

THE LIFE AND TEACHINGS OF JESUS CHRIST

FROM ANNUNCIATION TO ASCENSION



WALKING WITH JESUS

BIBLE STUDY TEXT AND QUESTIONS

VOLUME 01

LESSONS 001 THROUGH 026

Written by
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“WALKING WITH JESUS”

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“WALKING WITH JESUS”

Class Overview

In order to get to know Jesus, we are going to embark on a three-year journey through His life and teachings. The objective is to get to know Him more intimately in an effort to become more like Him. We want to see and feel what He taught and what He did, so we will be able to live our lives more like God wants us to live. We will use Jesus as our role model.

The agenda is to study the Gospels according to Matthew, Mark, Luke and John, taking the events of Christ's life in chronological order as best we can determine. The four Gospels will be arranged side by side when appropriate so that we may see how each writer saw the event being described. This will enable us to get a better view of what happened, and how it was understood at that time.

Why just the four Gospels?

We will be using Matthew, Mark, Luke, and John in our study as our main study books. They give the historical record of Jesus' life and teachings on this earth. By concentrating on the Gospels and what they say, as well as, how they were understood by the early readers, we will be more able to apply to our own lives. The end goal is to get to know Jesus more intimately.

We will cite passages from the Old Testament, since the early readers had those to reference. We will not quote New Testament writers because the first Christians would not have had access to those writings. Our desire is to see Jesus from the perspective of the first readers who may not have been aware of the Epistles and other New Testament writings.

“WALKING WITH JESUS”

Class Guidelines



Welcome to the “Walking With Jesus,” Life and Teachings of Jesus Christ Training Series. Many people since the days of Christ have desired to know Jesus just like the Greeks who were in Jerusalem around the time of His Crucifixion (*John 12:21*.) Many people claim to believe in Him, but how many really know anything about Him?

Could you give an accurate answer to anyone who asked you about who Jesus is and what He taught? The only way we are going to get to know Him is to study what the Bible says about Him and see how it applies to us today. In so doing, we will become intimately acquainted with Him and find ourselves living more like Him.

Our desire is to help you understand Jesus in a way that will help you better understand who He is and what He has done and how it applies to your life today.

Our Mission is to help you develop a passionate, personal, and powerful relationship with Jesus Christ so that you may live your life more like His.

Class Policies



This page shall establish some general guidelines to maintain a Christ-like spirit in the study sessions, and guard against destructive habits. They should be distributed, read, and understood by all who are taking this training series.

- 1) New Hope Gospel Ministries is committed to being as non-denominational as is humanly possible. We are not seeking uniformity, but unity based on the Word of God.
 - a) We recognize that students will be coming from all religious walks of life. Students come from various denominational backgrounds or levels of spiritual influence and maturity. We want to recognize that some of our strongly-held beliefs about the Bible may not always be shared, understood, or agreed upon by others.
 - b) It is unfair to expect everyone to be on the same level of spiritual maturity and understanding. Allow others the freedom to have a different understanding of a passage than you do, but seek to find that which you have in common. Build on your similarities, not your differences.
 - c) Our goal is to help people come to a closer personal relationship with Jesus Christ through the study of the four Gospels. Each individual is going to have to determine his own level of relationship with Jesus for himself.
- 2) New Hope Gospel Ministries does not discriminate on the basis of race, color, ethnic origin, social status, or religious background.



Regarding Discussion Sessions

- 1) Discussion groups should be no larger than twelve individuals. Six to eight individuals are an ideal size.
- 2) All individuals should be encouraged, but not forced, to participate.
- 3) Discussions can become lively at times. Please remember to **let only one person talk at a time** and try not to talk when someone else is talking.
- 4) **If you are sharing, please keep it short** to allow others to share. Be aware lest you begin to dominate the discussion and exclude others.
- 5) Remember that **each person comes from a different background and level of spiritual maturity**. We want to build unity, not uniformity.
- 6) It is not necessary that everyone agree. **It is important that everyone feels loved and accepted.**
- 7) In matters of opinion, liberty, **in all things love.**



Regarding Homework Questions

- 1) Homework questions are optional for those who want to study deeper. They do not need to be turned in or graded.
- 2) Homework is designed to allow for a broad range of research. Each individual can delve as deep into researching the homework as he personally desires. What you get out of these lessons will be proportional to what you put into them.
- 3) To help with homework, we strongly recommend the following reference books:
 - a) A concordance
 - b) Other translations of the New Testament
 - c) A Bible atlas
 - d) A Bible dictionary
 - e) Other study tools may be helpful but are not required
- 4) You may have to write your answers on a separate sheet of paper and insert it in your book.

Regarding Prayer Sessions



- 1) All **prayer requests are** to be considered **personal**.
- 2) Please don't share any prayer requests outside your prayer group unless they are your own, or you are specifically asked to do so.
- 3) If someone expresses a personal problem as a prayer request, **we should not try to solve his problem**. Let him express it and **listen** with love and sympathy. If you have a "solution" or something that you think may help, express it to him **after** the prayer time.
- 4) Please try to **keep prayer requests short** to allow others time to share, and ample time to pray.



Disclaimers

- 1) "Walking With Jesus" is a non-denominational Bible study of the four Gospels on the life and teachings of Jesus Christ.
- 2) Although we may appear to defend some practices and argue or question others, we are truly seeking to only teach what the four Gospels clearly teach.
- 3) Our goal is to understand Jesus in such a way that we will live more like Him. We understand the Bible to teach that Jesus came to set us an example as well as to die on the Cross for our sins.
- 4) This is a Bible study and as such, we take the liberty to presume that the Bible, particularly the four Gospels are true and accurate today.
- 5) This is not intended to be a theological study, so we will not be dealing with textual criticisms or other theological questions. The student is welcome to pursue these issues if so interested, but they are not a part of the goals of this Bible study.
- 6) We have chosen to use the New International Version of the Bible for our Scripture text because it is a modern, accurate and readable translation. The NIV is accurate to the oldest of know manuscripts, yet is written in a style that reflects modern American English sentence structure. This makes it easier to understand for the new believers and the younger persons, who have not been exposed to King James English or foreign sentence structures.

About the Author

The Story Behind “WALKING WITH JESUS”

Preparing the Soil

You could easily say that I was “born and raised going to church.” Every SONday from when I was about two weeks old, mom and dad would take me to the church building to worship the God who created us and the Jesus who died for us. There I would grow up learning all of the Bible stories that are taught to children in the SONday morning Bible School classes.

When I was in sixth grade, my parents moved to Osage City, Kansas. There we attended the Christian Church every SONday. I went with mom, dad, brother, and sisters for SONday School and Worship. The Christian Church was small. The attendance ran from the low twenties to the mid thirties. The building only had seats for about 120 people. Our minister was usually a student from the local Bible College (seventy miles away in Manhattan, Kansas).

It was in that church that I accepted Christ and was baptized into Him. It was there that I earned my “God and Country” award while in Boy Scouts. And it was there that I preached my first sermon.

In that small, old country church-like building was a sign. It was on the wall, on the right side of the sanctuary, about head height, towards the front, where an overflow-classroom wing jutted out to the right. That sign made a tremendous, life-changing, impression on me that lives to this day. The sign was on a royal blue card with silvery “Old English” style lettering as best I can remember. It said, **“Only one life, will soon be past, Only what’s done for Christ will last!”**

I saw that sign many times when I was in junior high and high school. Often I would look over at it and refresh my priorities with its words. There was something about that sign that was screaming at me for attention.

Planting the Seed

All of my life has been controlled or influenced by those words. It has never been enough for me to just go to church and sit. I’ve always wanted to be part of the action. I’ve always wanted to help people come closer to Christ. A seed had been planted.

While in college, I was asked to preach one summer at my home church in Osage City, Kansas. The minister had just resigned and they wanted to know if I would take on the task. I preached at Osage City for that summer and then another minister took it and stayed for the school year. I was rehired and stayed for fifteen months.

After graduating from state college with a Bachelor’s of Science and a major of Automotive Technology, I went to work in Phoenix, Arizona. After a year and a half, I was not enjoying my work and my life. I remembered how I felt when I was preaching and decided that this was my call to enter the ministry. I went to a Bible college in Joplin, Missouri and a little over three years later moved to Wasco California where I pastored Wasco Christian Church from May 1977 to May 1985. It was during my ministry there that I taught completely through the life and teachings of Jesus Christ using a harmony of the Gospels.

When I left Wasco, I came to the Los Angeles area and in October 1986, I was called to pastor at Carson Christian Church in Carson, California. I was there three years and three months. During that time, I again taught through the life and teachings of Jesus Christ, using the harmony of the Gospels. Each time I did it, it took me three years to complete the study.

I had grown to appreciate entrepreneurs while at Wasco and started to envision one day having a business that served God and reached people around the world. A seed was starting to germinate.

The Seed Takes Root

After leaving Carson Christian Church in January of 1990, I worked in various secular jobs and was a volunteer in whatever church I was currently attending. One of the jobs I had teaching an adult Bible school class, led me to realize that I really enjoyed teaching adults. I also came to realize that I enjoyed teaching the Bible. I also considered my upbringing and my college training, ministry and walk with Jesus and felt a burning desire to teach people about Jesus Christ. The seed was taking root.

A couple of years later, when I was working as a software trainer, I shared a dream of a three-year Bible study of every event in Jesus life from the Annunciation to the Ascension. We would see what Matthew, Mark, Luke and John had to say about each event and how it applies to our lives today. I shared that dream with a co-worker who, at that time, was selling software training and he came back the next day to tell me that he believed in my dream and wanted to help me achieve it. He got me started writing my business plan and actually believed that I would one day be teaching others about Jesus. That was October, 1995, the day that the “Walking With Jesus” vision started to become a reality. The seed was pushing up through the soil.

After spending most of a year writing the business plan, I realized that I needed to start writing the lessons. I assembled my Bible software, several commentaries and related study books, sat down at my computer and started breaking the life of Christ, using my harmony of the Gospels, into 150 lessons. It ended up being 160 lessons because I felt that some of the material needed more time than could be addressed in one lesson.

The Seed Bears Fruit

During the years of writing the lessons, I attended a “Second Wind Seminar” put on by Patrick Morley at Saddleback Church in Lake Forest. At that seminar, we talked about what we wanted to do with the rest of our lives. While sitting there, I realized that I already knew my “second wind.” I wanted to spend the rest of my life teaching others about Jesus and how they could become more like Him.

When my wife and I joined Church of the Beach Cities, we got involved in the classes for growing towards maturity. A class called “301” helped us discover and clarify why we were on earth. It only reinforced what I had already discovered. Likewise, reading Rick Warren’s book, “Purpose Driven Life” again reaffirmed that my calling is to teach others about Jesus and encourage them to live their life more like Him. That is at least three reinforcements to the original and developing ministry I now call “Walking With Jesus.”

Due to part-time work, computer break downs, holidays, vacations, etc. it ended up taking me six years to write a three-year Bible study. Once the lessons were written, I assembled them into books, collected and added photographs to each lesson, and inserted maps, charts, and other materials. After nine years, and several stages of editing the books were assembled. By that time, I had already started sending the first books out to people who had supported our ministry with their monetary and time donations. The seed had grown and produced its fruit.



The last couple of years have entailed getting the “Walking With Jesus” Bible study lessons out to more people. With no financial assistance and little marketing savvy, that has been difficult. However, I have been consistent in trying. The first group of supporters (eighteen people) has received all of the “Walking With Jesus” books. Thousands more are currently somewhere in the process, along with over 300 missionaries in forty foreign countries.

In the early stages of writing the books, I attracted the attention of Dr. Robert Schuler at Crystal Cathedral and was invited to teach a class there for six weeks so they could evaluate the lessons. From that, I received a letter of endorsement from Dr. Tino Ballesteros, Christian Education Minister at Crystal Cathedral. I also received letters of endorsement from Joe Garman at American Rehabilitation Ministries, Dr. Bill Peters at Angel Fire Ministries and others.

Since September 2001, I have committed full-time to working on this ministry. I am convinced that this is what God has called me to do. I am trusting, believing, and walking in faith that He is going to bless my ministry to change the lives of many people and provide a living for me and my wife until He calls us to leave this earth and join Him in Heaven.

The Great Commission Realized

In 2006, I made a proposal to Logos Research Systems for adding "Getting To Know Jesus" (the original title to the Walking With Jesus" Bible Study Series) to their software library and signed a contract in August of that year. On April 27, 2007, Logos announced the pre-publication release of "Getting To Know Jesus" to their software library. This is a major publishing contract and we look forward to the "Getting To Know Jesus"/ "Walking With Jesus" material going around the world and blessing the lives of many people. This has taken eleven years to get to this point and we are only getting started!

