus to leave the area after the pigs drowned in the sea?
4. Are you the scribe or the dutiful son or somewhere in between?
5. When things get rough do you go to Jesus first or do you try to navigate the forces of nature by yourself?

Lesson 22 **The Growth of Opposition** (page 374)
up to but not including

Matt 9:1-17

The Imperfect Faith and the Perfect Power (page 393)

1. What does the story about the friends bringing the paralyzed man to Jesus tell us about our own dealings with our friends? What obligation do we have concerning our friend's faith? Is it easier for you to picture a first century Christian in Ephesus having this conversation with a friend than you yourself having a similar conversation in this age? Why?
2. Why, specifically, does Jesus answer the Scribes criticism with, "What is easier to say, 'Your sins are forgiven' or 'Rise and walk'?" Many of us studied this concept at great length in the Book of Job. What is this concept? Why is it hard to us to comprehend today?
3. Matthew took only his pen and left everything else behind when he followed Jesus. What have you taken with you and left behind on your faith journey?
4. Is there some dis-ease that you are dealing with where healing may be expedited if something else is addressed first?
5. How do you know if a new idea/change is a Godly one? What things are threatening the old ways? How does one discern the direction of the Church and her beliefs?

Lesson 23 **The Imperfect Faith and the Perfect Power** (page 393)
up to but not including

Matt 9:18-38

The Messengers of the King (page 413)

1. Our commentary gives an overview of the later part of Chapter 9 before it discusses those verses in detail. That overview ends on a very pleasant about the double meaning in the approach of the ruler, blind men and hemorrhaging woman. What is that double meaning? Do you agree with the commentary? Why or why not?
2. How could Jesus possibly know in a jostling crowd that a woman touched the mere tassels of his outer garment? Did Jesus feel something or did Jesus suddenly have knowledge of her presence some other way?
3. In Matthew 9:32-4 the crowd and the Pharisees have very different reactions to Jesus, why?
4. Do you believe what W. B. Yeats wrote on page 401 to be true?
5. The issues that moved Jesus with such compassion still exist today. Do you think ,as a society , we respond better to these concerns or have be become jaded?

Lesson 24 **The Messengers of the King** (page 413)
up to but not including

Matt 10:1-15

The Challenge of the King to his Messengers (page 429)

1. On page 415 our author says "Too often religion has been a means of creating divisions." Our group attempts to avoid disparaging other Christian beliefs on our discussions but is not always successful. What can we, as a group, learn from Simon the Zealot and Matthew the Tax Collector

- and their hugely different beliefs concerning Jesus?
2. Our text digresses from its direct commentary on Matthew to reflect upon the three synoptic tales of the calling of the Twelve. It lists five “illuminating facts”. What should these five facts tell us about our own Christianity?
 3. Why did Jesus choose ordinary men to be his disciples?
 4. Do you pass on God’s riches to others even if it takes you out of your comfort zone? Do you have an example to share?
 5. The comparison between Sodom and Gomorrah, from the New Testament, to Galilee was very powerful. Do you agree, “that the greater the privilege has been, the greater the responsibility is”?

Lesson 25 **The Challenge of the King to his Messengers** (page 429)
up to but not including

Matt 10:16-25

The King’s Messengers Freedom from Fear (page 444)

1. Jesus mission to the temporal world was clearly to sell Himself and God his Father to humanity. Yet in the middle of Matthew Chapter 10 Jesus tells his closest twelve of some pretty dire consequences. Isn’t this like a car salesman telling you about the crummy factory tires, poor safety record and the Manufacturer’s multiple recalls? Comment on why and how Jesus “sales” approach differs so greatly.
2. The Gospel of Matthew is arranged in an orderly fashion. Why is it arranged like this?
3. What do you think Jesus meant when he said, “as wise as serpents, and as gentle as doves”?
4. Have you ever been persecuted by the state, church, or family for the Catholic faith? If so, how did you handle it??
5. Barclay deals with the quandary of the belief that Jesus would return within a generation near the end of this week’s readings. What do you think of his suggestion that Matthew simply got it a little wrong?

Lesson 26 **The King’s Messengers Freedom from Fear** (page 444)
up to but not including

Matt 10:26-42

End of the Book (page 462)

1. Barclay describes the afterlife concept of Conditioned Immortality on pages 447-448. Describe this concept in your own terms. What do you think about this concept? Could this be the way things are? Why or why not?
2. Barclay holds up for some scorn a famous scholar by the name of Mahaffy who once said when asked if he were Christian, “Yes, but not offensively so.” Think back about some of the Matthew discussions about Jesus expectations of Christians that you may have had difficulty dealing with personally adopting. Is this not unfortunately our norm in society – to be and believe, “but not offensively so.”?
3. Being a Christian calls us to carry our cross. After studying Matthew, is your cross a little lighter or easier to carry?
4. Why were the early Christians persecuted? Are Christians still being persecuted for the same reasons today? Why or why not??
5. Some are critical of our school system’s traditional summer break. It is said that children lose too much of what they have learned over the summer and too much time is lost to refreshing in the fall. What are you going to do to remember and retain some continuity of our study of Matthew over your summer?