My goal will be to truly spend the remainder of my life helping others in "Walking With Jesus!" When I die, I pray that people will say, "He showed us Jesus." Thank you for the part that God has called you to have in this ministry.  

On July 11, 2018, I was awarded an honorary Doctorate of Letters degree from Jamaica Bible Seminary for the work I had done on the "Walking With Jesus" Bible study series. Today, the Walking Jesus Bible Study Series is being used by ministries in 40 countries around the world to teach people to follow the life and teachings of Jesus Christ.

My prayer is that you will truly be blessed as you go through this study series and that you will be led to teach others to "Walk with Jesus".

In His Service,
Dr. Glen M. Copple, Litt.D.

This Bible study series is dedicated to:

Sylvia Copple,
my wife,
who has encouraged me in
this ministry from "day one".

and

Bill Hultquist,
who believed in my dream,
inspired me started writing a business plan,
and has mentored me for many years.

NEW HOPE GOSPEL MINISTRIES

Wall of Gratitude

Zig Ziglar said that if you ever see a turtle on a fencepost, you know that he didn't get there by himself. Likewise, I would not be where I am today and the "Walking With Jesus" Bible study series would not exist if it were not for a number of people assisting me be where I am today. I have included some names here, and their contribution so you may know that I didn't accomplish this on my own.

I will ever be grateful to every person on here and to the many others who believed in this ministry and contributed money or services. I also don't want to take for granted the prayers of so many who have prayed for us to this date.

My Life and Relationship with Jesus Christ

Oscar & Fern Copple – My parents who taught me the ways of Jesus by taking me to church and living it in their lives.

Mrs. Orton – SONday School teacher in Council Grove who gave her love and time to teach children about the Bible.

Bernie Piper – Preacher who baptized me into Christ at age eleven.

Ed King – Scoutmaster who helped mold me into a leader. He also told his scouts that cussing shows a lack of vocabulary.

Ronald Curtis – Newspaper delivery employer who gave me my first real "job."

Mrs. Schlobaum – A speech teacher that encouraged me in speech and debate.

Wayne Jones – Employer, when I was in High School, who forgave my mistakes and was an understanding boss.

Terry Neidens – Preacher who helped me earn my God and Country Award and encouraged me to think about Bible College. He later participated in my ordination to the ministry.

Roger Ward – Preacher who helped me to earn my God and Country Award and encouraged me to think about Bible College. He later participated in my ordination to the ministry.

Leroy Knight – Preacher who asked me why I wasn't going into the Ministry.

NEW HOPE GOSPEL MINISTRIES AND “WALKING WITH JESUS”

Sylvia Copple – Wife who has believed in me, prayed for me, worked to support us while I worked to make this a reality, stuck with me during difficult times and is the best companion God could have ever given me.

Bill Hultquist – Entrepreneur who helped me with the Business Plan for New Hope Gospel Ministries, has mentored me over the years and has become my business manager.

Jake Unger – Did video production, camera, editing and helped put a video on the Internet (YouTube and GodTube.)

Marilyn Cain – Faithful supporter and contributor for several years.

Arlene Diamond – Contributor/Fund Raiser

Mike Blevins – Producer and scriptwriter for video project

Dante Fiorini – The webmaster who was originally in charge of www.gettingtoknowjesus.org,

Al & Marion Wadleigh – Faithful supporters and contributors for several years. Prayer Partners – Faithful in praying for this ministry for several years.

Dr. Richard Geringswald – Called me to be his associate minister and allowed me to teach the Getting To Know Jesus Bible Study Series at Northside Christian Church. (The title has since been changed to "Walking With Jesus".) He also had me teach at Jamaica Bible Seminary and awarded an Honorary Doctorate of Letters for the work of "Walking With Jesus".





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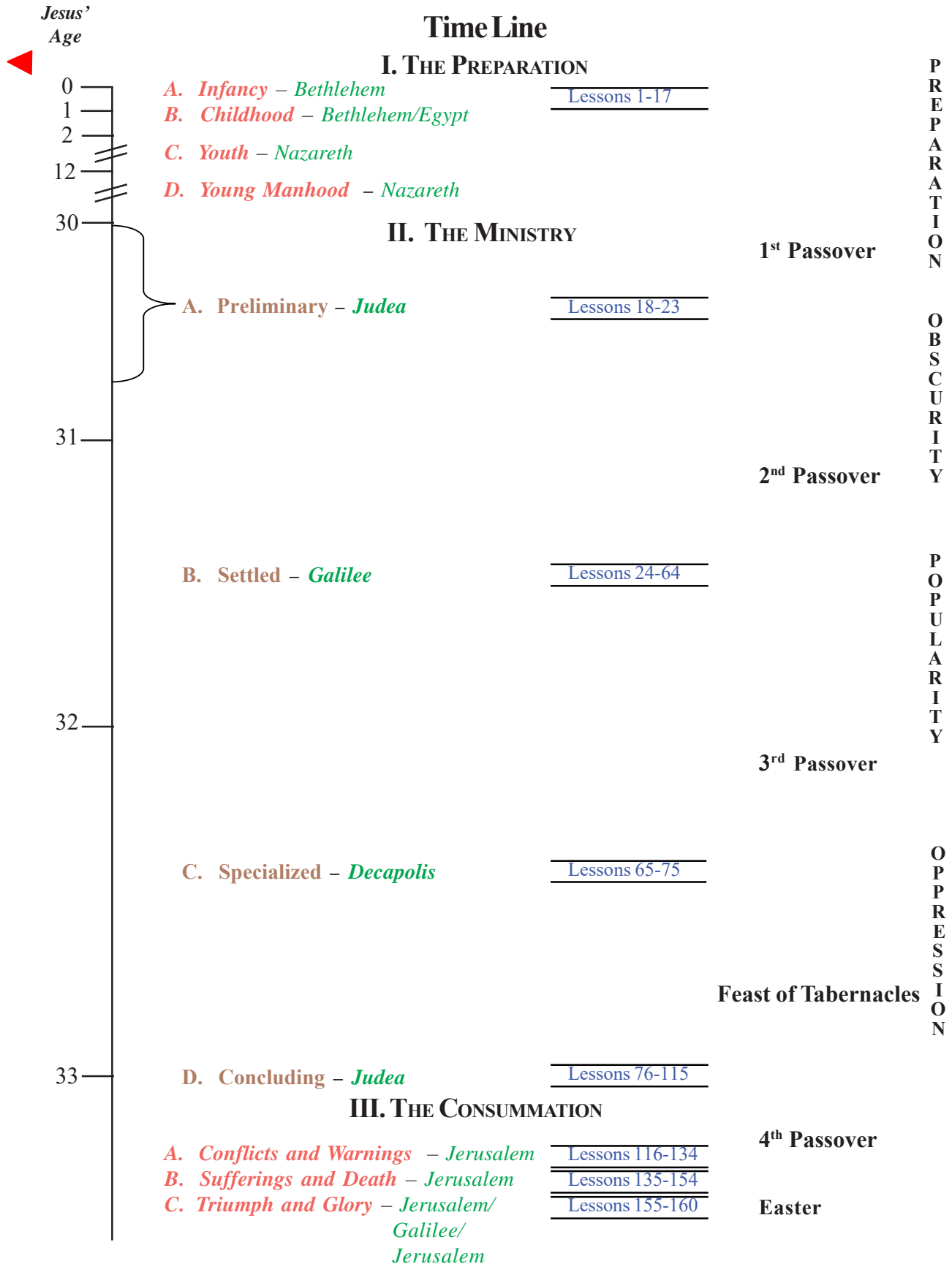
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WALKING WITH JESUS

Time Line





WALKING WITH JESUS

EXPANDED OUTLINE

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John's Prologue	<i>(John 1:1-18)</i>
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The Life of Christ	
The PREPARATION (LEARNING GOD'S MESSAGE IN THE LABORATORY OF LIFE)	004-017
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1. Jesus Talks With a Samaritan Woman at Jacob's Well (<i>John 4:5-26</i>)	021
2. The Woman Appeals to Her People (<i>John 4:27-30</i>)	022
3. Jesus Appeals to His Disciples (<i>John 4:31-38</i>)	022
4. The Revival in Sychar (<i>John 4:39-42</i>)	022
C. In Galilee	023-024
1. Jesus Returns to Galilee (<i>John 4:43-45</i>)	023
2. Jesus Teaches in the Synagogues of Galilee (<i>Luke 4:14-15</i>)	023
3. Jesus Heals a Nobleman's Son at Cana (<i>John 4:46-54</i>)	023
4. Jesus is Rejected at Nazareth (<i>Luke 4:16-30</i>)	024
The Removal to Capernaum (<i>Matthew 4:12-16</i>)	

II. The Settled Ministry

(Systematic and Intensive Evangelization) (In Galilee)	025-065
A. The First Period, or The Earlier Galilean Ministry (4-6 months)	025-030
(From the Settlement in Galilee to the “Second” Passover)	
1. At Capernaum	025-026
a. The Settlement at Capernaum (<i>Matthew 4:13-17; Mark 1:14b-15; Luke 4:31a</i>)	025
b. The Call of the Four to Learn Evangelism (<i>Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11</i>)	025
c. The Day of Miracles (<i>Matthew 8:14-17; Mark 1:21-34; Luke 4:31-41</i>)	026
(1) Forenoon – At the Synagogue: A Demoniac Healed	
(2) Afternoon – At Peter’s House – Peter’s Mother-in-law Healed	
(3) Evening – At the Street Door – Many Healed	
2. Throughout Galilee	027
a. A Morning of Prayer and Breaking Away from the People (<i>Mark 1:35-38; Luke 4:42-43</i>)	027
(1) A Morning of Prayer (<i>Mark 1:35; Luke 4:42a</i>)	027
(2) Breaking Away from the People (<i>Mark 1:36-38; Luke 4:42b-43</i>)	027
b. Preaching Throughout Galilee (<i>Matthew 4:23-24; Mark 1:39; Luke 4:44</i>)	027
c. Healing a Leper (<i>Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16</i>)	027
(1) The Leper Appeals to Jesus (<i>Matthew 8:2-4; Mark 1:40-44; Luke 5:12-14</i>)	027
(2) The Leper Goes and Tells Others About Jesus (<i>Mark 1:45; Luke 5:15-16</i>)	027
3. Back Again At Capernaum	028-030
a. Jesus Returns and Teaches (<i>Matthew 2:1-2; Luke 5:17</i>)	028
b. Jesus Forgives and Heals a Paralytic (<i>Matthew 9:2-8; Mark 2:3-12; Luke 5:18-26</i>)	028
c. Jesus is Teaching by the Lake (<i>Mark 2:13</i>)	029
d. Jesus Call Matthew (<i>Matthew 9:9; Mark 2:14; Luke 5:27</i>)	029
e. Matthew Invites his Friends to Meet Jesus (<i>Matthew 9:10-13; Mark 2:15-17; Luke 5:29-32</i>)	029
f. Jesus Discusses Fasting with the Disciples of John (<i>Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39</i>)	030
(The Second (?) Passover, or the Feast of Purim <i>John 5:1</i>)	
B. The Second Period, or the Later Galilean Ministry (One Year)	031-066
(From the “Second” Passover, April 28 A.D. to the “Third,” April 29 A.D.)	
1. To the Passover in Jerusalem and Return	
(<i>John 5:1-47; Matthew 12:1-14; Mark 2:23—3:6; Luke 6:1-11</i>)	031-034
a. Healing an Impotent Man on the Sabbath (<i>John 5:1-47</i>)	031-032
(1) The Miracle (<i>John 5:1-18</i>)	031
(2) The Controversy (<i>John 5:19-47</i>)	032
b. Plucking Grain on the Sabbath (<i>Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5</i>)	033
c. Healing a Withered Hand on the Sabbath (<i>Matthew 12:9-15, 4:24-25; Mark 3:1-8; Luke 6:6-11</i>)	034
2. To the Mount of Beatitudes and Return	
(<i>Matthew 4:24—8:1, 5-13, 12:16-21; Mark 3:7-19a; Luke 6:12—17:10</i>)	034-043
a. Jesus is Followed by Great Crowds (<i>Matthew 4:24-25, 12:16-21; Mark 3:7-12</i>)	034-035
b. He Spends the Night in Prayer (<i>Mark 3:13a; Luke 6:12</i>)	035
c. He Ordains the Twelve Apostles (<i>Matthew 5:1a, 10:2-4; Mark 3:12-19a; Luke 6:13-16</i>)	035
d. He Preaches the Ordination Sermon (<i>Matthew 5:1b—7:29; Luke 6:17-49</i>)	036-042
(1) Christian Character (<i>Matthew 5:1-16; Luke 6:17-26</i>)	036
(a) In its Inner Essential Nature (<i>Matthew 5:3-12; Luke 6:20-23</i>)	036
(b) The Opposite Character Brings “Woe” Instead of Blessing (<i>Luke 6:24-26</i>)	036
(c) The Christian’s Relation to the World (<i>Matthew 5:13-16</i>)	036
(2) Righteousness (<i>Matthew 5:17-32</i>)	037
(a) General Statement (<i>Matthew 5:17-20</i>)	037
(b) Specific Examples (<i>Matthew 5:21-32</i>)	037
i. Regarding Murder (<i>Matthew 5:20-26</i>)	037
ii. Regarding Adultery (<i>Matthew 5:27-32</i>)	037
(3) Righteousness (<i>Matthew 5:33-48; Luke 6:27-36</i>) (continued)	038
(a) Regarding Swearing (<i>Matthew 5:33-37</i>)	038
(b) How to Meet Evil (<i>Matthew 5:38-42; Luke 6:27-30</i>)	038
(c) How to Meet Enemies (<i>Matthew 5:43-48; Luke 6:31-36</i>)	038
(4) Relationships (<i>Matthew 6:1-18</i>)	039

(a) Giving (<i>Matthew 6:1-4</i>)	039
(b) Praying (<i>Matthew 6:5-15</i>)	039
(c) Fasting (<i>Matthew 6:16-18</i>)	039
(5) Priorities (<i>Matthew 6:19-34</i>)	040
(a) Avarice (The Sin of the Rich) Rebuked (<i>Matthew 6:20-24</i>)	040
(b) Anxiety (The Sin of the Poor) Rebuked (<i>Matthew 6:25-34</i>)	040
(6) Warnings (<i>Matthew 7:1-12; Luke 6:37-42</i>)	041
(a) Censorious Judgments Of Others, vs. Practical Estimates (<i>Matthew 7:1-6</i>)	041
(b) All True Prayer Will Be Answered Or Varying Method In Prayer (<i>Matthew 7:7-11</i>)	041
(c) A Practical Universal Rule of Conduct Towards Others (<i>Matthew 7:12</i>)	041
(7) Warnings, Rewards (<i>Matthew 7:13-29; Luke 6:43-49</i>)	042
(a) The Inherent Danger (<i>Matthew 7:13-14</i>)	042
(b) The Danger From False Teachers (<i>Matthew 7:15-20; Luke 6:43-45</i>)	042
(c) The Danger of Self-Deception (<i>Matthew 7:21-23; Luke 6:46</i>)	042
(d) The Danger of Hearing and Not Doing (<i>Matthew 7:24-27; Luke 6:47-49</i>)	042
(e) The Immediate Effect of the Sermon on the Mount (<i>Matthew 7:28-29</i>)	042
e. He Returns to Capernaum, Heals a Servant (<i>Matthew 8:1,5-13; Luke 7:1-10</i>)	043
3. Through Southern Galilee and Return (<i>Luke 7:11—8:3; Matthew 11:2-30</i>)	044-046
a. Jesus Restores a Widow's Son to Life (<i>Luke 7:1-17</i>)	044
b. John Sends an Inquiry to Jesus (<i>Matthew 11:2-6; Luke 7:18-23</i>)	044
c. Jesus Evaluates John and Laments his Rejection (<i>Matthew 11:17-19; Luke 7:24-35</i>)	045
(a) What Jesus thinks of John (<i>Matthew 11:1-12a; Luke 7:24-28</i>)	045
(b) How John Was Received (<i>Matthew 11:12b-15; Luke 7:29-30</i>)	045
(c) Their arbitrary rejection of both John and Jesus (<i>Matthew 11:16-19; Luke 7:31-35</i>)	045
d. Jesus is Anointed by a Sinful Woman (<i>Luke 7:36-50</i>)	046
e. Jesus Has Women Helpers in His Work (<i>Luke 8:1-3</i>)	046
f. Jesus Returns Home to Capernaum (<i>Mark 3:20a</i>)	046
4. To the Gerasenes and Return (<i>Mark 3:20b—5:20; Matthew 12:22—13:53; 8:28-34 Luke 8:4-39</i>)	047-053
a. Jesus' Friends Say He is Beside Himself (<i>Mark 3:20b-21</i>)	047
b. Scribes and Pharisees Say He is a Demoniac and that His Power is From the Devil (<i>Matthew 12:22-45; Mark 3:22-30</i>)	047
c. His Relatives Interfere (<i>Matthew 12:46-50; Mark 3:31-35; Luke 8:19-21</i>)	048
d. Jesus Teaches by Parables (<i>Matthew 13:1-53; Mark 4:1-34; Luke 8:4-18</i>)	049-051
(1) The Parable of the Sower (<i>Matthew 13:1-9; Mark 4:1-9; Luke 8:4-8</i>)	049
(2) Why Jesus Teaches in Parables (<i>Matthew 13:10-17; Mark 4:10-12; Luke 8:9-10</i>)	049
(3) The Explanation for the Parable of the Sower (<i>Matthew 13:18-23; Mark 4:13-20; Luke 8:11-15</i>)	049
(4) The Tares and the Mustard Seed (<i>Matthew 13:24-33; Mark 4:21-32; Luke 8:16-18</i>)	050
(a) The Use of Parables (<i>Mark 4:21-25; Luke 8:16-18</i>)	050
(b) The Parable of the Growing Seed (<i>Mark 4:26-29</i>)	050
(c) The Parable of the Tares or Weeds (<i>Matthew 13:24-30</i>)	050
(d) The Parable of the Mustard Seed (<i>Matthew 13:31-32; Mark 4:30-32</i>)	050
(e) The Parable of the Leaven (<i>Matthew 13:33</i>)	050
(5) Private Explanation (<i>Matthew 13:34-53; Mark 4:33-34</i>)	051
(a) Many Other Parables (<i>Matthew 13:34-35; Mark 4:33-34a</i>)	051
(b) Explanations Privately (<i>Matthew 13:36-43; Mark 4:34b</i>)	051
(c) The Parables of the Hidden Treasure and the Pearl (<i>Matthew 13:44-46</i>)	051
(d) The Parable of the Net (<i>Matthew 13:47-49</i>)	051
(e) What Parables are For (<i>Matthew 13:50-53</i>)	051
e. Jesus Stills a Tempest (<i>Matthew 8:18, 23-27; Mark 4:35-41; Luke 8:22-25</i>)	052
f. Jesus Cures the Gadarene Demoniacs (<i>Matthew 8:28-34; Mark 5:1-16; Luke 8:26-36</i>)	053
g. Jesus Leaves Their Country (<i>Matthew 8:34; Mark 5:17-20; Luke 8:37-39</i>)	053
5. Healing In Capernaum Again (<i>Matthew 9:1, 18-34; Mark 5:21-43; Luke 8:40-56</i>)	054-057
a. Jesus Returns to Capernaum and is Welcomed by the Multitudes (<i>Matthew 9:1; Mark 5:21; Luke 8:40</i>)	054
b. Jarius Pleads with Jesus for His Daughter (<i>Matthew 9:18-19; Mark 5:22-24; Luke 8:41-42</i>)	054
c. A Woman Touches His Garment and is Healed (<i>Matthew 9:20-22; Mark 5:25-34; Luke 8:43-48</i>)	054

d. Jesus Raises Jarius' Daughter (<i>Matthew 9:23-26; Mark 5:35-43; Luke 8:49-56</i>)	055
e. Jesus Cures Two Blind Men (<i>Matthew 9:27-31</i>)	056
f. Jesus Cures a Dumb Demoniac (<i>Matthew 9:32-34</i>)	056
6. The Twelve Sent Throughout All Galilee (<i>Matthew 9:35—11:1; Mark 6:1-30; Luke 9:1-10</i>)	056-060
a. Jesus' Last Visit to Nazareth (<i>Matthew 13:54-58; Mark 6:1-6_a</i>)	056
b. Jesus' Last Tour Through Galilee (<i>Matthew 9:35-38; Mark 6:6_z</i>)	057
c. Jesus Sends Out the Twelve (<i>Matthew 10:1, 5-42; Mark 6:7-13; Luke 9:1-6</i>)	058
d. Jesus Goes Out Also (<i>Matthew 11:1</i>)	055
e. Herod Kills John the Baptist (<i>Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9</i>)	059
f. The Apostles Return and Report to Jesus (<i>Matthew 14:13-15; Mark 6:30-36; Luke 9:10-12; John 6:1-5a</i>)	060
(1) The Twelve Apostles Return and Report to Jesus* (<i>Mark 6.30; Luke 9:10a</i>)	060
(2) Jesus and the Apostles Seek Privacy (<i>Matthew 14:13-14; Mark 6:31-34; Luke 9:10b-11; John 6:1-5a</i>)	060
(3) In the Evening, A Problem Arises (<i>Matthew 14:15; Mark 6:35-36; Luke 9:12</i>)	060
7. To Bethsaida and Return Through Gennesaret to Capernaum (<i>Matthew 14:16-36; Mark 6:37-56; Luke 9:13-17; John 6:5b-14</i>)	061-065
a. Jesus Feeds Five Thousand (<i>Matthew 14:16-21; Mark 6:31-44; Luke 9:11-17; John 6:5b-14</i>)	061
b. Jesus Spends the Night in Prayer (<i>Matthew 14:22-23; Mark 6:45-46; John 6:15</i>)	062
c. Jesus Walks on the Water (<i>Matthew 14:23b-33; Mark 6:47-52; John 6:16-21</i>)	062
d. Jesus Heals Many in Gennesaret (<i>Matthew 14:34-36; Mark 6:53-56</i>)	062
e. The Spiritual Nature of the Messiah's Work (<i>John 6:22-59</i>)	063-064
(1) The Occasion (<i>John 6:22-25</i>)	063
(2) The Discourse (<i>John 6:26-40</i>)	063
(3) The Jewish Rulers Murmur Against Jesus (<i>John 6:41-58</i>)	064
(4) A Footnote By the Author (<i>John 6:59</i>)	064
f. Many Disciples Forsake Jesus (<i>John 6:60-71</i>)	065
(The Great Galilean Crisis)	
The Third Passover (<i>John 6:4</i>)	

III. The Specialized Ministry (Specialized Training of the Twelve)

066-075

(In Foreign Parts: Mostly Outside Galilee)

(From the Great Crisis in Galilee, April 29 A.D. to the Final Departure from Galilee, October 29 A.D.)

(6 Months: From the Passover to the Feast of Tabernacles)

A. In Capernaum and Phoenicia	066-067
1. Disputing about the "Traditions of the Elders" (<i>Matthew 15:1-20; Mark 7:1-23; John 7:1</i>)	066
a. Jesus stays away from Jerusalem even at Passover time because Jewish Rulers are seeking to kill Him. ** (<i>John 7:1</i>)	066
b. Jewish Rulers come to Capernaum looking for Jesus (<i>Matthew 5:1; Mark 7:1-4</i>)	066
c. Jewish Rulers criticize Jesus in the presence of the multitude (<i>Matthew 5:2-9; Mark 7:5-13</i>)	066
d. Jesus Calls the People and Explains to Them. (<i>Matthew 15:10-11; Mark 7:14-18</i>)	066
e. Later, Jesus Explains to the Twelve Alone. (<i>Matthew 15:12-20; Mark 7:17-23</i>)	066
2. Withdrawing to Tyre and Sidon (<i>Matthew 15:21; Mark 7:24</i>)	067
3. Healing the Phoenician Woman's Daughter (<i>Matthew 15:22-28; Mark 7:25-30</i>)	067
B. Through Decapolis	068
1. Withdrawing Through Decapolis (<i>Matthew 15:29; Mark 7:31</i>)	068
2. Teaching and Healing Multitudes There (<i>Matthew 15:30-31; Mark 7:32-37</i>)	068
3. Feeding Four Thousand (<i>Matthew 15: 32-39a; Mark 8:1-9</i>)	068
C. In Dalmanthua (Magadan)	069
1. Withdrawing by Boat to Dalmanutha (<i>Matthew 15:39b; Mark 8:10</i>)	069
2. Pharisees and Sadducees Demand a sign from Heaven (<i>Matthew 16:1-4a; Mark 8:11-12</i>)	069
D. Near Bethsaida	069-070
1. Withdrawing by Boat Across the Lake (<i>Matthew 16:4b; Mark 8:13</i>)	069
2. Warning Against the Leaven of the Pharisees (<i>Matthew 16:5-12; Mark 8:14-21</i>)	069
3. Healing a Blind Man of Bethsaida (<i>Mark 8:22-26</i>)	070
E. Near Caesarea-Philippi	070-073
1. Peter's Great Confession (<i>Matthew 16:13-20; Mark 8:27-30; Luke 9:18-21</i>)	070
2. Jesus Foretells His Death (<i>Matthew 16:21-28; Mark 8:31—9:1; Luke 9:22-27</i>)	071
3. Jesus is Transfigured (<i>Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36</i>)	072

4. A Demonic Boy is Healed (<i>Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43a</i>)	073
F. Through Galilee	074
1. Returning Secretly Through Galilee (<i>Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45</i>)	074
G. In Capernaum	074-076
1. Jesus and the Temple Tax (<i>Matthew 17:24-27; Mark 9:33a</i>)	074
2. “The Greater” and “The Little” in the Kingdom of Heaven (<i>Matthew 18:1-35; Mark 9:33b-50; Luke 9:46-50</i>)	074-076
a. How to be Great in the Kingdom (<i>Matthew 18:1-4; Mark 9:33b-37; Luke 9:46-48</i>)	074
b. How to Treat the Lesser Ones (<i>Matthew 19:5-11; Mark 9:37-50; Luke 9:48-50</i>)	075
c. How to Save the Sinning. (<i>Matthew 18:12-20</i>)	076
d. How to Forgive Those Who Offend Us (<i>Matthew 18:21-35</i>)	076
H. Final Departure from Galilee (<i>Matthew 19:1a; Mark 10:1a; cf. Luke 9:51</i>)	076
The Feast of Tabernacles (<i>John 7:2</i>)	
IV. The Concluding Ministry (Intensive Evangelism of Judea and Perea)	077-116
Intensive Campaigning in the Remaining Provinces (Controversies in Jerusalem, and Evangelizing in Judea and Perea) (From the Feast of Tabernacles, October 29 to the Feast of the Passover, April 30 A.D.)	
A. From Galilee to Judea (The Later Judean ministry) “Leave this place and go to Judea.” (<i>John 7:3</i>)	077-116
1. Introduction	077
a. The Time – (<i>John 7:2; cf. Luke 9:51</i>)	077
b. The Purpose – (<i>Luke 9:51a</i>)	077
c. The Event – (<i>Matthew 19:1a; Mark 10:1</i>)	077
d. The Manner – (<i>John 7:10; Luke 9:51-62</i>)	077
2. Main Divisions	077-117
a. Conflicts With the Jewish Rulers at the Feast of Tabernacles (<i>John 7:2—10:21</i>)	077-085
(1) Before the Feast (<i>John 7:2-13</i>)	077-078
(a) The Jewish Rulers Have Been Plotting to Kill Jesus Ever Since His Last Visit to Jerusalem (<i>John 7:1; cp John 5:18; Matthew 12:14; Mark 3:6</i>)	077
(b) This Attitude is Well-Known to Jesus (<i>John 7:2-7; cf. Luke 9:51</i>) (Even His brothers do not believe in Him as Messiah. <i>John 7:5</i>)	077
(c) What Jesus Does About It (<i>John 7:8-10</i>)	077
i. Jesus Encounters Difficulties Going Through Samaria (<i>Luke 9:52-56</i>)	077
ii. Cost of Following Jesus (<i>Matthew 8:19-22; Luke 9:57-56</i>)	077
(d) Rulers and Crowds Discuss Jesus (<i>John 7:11-13</i>)	078
(2) In the Midst of the Feast (<i>John 7:14-36</i>)	078
(a) The Divine Source of Jesus’ Teachings (<i>John 7:14-24</i>)	078
(b) The Divine Origin of Jesus Himself (<i>John 7:25-31</i>)	078
(c) The Divine Destiny of Jesus (<i>John 7:31-36</i>)	078
(3) On the Last day of the Feast (<i>John 7:37—8:59</i>)	079-080
(a) Two Great Ceremonies Interpreted by Jesus (<i>John 7:37-8:20</i>)	079
i. The Water Pouring Ceremony (<i>John 7:37-52</i>)	079
1) Jesus is the Water of Life (<i>John 7:37-44</i>)	079
2) Confusion in the Sanhedrin (<i>John 7:45-52</i>)	079
3) Nicodemus Speaks in Jesus Defense (<i>John 7:50-52</i>)	079
ia. The Judging of a Woman Caught in Adultery (<i>John 7:53—8:11</i>)	080
ii. The Lamp-Lighting Ceremony (<i>John 8:12-20</i>)	080
(b) Two Great Appeals Made by Jesus (<i>John 8:21-59</i>)	081-082
i. The First Appeal – To Accept Jesus as Savior from Sin (<i>John 8:21-30</i>)	081
ii. The Second Appeal – To Continue in His Word (<i>John 8:31-59</i>)	081-082
(4) After the Feast (<i>John 9:1—10:21</i>)	083-085

(a) Healing the Man Born Blind, and the Ensuing Controversies (<i>John 9:1-34</i>)	083-084
i. The cure of the man (<i>John 9:1-7</i>)	083
ii. His Controversies with the Pharisees (<i>John 9:8-34a</i>)	083-084
1) The Neighbors Verify the Cure (<i>John 9:8-12</i>)	083
2) The Controversy (<i>John 9:13-34</i>)	083
i) The Pharisees Discuss the Case (<i>John 9:13-17</i>)	083
ii) The Pharisees Interview the Parents (<i>John 9:18-23</i>)	084
iii) The Pharisees Summon the Man and Put Him On Trial (<i>John 9:24-34</i>)	084
iii. Their Excommunication of Him (<i>John 9:34b</i>)	084
(b) Winning the Healed Man to Discipleship, and the Ensuing Controversy (Jesus the Judge of the World, and the True Shepherd of His Sheep) (<i>John 9:35—10:21</i>)	085
i. Jesus Wins the Healed Man to Discipleship (<i>John 9:35-38</i>)	085
ii. The Pharisees are Embittered (<i>John 9:39-41</i>)	085
iii. The Parable of the Good Shepherd (<i>John 10:1-21</i>)	085
1) The Parable of the Good Shepherd (<i>John 10:1-6</i>)	085
2) Its Interpretation (<i>John 10:7-18</i>)	085
3) The Resulting Division (<i>John 10:19-21</i>)	085
B. Evangelizing in Judea (From Jerusalem to the Feast of Tabernacles – October A.D. 29 to the Feast of Dedication, December A.D. 29) (<i>Luke 10:1—13:21</i>)	086-095
1. Opening Events (<i>Matthew 11:20-24; Luke 10:1—11:13</i>)	086-088
a. The Seventy are Sent Out (<i>Luke 10:1-16</i>)	086
b. The Good Samaritan (<i>Luke 10:25-37</i>)	087
c. The Visiting Martha and Mary (<i>Luke 10:38-42</i>)	088
d. Jesus Teaches Them How to Pray (<i>Luke 11:1-13</i>)	088
2. Controversies (<i>Luke 11:14-36</i>)	089-094
a. Jesus Warns the Accusing Pharisees Against Blasphemy (<i>Luke 11:14-36</i>)	089
(1) The Source of Christ's Miraculous Power (<i>Luke 11:14-26</i>)	089
(2) The Secret of True Blessedness (<i>Luke 11:27-28</i>)	089
(3) The True Sign from Heaven (<i>Luke 11:29-32</i>)	089
(4) The Prime Importance of Spiritual Illumination (<i>Luke 11:33-36</i>)	089
b. Jesus Warns Pharisees and Lawyers Against Formalism and Hypocrisy (<i>Luke 11:37-54</i>)	090
(1) Rebuking the Pharisees (<i>Luke 11:37-44</i>)	090
(2) Rebuking the Lawyers (<i>Luke 11:45-52</i>)	090
(3) They are Enraged Against Jesus (<i>Luke 11:53-54</i>)	090
c. Jesus Warns His Disciples Against the Spirit of Pharisaism (<i>Luke 12:1-59</i>)	091-092
(1) Beware of Hypocrisy (To His Disciples in the Crowd) (<i>Luke 12:1-12</i>)	091
(2) Beware of Covetousness (The Sin of the Rich) (<i>Luke 12:13-21</i>)	091
(3) Beware of Anxiety (The Sin of the Poor) (<i>Luke 12:22-34</i>)	092
(4) But be Always Watchful (<i>Luke 12:35-48</i>)	092-093
(5) Endure Persecution (<i>Luke 12:49-53</i>)	093
d. Heading the Signs of the Time (To the Multitudes) (<i>Luke 12:54-59</i>)	093
e. Jesus Teaches How to Avert Judgment through Repentance (To New Arrivals) (<i>Luke 13:1-9</i>)	094
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g. Jesus Illustrates How the Kingdom Grows (<i>Luke 13:18-21</i>)	094
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(1) Jesus is Teaching In Solomon's Porch (<i>John 10:22-23</i>)	096
(2) The Jews Ask Him to Tell Whether He IS the Messiah (<i>John 10:24-30</i>)	096
(a) Their Explicit Demand (<i>John 10:24</i>)	096
(b) His Profound Reply (<i>John 10:25-30</i>)	096
(3) They Attempt to Stone Him (<i>John 10:31-38</i>)	096
(a) They Threaten Him (<i>John 10:31</i>)	096
(b) He Dissuades Them (<i>John 10:32-38</i>)	096
(4) They Try to Seize Him (<i>John 10:39</i>)	096
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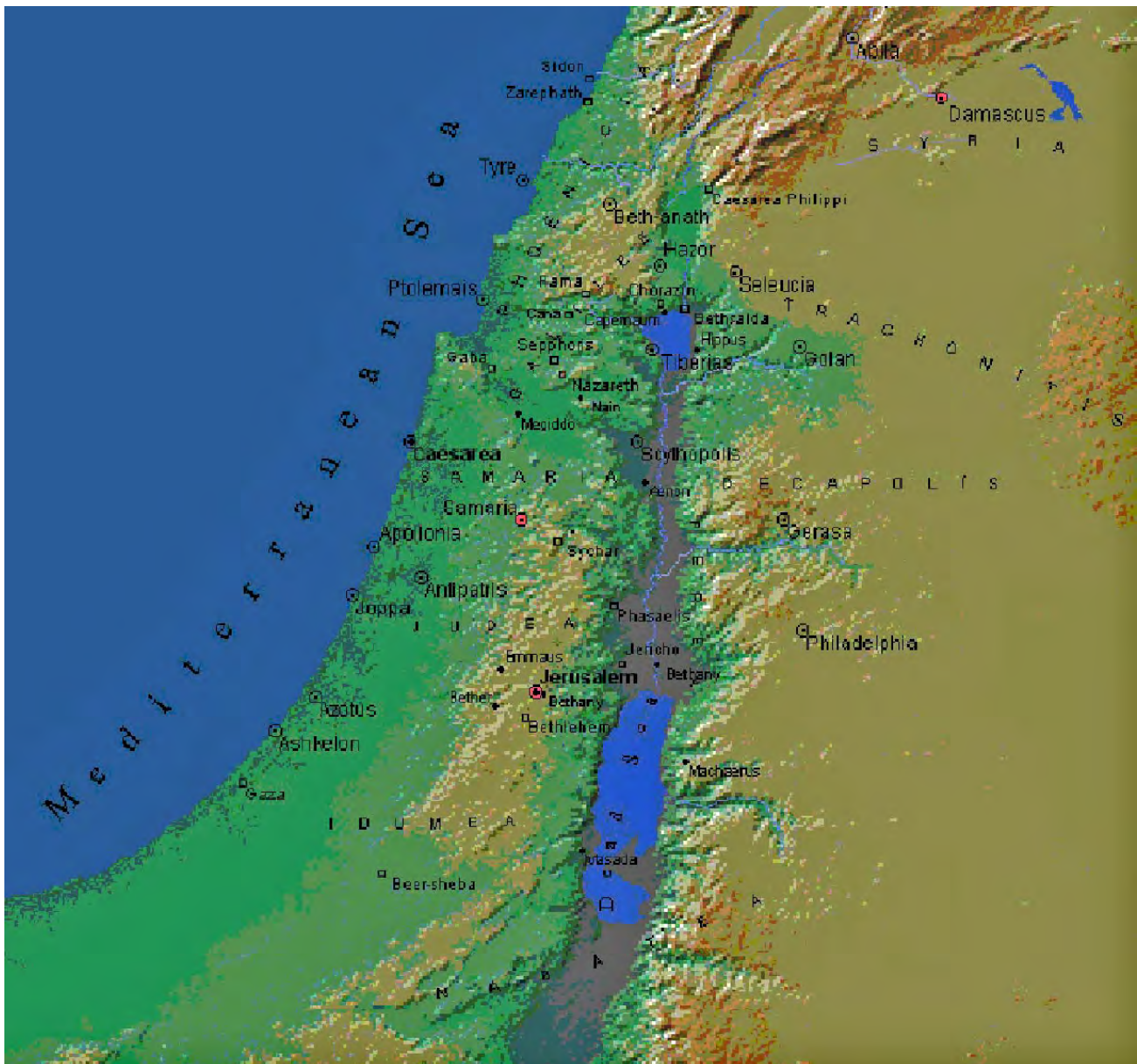
WALKING WITH JESUS

Outline

Outline and Scripture Text

Lesson Number

Introduction	001
Introductory Notes by Gospel Writers	002
Marks Title	<i>(Mark 1:1)</i>
Luke's Preface	<i>(Luke 1:1-4)</i>
John's Prologue	<i>(John 1:1-18)</i>
Matthew's Genealogy (Luke's genealogy included)	<i>(Matthew 1:1-17; Luke 3:23-38)</i>



With the exception of the excursion to Egypt when He was an infant, this is the extent of the land that Jesus traveled while on this earth.

Map courtesy of Logos Bible Atlas

Lesson 001

Bible Study Text and Questions

The Preparation of the World

Written by
Dr. GLEN M. COPPLE



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

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New Hope Gospel Ministries

presents

WALKING WITH JESUS



Life and Teachings of Jesus Christ Bible Study Series

LOC - 001 - The Preparation of the World

Fullness of Time ——— The Inter-testament Period

<i>Persian Captivity -</i>	<i>539 to 331 BC</i>
Hellenistic (Greek) Rule -	331 to 167 BC
Egyptian Oversight -	331 to 198 BC
Syrian Oversight -	198 to 167 BC
Independent (Maccabean) Rule	167 to 63 BC
Herodion and Roman Rule	63 BC to 70 AD

Fullness of Time - Politically

<i>Common language:</i>	<i>Greek - read and spoken by everyone</i>
<i>Scattered culture:</i>	<i>Jews transplanted all over the “known world”</i>
<i>One government:</i>	<i>Roman rule (no war)</i>
<i>Ease of travel</i>	<i>Roman roadways made travel easy</i>

Fullness of Time - Economically

Economic depression as the result of Herod’s war and extravagance
Worry, anxiety, despair

Fullness of Time - Morally

Spirit of despair - evil pursued to oblivion
Total abandonment of God’s moral standards

Fullness of Time - Religiously

Great expectation of the soon coming Messiah
False messiahs have come and gone



LOC – 001 – The Preparation of the World

Opening Prayer

Lesson Objectives

We will look at the history that prepared the world for the coming of Jesus!
 God knows how to accomplish His purpose!
 God is still very aware and active in the affairs of this world!
 People are searching for what God has to offer!

Lesson Commentary

(Your Notes Here!)

Welcome to the “Walking With Jesus,” Life and Teachings of Jesus Christ Training Series. Many people since the days of Christ have desired to know Jesus just like some Grecians who were in Jerusalem around the time of His Crucifixion (*John 12:21*). Even more people claim to believe in Him, but **how many really know anything about Him?**

*Can you give an accurate answer to anyone who asked you about who Jesus is and what He taught? **The only way we are going to get to know Him is to study what the Bible says about Him and see how it applies to us today.*** In so doing, we will become more intimately acquainted with Him and will find ourselves living more like Him. Our desire is to help you see Jesus in a way that will help you to better understand who He is and what He has done and how it applies to **your** life today. **We want to help you grow into a dynamic, personal and intimate relationship with Jesus Christ in order that you may live your life more like Him.**

Overview of the Class

In order to do this, we are going to embark on a three-year journey through the life and teachings of Jesus Christ. The objective is to get to know Jesus more intimately in an effort to become more like Him. We want to see and feel what He taught and what He did, expecting to become more like Him.

The agenda is to do a weekly Bible study of the Gospels according to *Matthew, Mark, Luke, and John*, taking the events of Christ’s life in chronological order as best we can determine. The four Gospels will be arranged side by side when appropriate so that we may see how each writer saw the event being described. This way we will get a better view of what happened, and how it was understood at that time. From this, we

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In Egypt, the Old Testament was translated into Greek during this period. It was translated by seventy scholars and called the Septuagint. Later, the New Testament books were all written in Greek, which made it possible for anyone living in the days of the early Church to be able to read and understand what the authors wrote. They didn't need anyone to interpret it for them. (The Jewish religion survived during this time by becoming a "church" or religion instead of a state or government.) **The Greeks prepared the world for the coming of Jesus by giving them a common language and culture.**

The rule over the Jews under the Greeks was sub-divided into two periods:

The Jews were under Egyptian rule from 331-198 B.C. The Ptolemies reigned through this period until about 30 B.C. It was during this time that Cleopatra lived in Egypt. She married Mark Anthony and thus built a relationship with the Caesars in Rome. The Egyptians were kind to the Jews and sponsored the translation of the Old Testament into the Greek language.

Syria (also known as the Seleucids) took Israel away from the Egyptians and ruled over the Jews from 198-167 B.C. They destroyed the walls around Jerusalem and prohibited possessing or reading Hebrew Scriptures.

3. Independent (Maccabean) ruled 167-63 B.C. The Maccabeans were a family of Jews who successfully led a



Looking west over the Temple Mount from the Mount of Olives on the East side of Jerusalem as it looks today.

Photograph courtesy of Glen & Sylvia Copple

and be merry because they saw no hope, future or reason to try to do otherwise.

(Your Notes Here!)

Jesus presented a moral alternative of abstaining from sin and justification from past sins. Many people decided to repent of their sin and follow Him. To them, He gave hope and a reason to live a moral and righteous life.

It is the fullness of time today –immorality and crime can only be rehabilitated through a relationship with Jesus Christ. He is the alternative to sin and hell. There are many people today who want a reason to not do evil. They want to know of a moral absolute that provides some security and hope instead of the hedonistic selfishness that leaves people empty and lonely.

4. Fullness of Time Religiously

Jews had a great expectation of Messiah coming after 400 years of prophetic silence. But the prophetic signs given in the Old Testament show that it was time for the Messiah to come. Many false messiahs had recently come and gone. John the Baptist increased that expectation by his establishing himself as a prophet. No prophet has lived among the people of Israel for 400 years. Into this expectation, Jesus came and went and many missed Him because they had different expectations than what He delivers.

It is the fullness of time today – false saviors, cults, satanism and misconceptions surround us and leave many people seeking, wanting, feeling condemned and without hope. Jesus is the solution to their problems and events indicate that He could be coming soon. It is time to get ready now!

Today is the Day of the Lord. What is your role in it? What are you doing to help others in “Walking With Jesus?” Maranatha – “Come Lord Jesus” – If Jesus comes before we have completed “Getting To Know Jesus,” class will be completed in Heaven. See you there!

Next, we will look at the Gospels and how each writer approached his account of the life and teachings of Jesus Christ. We will be further introduced to a life changing journey through the Good News of God sending His only Son to live among us and die for our sins in order that we might live forever with Him. If any of you are curious, we will be looking into the events of the actual birth of Jesus in Lesson 007.

Please read lesson 002 for next week. Bring a friend and join us as we get started “Walking With Jesus.”





LOC – 001 – The Preparation of the World

Questions for Thought, Discussion, and Application

1. In what way do you now see that God has been preparing you through the events in your life for His purposes?
2. How have you personally experienced God's timing and intervention in your life?
3. What does the word “Gospel” mean? What does it mean to you?
4. What do you hope to get out of “Walking With Jesus?”
5. What have you learned out of this study that has or will change your life?



LOC – 001 – The Preparation of the World

Questions for Homework

Homework is for those who want to study a little deeper or seek college credit.

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. The homework for this lesson is to read the first five pages and become familiar with the guidelines for this class and the outlines of the four Gospels.

2. Do a word study on the Greek word - “logos.” What does it mean and how is it used in the Bible?

Lesson 002

Bible Study Text and Questions

Introduction to The Gospels and Their Writers

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

“WALKING WITH JESUS”

LOC - 002 - The Authors of the Four Gospels



MATTHEW

Written to: The Jews

Theme: Jesus is the Messiah: The King of the Jews.

Key Phrase: “Kingdom of Heaven,” the Kingdom God had promised.

The key verse is stated at the very beginning. *Matthew 1:20-23 (v.22)* “ ...Now all this took place that what was spoken by the Lord through the prophet might be fulfilled ...”

Key Word: “Fulfilled”: Jesus has fulfilled all of the prophecies of the Old Testament.

Focus: What Jesus said.

Date: The Gospel according to Matthew was written around 60-70 A.D.

Author: Matthew is credited as being the author, although nothing is said about it in the Gospel.

MATTHEW - A TOPICAL OUTLINE

Birth and Infancy of the Messiah	1:1—2:23
Genealogy	1:1-17
Birth Narratives	1:18-2:18
Removal to Nazareth	2:19-23
Prelude to the Messianic Ministry	3:1—4:25
Preparation Ministry of John the Baptist	3:1-12
Baptism of Jesus	3:13-17
Temptation of Jesus	4:1-11
Summary of Galilean Ministry	4:12-25
Discourse 1: Righteousness of the Kingdom	5:1—7:29
The Beatitudes	5:1-16
The Character of Kingdom Righteousness	5:17-48
The Practice of Kingdom Righteousness	6:1—7:12
The Choice of the Kingdom	7:13-27
The Manner of Jesus' Teaching	7:28-29
Narrative 1: Mighty Deeds of the Kingdom	8:1—9:38
A Series of Miracles	8:1—9:8
The Kingdom and the Old Order	9:9-17
More Miracles	9:18-38
Discourse 2: Proclamation of the Kingdom	10:1-42
The Preachers and Their Mission	10:1-15
The Response To Be Expected	10:16-42
Narrative 2: The Presence of the Kingdom	11:1—12:50
The Kingdom and John the Baptist	11:1-15
The Challenge to the Present Generation	11:16-30
Opposition to the Kingdom	12:1-45
Fellowship in the Kingdom	12:46-50
Discourse 3: Mystery of the Kingdom	13:1-58
The Parable of the Sower	13:1-9
Parabolic Method Explained	13:10-23
Other Parables	13:24-52
The Response to Jesus' Parables	13:53-58
Narrative 3: Crisis of the Kingdom	14:1—17:27
Crisis of Opposition	14:1—15:20
Withdrawal to the North	15:21-39
Further Conflict	16:1-12
Crisis of Faith	16:13-20
Preparation of Jesus' Disciples for His Death	16:21—17:27
Discourse 4: Fellowship of the Kingdom	18:1-35
Humility	18:1-20
Forgiveness	18:21-35
Narrative 4: Conflict Caused by the Kingdom	19:1—23:39
Teachings on the Way to Jerusalem	19:1—20:28
Healing at Jericho	20:29-34
Events in Jerusalem	21:1-22
Controversies with the Jews	21:23—22:46
Denunciations of the Scribes and Pharisees	23:1-39

Discourse 5: Future of the Kingdom

- Prophecy of the Coming of the Kingdom
- Warnings to Readiness
- The Judgment of Nations

Passion of the King

- The Plot to Betray Jesus
- The Last Supper
- Events in Gethsemane
- The Trials
- The Crucifixion
- Burial

The Resurrection

- The Women and the Angel
- False Witness of the Guards
- The Ascension

24:1—25:46

- 24:1-36
- 24:37—25:30
- 25:31-46

26:1—27:66

- 26:1-16
- 26:17-30
- 26:31-56
- 26:57—27:26
- 27:27-56
- 27:57-66

28:1-20

- 28:1-10
- 28:11-15
- 28:16-20



Masada was built between 22 and 10 BC as a fortress for Herod. Jesus never visited there, but it factors strongly in Jewish history in AD 70 when over 1,000 Jews killed their families and each other until the last man who committed suicide rather than fall into the hands of the Romans where were ready to storm the walls and capture them.

Photograph courtesy of Glen & Sylvia Cople

MATTHEW: THE GOSPEL OF THE MESSIAH: an alternative outline

The Prophecies of the Messiah Realized	
The Advent	<i>1:1—4:11</i>
Preaching of John the Baptist	<i>3:1-12</i>
The Principles of the Messiah Announced	
The Inaugural Address (Sermon on the Mount)	<i>4:12—7:29</i>
Challenge to Enter	<i>7:13-14</i>
The Power of the Messiah Revealed	
The Miracles	<i>8:1—11:1</i>
Challenge to Follow	<i>10:34-39</i>
The Commission	<i>10:1-42</i>
The Program of the Messiah Explained	
The Parables	<i>11:2—13:53</i>
Challenge to Acceptance	<i>11:28</i>
Challenge to Understanding	<i>13:51</i>
The Parables	<i>13:1-52</i>
The Purpose of the Messiah Declared	
The Crisis of the Cross	<i>13:54—19:2</i>
Challenge to Testify	<i>16:13-15</i>
The Meaning of Forgiveness	<i>18:1-35</i>
The Problems of the Messiah Presented	
Conflict with Opponents	<i>19:3—26:2</i>
Challenge to Repentance	<i>23:37-39</i>
Denunciation and Prediction	<i>23:1—25:46</i>
The Passion of the Messiah Accomplished	
The Death and Resurrection	<i>26:3—28:10</i>
Epilogue	
Rumor and Reality	<i>28:11-20</i>
Challenge to Action	<i>28:16-20</i>
The Great Commission	<i>28:18-20</i>

MARK

Written to: The Romans
Theme: Jesus is the Son of God
Key Verse: *10:45* "...For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many."
Key Word: "Immediately": Jesus was always "doing" something. The action in this Gospel moves rapidly from one event to another.
Focus: The Super-Human Power of Jesus: What He did as opposed to what He said.
Key Phrase: "Jesus as a Servant" (*10:45*)
Date: 60-70 A.D.
Author: John Mark, under the instruction of Peter.

MARK – A MARK - A GEOGRAPHICAL OUTLINE DETAILED OUTLINE

The Period of Preparation	1:1-13
Ministry of John	1:1-8
Baptism of Jesus	1:9-11
The Temptation of Jesus	1:12-13
The Galilean Ministry	1:14—9:50
First Period (Popularity)	1:14—3:12
The First Four Disciples	1:14-20
A Busy Day at Capernaum	1:21-45
Healing the Paralytic	2:1-12
The Call of Levi (Matthew)	2:13-22
Sabbath Controversy	2:23-22
Second Period (Specialized)	3:13—7:23
Friends and Foes	3:13-35
Teachings in Parables	4:1-34
First Withdrawal: Gerasene Demoniac	4:35—5:20
Raising Jarius' Daughter	5:21-43
Rejection at Nazareth	6:1-6
Mission of the Twelve	6:7-13
Death of John the Baptist	6:14-29
Second Withdrawal: Feeding of the Five Thousand	6:30-56
Controversy over Cleansing	7:1-23
Third Period (Concluding)	7:24—9:50
Third Withdrawal: Tyre & Sidon	7:24-30
Healing the Deaf Mute	7:31-37
Fourth Withdrawal: Feeding the Four Thousand	8:1-10
Teaching and Healing	8:11-26
Fifth Withdrawal: Caesarea Philippi	8:27—9:1
The Transfiguration	9:2-29
Teaching on Humility	9:30-50
Perean Ministry	10:1-52
Teaching on Divorce	10:1-16
Riches and Ambition	10:17-45
Blind Bartimaeus	10:46-52
Passion Week	11:1—15:47
SONday: The Triumphal Entry	11:1-11
Monday: Cursing the Fig Tree	11:12-14
Cleansing the Temple	11:15-19
Tuesday: Faith and Fear	11:20-33
Parable and Controversy	12:1-44
The Olivet Discourse	13:1-37
The Anointing at Bethany	14:1-11
Thursday: The Last Supper	14:12-25
Friday: Jesus in Gethsemane	14:26-52
The Jewish Trials	14:53-72
The Roman Trial	15:1-20
The Crucifixion and Burial	15:21-47
The Resurrection	16:1-20

LUKE

Written to: The Gentiles: Greeks, non-Jews.

Theme: A chronological account of the Life of Jesus.

Key Verse: *1:3* "...it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order..." Another Key Verse is *19:10*: "The Son of man is come to seek and to save that which was lost."

Key Word: Savior

Focus: Jesus the Man, the Divine Human Savior. Luke looks at Jesus' life and His miracles.

Date: 64-70 A.D.

Author: Luke, the physician

LUKE - A DETAILED OUTLINE

The Gospel's Preface	<i>1:1-4</i>
Preparation for the Savior's Mission	<i>1:5-80</i>
Birth of the Savior's Forerunner	<i>1:5-80</i>
Birth and Childhood of the Savior of the World	<i>2:1-52</i>
The Savior's Way Prepared by the Forerunner	<i>3:1-20</i>
Baptism, Genealogy, and Temptation of the Savior	<i>3:21—4:13</i>
Galilean Ministry of Jesus	<i>4:14—9:50</i>
Jesus' Declaration that He is the Savior Sent by God	<i>4:14-32</i>
Revelation of His Divine Authority	<i>4:33—5:26</i>
Jesus' Role as Savior of Sinners	<i>5:27-32</i>
Inauguration of a New Order by the Savior	<i>5:33—6:49</i>
Revelation of His Unlimited Power	<i>7:1—8:56</i>
Continued Revelation of His Divine Authority	<i>9:1-27</i>
The Savior's Divine Glory Revealed	<i>9:28-50</i>
Journey from Galilee to Jerusalem	<i>9:51—19:44</i>
The Savior's Mission of Redemption	<i>9:51—10:37</i>
The Savior's Special Instructions on Service and Prayer	<i>10:38—11:13</i>
Christ's Warnings to Both Enemies and Followers	<i>11:14—14:35</i>
The Savior of the Lost	<i>15:1-32</i>
The Savior's Commands to His Followers	<i>16:1—17:10</i>
Ingratitude of Nine Lepers Healed by the Savior	<i>17:11-19</i>
Suddenness of His Return Predicted	<i>17:20—18:14</i>
The Savior, Little Children and the Rich Young Man	<i>18:15-30</i>
Toward the End of the Journey	<i>18:31—19:44</i>
The Last Days of the Savior, His Crucifixion & Burial	<i>19:45—23:56</i>
Second Cleansing of the Temple: Silencing His Enemies	<i>19:45—21:4</i>
Coming Destruction of Jerusalem Announced	<i>21:5-24</i>
His Return to be in Glory and Majesty	<i>21:25-36</i>
Judas' Arrangement to Betray Jesus	<i>21:37—22:6</i>
Institution of the Holy Communion	<i>22:7-38</i>
The Savior's Atonement for the Sin of the World	<i>22:39—23:56</i>
Resurrection, Appearances, & Ascension of the Risen Lord	<i>24:1-53</i>
The Savior's Triumph over Death	<i>24:1-35</i>
Doubts of His Followers Dispelled	<i>24:36-49</i>
The Savior's Return in Triumph to the Father	<i>24:50-53</i>

JOHN

Written to: Unbelievers

Theme: "...that you might believe..." John is a spiritual Gospel. It is a revelation of Who Jesus is.

Key Verse: *20:30-31* "...these things are written that you might believe..."

Focus: Who Jesus IS! The King, not the Kingdom. Jesus is the King. Jesus is portrayed as deity, the mystery of the person of Jesus. He was like a man, yet unlike man. John focuses on Jesus the Man, Who He was, and what He did.

Date: 90 A.D.

Author: John, the Apostle



This is most of the populated world in Jesus day. All of the events in the New Testament occurred within this area.

Map courtesy of Logos Bible Atlas

JOHN - A REVEALING OUTLINE

The Revelation of the Word in Eternity	1:1-2
The Revelation of the Word in Creation	1:3-4, 9
The Revelation of the Word in Redemption	1:5—21:25
The Sweeping Witness of the Prologue	1:9-14, 16-18
The Crowning Witness of the Old Dispensation	1:5-8, 15, 19-28
The Opening Witness of the New Dispensation	1:29-51
The Great Signs and Public Discourses	2:1—12:11
The First Sign: Water and Wine	2:1-12
The Second Sign: Cleansing the Temple	2:13-22
Feast: Messiah in the Temple: Passover	2:23-25
Discourse (Nicodemus): Christ the Source of New Life	3:1-21
Dispute over John the Baptist and Jesus	3:22-4:3
Discourse (Samaritan Woman): Christ the Water of Life	4:4-42
The Third Sign: Healing at a Distance	4:43-54
Feast: Messiah in the Temple: Passover	5:1
The Fourth Sign: Healing the Impotent Man on the Sabbath	5:2-16
Discourse (Scribes & Pharisees): Christ the Divine Son	5:17-47
The Fifth Sign: Feeding the Five Thousand	6:1-15
The Sixth Sign: Walking on Water	6:16-21
Discourse (Multitudes): Christ the Bread of Life	6:22-59
Discourse (Disciples): Christ the Life-giving Spirit	6:60-71
Feast: Messiah in the Temple: (Dedication)	7:1-52
The Woman Taken in Adultery	7:53—8:11
Discourse (Pharisees): Christ the Light of the World	8:12-30
Discourse (Professed Followers): Christ the Fount of Freedom	8:31-59
The Seventh Sign: Healing the Man Born Blind	9:1-41
Discourse (Pharisees): Christ the Good Shepherd	10:1-21
Feast: Messiah in the Temple: Dedication	10:22-42
The Eighth Sign: Raising Lazarus	11:1-44
Withdrawal to Ephraim as Jews Lie in Wait	11:45-54
Jesus Anointed by Mary in Bethany	11:55—12:11
The Climatic Passion Week	12:12—19:42
The Triumphal Entry into Jerusalem (SONday)	12:12-19
The Gentiles Seek for Jesus (Tuesday)	12:20-36
The Jews Reject Jesus	12:37-50
Feast: Messiah in the Temple: Passover and Lord's Supper (Thursday)	
Jesus Instructs by Example	13:1-38
Discourses in Parting (Disciples): Christ's Legacy to His Followers	
Discourse on Comfort	14:1-31
Discourse on Admonition	15:1-27
<i>Discourse on Prediction</i>	16:1-33
Prayer for Intercession	17:1-26
Betrayal and Arrest in Gethsemane (Friday)	18:1-12
Trial of Jesus	18:13—19:16
Crucifixion and Burial	19:16-42
The Risen Lord and His Redeemed Family	20:1—21:25
The Empty Tomb	20:1-18
Other Resurrection Appearances	20:19—21:2
Instructions to His Disciples	21:3-23
Devotional Postscript	21:24-25



LOC – 002 – The Authors of the Four Gospels

Opening Prayer

Lesson Objectives

God prepared and guided four men to write the Gospels.
Each writer targets a specific audience and purpose.
Four different writers tell their perspectives of Jesus’ life and teachings.
Jesus is both God and man (deity and human.)

Lesson Commentary

(Your Notes Here!)

Welcome to “Walking With Jesus,” the life and teachings of Jesus Christ Bible study series. Many people since the days of Christ have desired to know Jesus just like the Greeks who were in Jerusalem around the time of His Crucifixion (*John 12:21*.) Even more people claim to believe in Him, but **how many really know anything about Him, His life and teachings?** In this lesson, we are going to look at the four writers and their audiences, backgrounds and style. This way, we will be better able to understand why they tell the story about Jesus the way that they do.

Matthew

Author: None of the four Gospels identify their authors. The names of the writers were added later and represent the thinking of the early Church.

Matthew doesn’t identify himself as the author, but he is given such credit from the earliest of scholars to today. *Matthew*, also known as Levi, was a Jew who was a tax collector for the Roman government in the city of Capernaum. This made him despised among his brethren. He was considered a traitor. Why would Jesus want to have anything to do with such a man?

He gave up his past to become a disciple of Christ. Later, Jesus chose him to be one of the Apostles.

The Gospel according to *Matthew* is known as the Gospel to the Jews. Tradition holds that it was originally written to the Church in Jerusalem. Much of Jewish civilization was built around their scriptures, the Old Testament. *Matthew* appeals frequently to their Scriptures.

Overview: *Matthew* is the most quoted of the four Gospels. *Matthew* sought to show the Jews that Jesus had fulfilled all of the

prophecies of the Old Testament. He is the one for which they had been searching and waiting. His writing style would assume that his readers were familiar with Jewish custom and teaching. He makes frequent reference to those teachings in the Old Testament when showing Jesus was the Fulfiller.

Matthew's arrangement of the events of Jesus is both biographical and topical. Rather than just follow a specific order of events, he also dealt with particular topics. The biographical part is in two sections. The first section begins in *4:17*; the second begins in *16:21*.

The topical structure is peculiar to *Matthew*. There are five blocks of text that are grouped around one dominant theme. See the attached outline. Each block ends with the phrase, "When Jesus had finished . . ." With the attached introductory narrative and concluding story, there are seven divisions in all. Each is summed up in the Epilogue that confronts the reader with the consequences of Jesus claims. The readers will either choose for Christ or against Him.

Jesus was the Messiah of the Old Testament promise and His mission was to bring the Kingdom of God to men. Jesus was a humble servant and dying on a cross was a stumbling block, contrary to current Jewish way of thinking. *Matthew* showed Jesus fulfilling the Old Testament prophecy. The Jews were looking for someone different. They looked for glory, power, and earth-shaking conquering of their enemies. Jesus' Kingdom infiltrated rather than conquered. He was the Messiah, but not the One the Jews were expecting. *Matthew* writes to establish that fact.

When we read from *Matthew's* Gospel, we need to remember that he was writing to Jews. He would refer to customs and prophecies that they understood, which are not common to us. We must understand how the Jews would have understood this before we can make appropriate application to our lives. **We will need to ask ourselves, how would the Jew of Jesus' day understand Him?**

Mark

Author: *John Mark*, under the instruction of Peter

John Mark is credited with being the author. His mother's name was Mary. He was a cousin of Barnabas. He started with Paul on his first missionary journey, but turned back. Later he was found with Paul in Rome; however, tradition suggests that he was more closely connected to Peter. His Gospel strongly reflects Peter's character. The personality of Peter is reflected in almost every page. *Mark's* Gospel has movement, quick, and impulsive. Rapidity of action is a main characteristic. *Mark* has been called a moving picture of the ministry of Jesus.

Overview: The Gospel of *Mark* seems directed mainly at Rome and was possibly written there. It is also an active

Gospel. Either *Mark* had a personality much like Peter's or Peter had a strong influence in writing this Gospel. Many scholars consider the latter to be a strong possibility. *Mark* isn't concerned with chronological order. Roman civilization gloried in government and power. Therefore, *Mark* concentrates more on what Jesus did.

Mark uses ten Latin words not found elsewhere in the New Testament. He also explains customs because he is writing to Gentiles. *Mark* shows the active side of Jesus. He records fewer words of Jesus than any other Gospel. Chapter Four with four parables and Chapter Thirteen, a discourse on the Apocalypse, comprise the major portion of Jesus teachings as recorded by *Mark*. This Gospel contains a vivid, vigorous, straightforward account of the public ministry of Jesus. The Romans were power seekers, and *Mark* portrayed Jesus in His power and glory. The Last Week, Death, and Resurrection comprise one-third of the book.

Three Characteristics of *Mark*:

1. Rapidity of Action – Moving quickly from one event to another.
2. Vividness of Detail – Added detail brings the narrative to life.
3. Picturesqueness of Description – A pictorial Gospel. Each event is portrayed as a living picture.

Mark includes eighteen Miracles of Jesus (about the same as *Matthew* & *Luke*). *Mark* only has four parables (*Matthew* has eighteen, *Luke* has nineteen).

Mark has only thirteen verses of introduction. (*Matthew* has seventy-six, *Luke* has one hundred eighty-three). The last twelve verses of *Mark 16:9-20*, are not found in the oldest manuscripts.

When we read from *Mark's* Gospel, we want to remember that he wrote to Roman citizens. He didn't deal as much with what Jesus said because those words were directed at Jews and were spoken in the context of Jewish custom. Romans would appreciate and understand Jesus' actions much easier than His words. They would appreciate the displays of power over the rhetoric. We will want to ask ourselves what would the Romans think about what *Mark* was telling them? **We will want to see how *Mark's* Gospel points us to the real source of power.**

Luke

Author: *Luke*, the physician

Luke, an educated and skilled physician, set out to write a chronological account of the life of Jesus. The Apostle Paul probably influenced him very much. He was Paul's personal physician, an educated and thorough, first-rate historian. The Gospel according to *Luke* was probably written after *Matthew* and *Mark's* Gospels. Most scholars suggest that *Luke's* Gospel was written while Paul was in prison in Caesarea, from where *Luke* was able to travel and talk to many witnesses first-hand. *Luke* stated his purpose for writing in the first four verses: “. . .

.that you might know the exact truth about the things you have been taught,” *Luke 1:3*.

Overview: *Luke’s* preface is in the elaborate style of many such among historians. He uses common language with grace and vigor. *Luke* goes into the greatest detail on the birth of Jesus. He is the only writer to mention anything about Jesus’ youth. He gives the human genealogy of Christ traced to Adam, vs. *Matthew’s* legal genealogy through Mary to Abraham. *Luke* records several events not found in *Matthew, Mark, or John*. Greek civilization represented culture, philosophy, wisdom, reason, beauty and education. *Luke* focuses on the life and miracles of Jesus, His humanity and His power. He writes a Gospel that will appeal to the interests of the Greeks. More attention is given to the power of Jesus in doing miracles.

Much attention is given in *Luke* to Jesus as the Divine Savior, from Chapter One, His birth, to Chapter twenty-four, His Resurrection. As one reads through the Gospel, Jesus is revealed as the Divine Redeemer who came to save the lost. He saves us from the power of evil spirits, severe illness, leprosy, the power and consequence of sin. He also raises the dead, calms a storm, and saves the multitudes from hunger.

Jesus’ exaltation of womanhood and His attitudes toward the poor are emphasized in *Luke*. He plays more lightly on the faults of the Apostles to focus more strongly on Christ. Much joy is found throughout the book’s account along with considerable focus on the work of the Holy Spirit and prayer. Over half of the book deals with Jesus’ last journey to Jerusalem and the events following His Ascension. Though Jesus came to save and not to destroy, those who refuse to be saved bring terrible suffering upon themselves. Jesus is not only the Divine Savior, but also the Almighty Redeemer who is the only Son of God. Proof is given through His Resurrection: Jesus, Savior of the World, sent, approved, and equipped by God.

Luke’s Gospel is universal for people of all ages and conditions:

Jews	<i>1:13; 2:10</i>
Samaritans	<i>9:51-56</i>
Heathens	<i>2:32; 3:6, 38</i>
Publicans, sinners, and outcasts	<i>7:37-50</i>
Respectable people	<i>7:36</i>
The poor	<i>1:53</i>
The rich	<i>19:2; 23:50</i>

When we read from *Luke*, we might want to consider that he wrote to the, Gentiles. However, we will still need to interpret it in first century context, which may differ from our thinking. *Luke* is revealing Jesus to us as a human being that was also God. Jesus is a man who is God in a fleshly body. We don’t want to forget the qualifications and related skill of the author, a respected and educated physician. Most of our chronology of the Gospels will be taken from *Luke’s* account.

Luke’s readers wanted to know. What are you seeking to know about Jesus?

(Your Notes Here!)

Man’s most important question is “Who is Jesus?” *John* answers:

- The Word of God 1:14
- The Lamb of God 1:29, 36
- The Messiah 1:41
- The Son of God 1:49
- The King of Israel 1:49
- The Savior of the World 4:42

Seven signs are recorded that reveal the person and mission of Jesus.

- Turning water into wine 2:1-12
- Cure of the nobleman’s son 4:46-54
- Cure of the paralytic 5:1-18
- Feeding of the five thousand 6:6-13
- Walking on water 6:16-21
- Giving sight to the blind 9:1-7
- Raising of Lazarus 11:1-45

The purpose of these signs is disclosed in *John 12:37-43*.

John records seven great “I Am” sayings of Jesus.

- The Bread of Life 6:35
- Light of the World 8:12
- Door of the Sheep 10:7
- Good Shepherd 10:11
- Resurrection and the Life 11:25
- The Way, the Truth, and the Life 14:6
- The True Vine 15:1

When we read from *John*, we are going to see the behavior, actions, and thoughts of the King, Jesus. *John* mentions the love of God more than any other Bible writer. We see the love of God and the love of Jesus portrayed throughout the Gospel. This with the key verses (*John 20:30-31*) will bring us to answer the question: “To love or not to love Jesus and the God who sent Him.” *John* answers the question **“What is truth?”**

Next week, we will open the Gospels and look at *Mark’s* introduction, *Luke’s* Preface, *John’s* Prologue and *Matthew’s* Genealogy. How do they introduce their accounts of the life and teachings of Jesus Christ?

Read *Matthew 1:1-17*; *Mark 1:1*; *Luke 1:1-4*; *3:23-28*; *John 1:1-18*, bring a friend and join us for “Walking With Jesus.”



LOC – 002 – “Background on the Four Gospels”



Questions for Thought, Discussion, and Application

1. What is the wisdom in Matthew writing his Gospel to the Jews? How can that influence you in witnessing to others today?
2. Mark's Gospel speaks of Jesus' power. How do you relate to Jesus' power?
3. How does Luke's diligence in searching for the truth about Jesus challenge you in your walk with Him?
4. John talks about the "Word." What does "Word" communicate to you?
5. What have you gotten out of this study that has or will change your life?

LOC – 002 – “Background on the Four Gospels”



Questions for Homework

Homework is optional for those who want to study a little deeper or seek college credit.

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. What can you find out about the person, personality, and character of each of the Gospel writers?

2. How did their personae influence their style of writing?

Matthew:

Mark

Luke

John

3. Do a word study on the Greek word - euangelion (gospel.) What does it mean and why is it used in the Bible?

Lesson 003

Bible Study Text and Questions

Introductions To Each Gospel

Written by

Dr. GLEN M. COPPLE



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

INTRODUCTORY NOTES BY THE GOSPEL WRITERS*

**1. MARK'S TITLE***Mark. 1:1*

*God's Good News
(Mark 1:14)
concerning His Son
(Romans 1:1-4).*

¹The beginning of the Gospel ^{**}
about Jesus Christ, the Son of God. ^{***}

2. LUKE'S PREFACE*Luke 1:1-4*

*What others
have written.*

¹Many have undertaken
to draw up an account
of the things
that have been fulfilled among us,
²just as they were handed down to
us by those who from the first were eyewitnesses *(II Peter:16-18; I John.1:1-2 Acts 1:21-22)*
and servants of the word,

*What Luke
proposes
to write.*

³Therefore, since I myself
have carefully investigated everything
from the beginning,
it seemed good also
to me to write an orderly account
for you, most excellent Theophilus,

*What his
purpose is.*

⁴so that you may know the
certainty of the things you have been taught.

NOTE: Lettered footnotes are part of the New International Version text.

Starred footnotes are the author's comments.

^aSome ancient authorities omit the Son of God. [But cf. *Luke 1:32,35;4:3,9; Matthew 4:3,5; Mark 1:24;14:61,62; Luke 22:67-70*]

^bOr accurately.

These "Notes by the Gospel Writers" are not properly a part of the story of Christ's Life itself, but introductory to it.

HOW TO USE THIS BOOK

1. To find the passage you wish to study turn to the index. Gospel references are at the right side of the page.
2. Read the title or subject of the incident, e.g. "Luke's Preface"
3. Read the marginal titles on left of page.
4. Note that the ideas are grouped into paragraphs.
5. See how the "Marginal Titles" summarize the paragraphs.
6. See the relation and sequence of the paragraphs.
7. Consider how the "Marginal Titles" for a complete outline of the story.
8. Visualize each scene and see it merge into the next, like a moving picture.
9. Consider what the main message of the whole story is, and the truth it teaches.
10. Think out its application to life today, in yourself, in others, and in society.
11. Do this for every incident in the book, then you will "see Christ openly set forth before your eyes,"
and He and His message will be much more real to you.

[YOU CAN REMEMBER the
Outlines of "Mark's Title" and of
"Luke's Preface," by noting how
the Marginal Titles of the
paragraphs are related to each
other. Try it.]

Study these pages man times, until you have mastered them and they have become your habits of thought and conduct.)

"Scripture taken from the HOLY BIBLE: NEW INTERNATIONAL VERSION_R NIV_R Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House."



3. JOHN'S PROLOGUE

John 1:1-18

THE WORD

(His Essential Nature and Relationships (1-5))

His Pre-Existence

¹In the beginning was the Word,

His Relation to God

and the Word was with God,
and the Word was God.

His Relation to Things

²He was with God in the beginning *
³Through him all things were made; (*Colossians 1:16*)
without him nothing was made that has been made.

His Relation to Men

⁴In him was life,^a
and that life was the light of men (*John 1:9,14*)
⁵The light shines in the darkness,
but the darkness has not understood** it.

(2) His Historical Manifestation and How He was Received (6-13)

John comes to testify concerning Him.

⁶There came a man who was sent from God;
his name was John.
⁷He came as a witness
to testify concerning that light,
so that all men might believe through him.
⁸He himself was not the light;
he came only as a witness to the light.

The true light of all men was coming.

⁹The true light
that gives light to every man
was coming into the world.

He had been in the world since its creation through Him.

¹⁰He was in the world,
and though the world was made through him,
the world did not recognize him.

His own people had not received Him. Some had believed and so had received Him.

¹¹He came to that which was his own,
but his own did not receive him.

*They became Children of God, by being born of God (*John 3:3-5*).*

¹²Yet to all who received him,
to those who believed in his name,
he gave the right to become children of God—

(3) His Unique Character and Mission (14-18)

He became the incarnate Word full of gracious truth.

¹³children born
not of natural descent,
nor of human decision
or a husband's will,

[YOU CAN REMEMBER
the Outline of John's Prologue.
The Title is "The Word".
There are three Main Divisions.
See how they fit together. Next,
note how the paragraph titles in the
margin are associated. Then
repeat them aloud with eyes shut.
Then write them. Proceed with the
second and third main points in the
same way. Do this again just
before retiring. Repeat next
morning.

^aOr was not anything made. That which has been made was life in Him.

* *1 John 1:1; 2:13,14; Genesis 1:1; Isaiah 40:21*

** Or understood it.



*He manifests
God's unique glory.*

¹⁴The Word became flesh (*Philippians 2:5-8*)
and made his dwelling among us.
full of grace and truth. (*Colossians 1:15-20*)
We have seen his glory, the glory
of the One and Only [Son], (*John 2:11; II Corinthians 4:6*)
who came from the Father,

*He is
incomparably
greater than
John.*

(¹⁵John testifies concerning Him. He cries out,
saying, "This was He of whom I said,
'He who comes after me has surpassed me
because He was before me.'") (*John.1:30*)

¹⁶From the fullness of his grace we have all
received one blessing after another.

*He is greater
than Moses.*

¹⁷For the law was given through Moses;
grace and truth came through Jesus Christ.

*He only
adequately reveals
the Father.*

¹⁸No one has ever seen God, * (*John 6:46; 1 John 4:12; Colossians 1:15; Exodus 33:20*)
but God the Only [Son],
who is at the Father's side, has made him known.

4. MATTHEW'S GENEALOGY

*(Compared with Luke's)**

THE HUMAN ANCESTRY OF THE MESSIAH

Matthew. 1:1-17; Luke 3:23-38

*From Abraham
to David
(1,000 years)*

¹A record of the genealogy of Jesus Christ
the son of David, the son of Abraham:

²Abraham was the father of Isaac,
Isaac the father of Jacob,
Jacob the father of Judah and his brothers,

³Judah the father of Perez and Zerah, whose mother
was Tamar, Perez the father of

Hezron, Hezron the father of Ram,^a

⁴Ram the father of Amminadab,
Amminadab the father of Nahshon,
Nahshon the father of Salmon,

⁵Salmon the father of Boaz, whose mother
was Rahab, Boaz the father of Obed, whose
mother was Ruth, Obed the father of Jesse,

⁶and Jesse the father of King David.

David was the father of Solomon, whose mother
had been Uriah's wife,

⁷Solomon the father of Rehoboam, Rehoboam
the father of Abijah, Abijah the father of Asa,^b

⁸Asa the father of Jehoshaphat, Jehoshaphat
the father of Jehoram, Jehoram the father
of Uzziah,

*From David
to the Captivity
(100 years)*

Luke 3:23-38

*(Luke tells the genealogy in reverse order
and differs in some items. We lack data
to make a complete comparison because*

neither gives the facts.)

*being the son, (as was supposed) of
Joseph*

²⁴ *the son of Matthat,*

the son of Levi,

the son of Melchi,

the son of Jannai

the son of Joseph

²⁵ *the son of Mattathias*

the son of Amos

the son of Nathum

the son of Esli

the son of Naggai

the son of Joanan,

the son of Simein

the son of Josech

the son of Joda

²⁷ *the son of Joanan,*

the son of Rhesa,

the son of Shealtiel^d

the son of Neri

²⁸ *the son of Melchi,*

the son of Addi

the son of Cosam

the son of Elmadam

the son of Zerubbabel,

the son of Er

²⁹ *the son of Jesus*

the son of Eliezer

the son of Jorim^e

the son of Matthat

the son of Levi

*From Joseph
and Mary Back
to David.*

* *Bodily senses cannot perceive spiritual realities.*



*From Captivity
to Christ*

⁹Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,

¹⁰Hezekiah the father of Manasseh, Manasseh the father of Amon,^c Amon the father of Josiah,

¹¹and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.

¹²After the exile to Babylon: Jeconiah was the father of Shealtiel,^d Shealtiel the father of Zerubbabel,

¹³Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,

¹⁴Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud,

¹⁵Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

¹⁶and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

¹⁷Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

Summary

³⁰the son of Symeon
the son of Judas
the son of Joseph,
the son of Jonam
the son of Eliakim,
³¹the son of Melea
the son of Menna
the son of Mattatha
the son of Nathan
From David
son of David back
³²the son of Jesse, to Abraham
the son of Obed
the son of Boaz,
the son of Salmon,^e
the son of Nahshon,
³³the son of Amminadab,^f
the son of Arni,^g
the son of Hezron
the son of Judah,
the son of Perez
³⁴the son of Jacob,
the son of Issac, From
the son of Abraham Abraham back
to Adam

the son of Terah,
the son of Nahor,
³⁵the son of Serug
the son of Reu
the son of Peleg
the son of Eber,
the son of Shelah
³⁶the son of Cainan,
the son of Arphaxad
the son of Shem
the son of Noah,
the son of Lamech
³⁷the son of Methuselah,
the son of Enoch,
the son of Jared,
the son of Mahalaleel,
the son of Cainan
³⁸the son of Enos
the son of Seth
the son of Adam
the son of God

**The Talmud hints that Matthew gives Joseph's descent and Luke Mary's. Luke calls Joseph the son of Heli. By marrying Mary, the daughter of Heli, he became his son or as we would say son-in-law. These genealogies connect the Old Testament and the New Testament and indicate the fulfillment of the prophecy. The Old Testament says the Messiah will be a descendant of David and also of Abraham.*

^aGreek Aram. ^bGreek Asaph. ^cSome authorities read Amos. ^dGreek Salathiel.

^eSome ancient authorities read Sala. ^fMany ancient authorities insert son of Admin or Son of Aram. ^gSome ancient authorities write Aram.

Jesus is the Greek word for the Hebrew word “Joshua.” It means “Yahweh,” or “God, is salvation.” Christ is the Greek word for “Anointed One.” The Hebrew word is “Messiah.”

Mark wrote to Romans. They sought POWER! They wanted to know about this God who became a Man. They understood gods as beings of power. Jesus is the Son of the only GOD! (“Son of God” is not found in some of the older manuscripts). Romans were interested in stories about His power, so Mark only gave one verse of introduction and then went right into the history and action of Jesus' life. The title “Son of God” points to Jesus' unique relationship to God. He was a Man (Jesus), and God's “Special Agent” (Messiah), but He is also fully divine. As the Son, He depends on and obeys God the Father.

Luke's Preface:

Luke's preface employs the style of contemporary historical and technical writers. It contains sources, research, method, purpose, and addressee. He used this style of introduction in *Luke 3:1-2* and in *Acts 1:1-2*. None of the other writers of the Bible used this approach to their writings. John's Gospel contains a prologue, but it is more a theological statement than a mere introduction.

Lk. 1:1 – “Others have written” could easily mean that Luke's audience already had knowledge of Matthew, Mark, and others who had written about Jesus. Luke seeks to give a chronologically accurate historical account. Where Mark uses the theological term “Gospel”, Luke uses an historical term “account”.

Lk. 1:2 – Luke consulted with others who had seen Jesus, for accuracy of his details. He tells the gentiles who this MAN called Jesus really is. Jesus is the Savior. Luke recognized that there were several other stories being passed around about Jesus. Some of these stories had become distorted, so he set out to find out the truth and convey it to his audience.

Lk. 1:3 – Luke's message is primarily to those who are Greeks and gentiles. Since “everyone” spoke Greek, all gentiles were included in this definition.

Theophilus means Lover of God. “Theos” means God. "Philus" is one of the Greek words for Love, brotherly love, friendship. It is unclear whether Theophilus is referring to a particular person or to anyone who loves God. By using the term, “most excellent”, Luke is recognizing Theophilus as a person of honor. This could possibly be a Roman leader who is open to the Gospel and will facilitate its spread. **We should consider Theophilus as a title describing our attitude towards God. Are you one who loves God?**

Lk. 1:4 – Luke wants to assure his readers of the TRUTH about what they have heard regarding Jesus. They want to know about the Man. Luke tells them about His life on this earth.

Jn. 1:10 – This verse is very similar to *John 1:5* about the fact that the world is too busy looking the other way to realize that they have missed the living presence of God.

Jn. 1:11 – Jesus came to His own countrymen first, and as we will see as we continue “Walking With Jesus,” He reached out to them and they rejected Him. **How many times have you seen testimony about Jesus before you accepted Him?**

Jn. 1:12 – Jesus gives the “right,” the POWER, to become sons of God to those who will accept Him. Come to Jesus! History shows that the oppression of the Church has failed. No power on earth can conquer the Church, which is the Kingdom of God on earth!

Jn. 1:13 – Being born again into God’s Kingdom is a different process than physical birth. It is something that only God can do to us for us. It is something that gives eternal life and something that you have a choice in whether you want to do it or not. **Are you “born again?”**

Jn. 1:14 – The “Word” is a continuation of the comments in *verses 1-3*. Compare what Paul will later write in *Philippians 2:6-8*. Jesus is the essence of Grace and of Truth.

Jn. 1:15 – John (the Baptist) realized who Jesus, his cousin, really was and told others so they could follow Jesus. Jesus is so great, compared to John, because Jesus existed before John.

Jn. 1:16 – John (the Baptist) reminds his followers that **we have all already been the recipients of God’s grace!**

Jn. 1:17 – The Mosaical Law can only condemn. There is no provision for the forgiveness of sin in the Old Testament, only a rolling back of the penalty until Jesus could come and pay the price. Only Jesus saves! **Aren’t you glad that you have accepted Him and are saved from the penalty for your sins?**

Jn. 1:18 – No one can prove that God exists, but Jesus’ life and teachings are evidence to who God is, what He has done, and how he wants us to live.

Matthew’s Genealogy (Compared with Luke’s)

Here are the legal descendants. Tracing the family tree is important to prove one’s heritage or right. Jesus being of the lineage of David is important to qualify Him as the King according to prophecy. These genealogies are more for theological purposes than for biological.

Matthew follows Joseph’s line. The legal lineage of Jesus is important to the Jews. This will show the Jews that Jesus is a qualified descendant of David. *Matthew* does mention Tamar, Rahab, Ruth, and Bathsheba. Tamar and Rahab were prostitutes and foreigners. Ruth was also a foreigner. Bathsheba was the woman with whom David had an adulterous affair. **God can**

LOC – 003 – Introduction to the Gospels - From the Writers



Questions for Thought, Discussion, and Application

1. How did Mark relate his Gospel to the Romans who were so impressed with power? How does that help you relate the Gospel to people you know?
2. How can you “proclaim” the “Gospel”, the Good News?
3. Can you relate to “Theophilus” (God lover)? Explain.
4. Why is John’s description of Jesus as the “Word” so fitting?
5. In *John 1:10* we learn the world did not recognize Jesus. Why? Would you have recognized Him?
6. What have you learned from this study that has or will change your life?

LOC – 003 – Introduction to the Gospels - From the Writers



Questions for Homework

Homework is optional for those who want to study a little deeper or seek college credit.

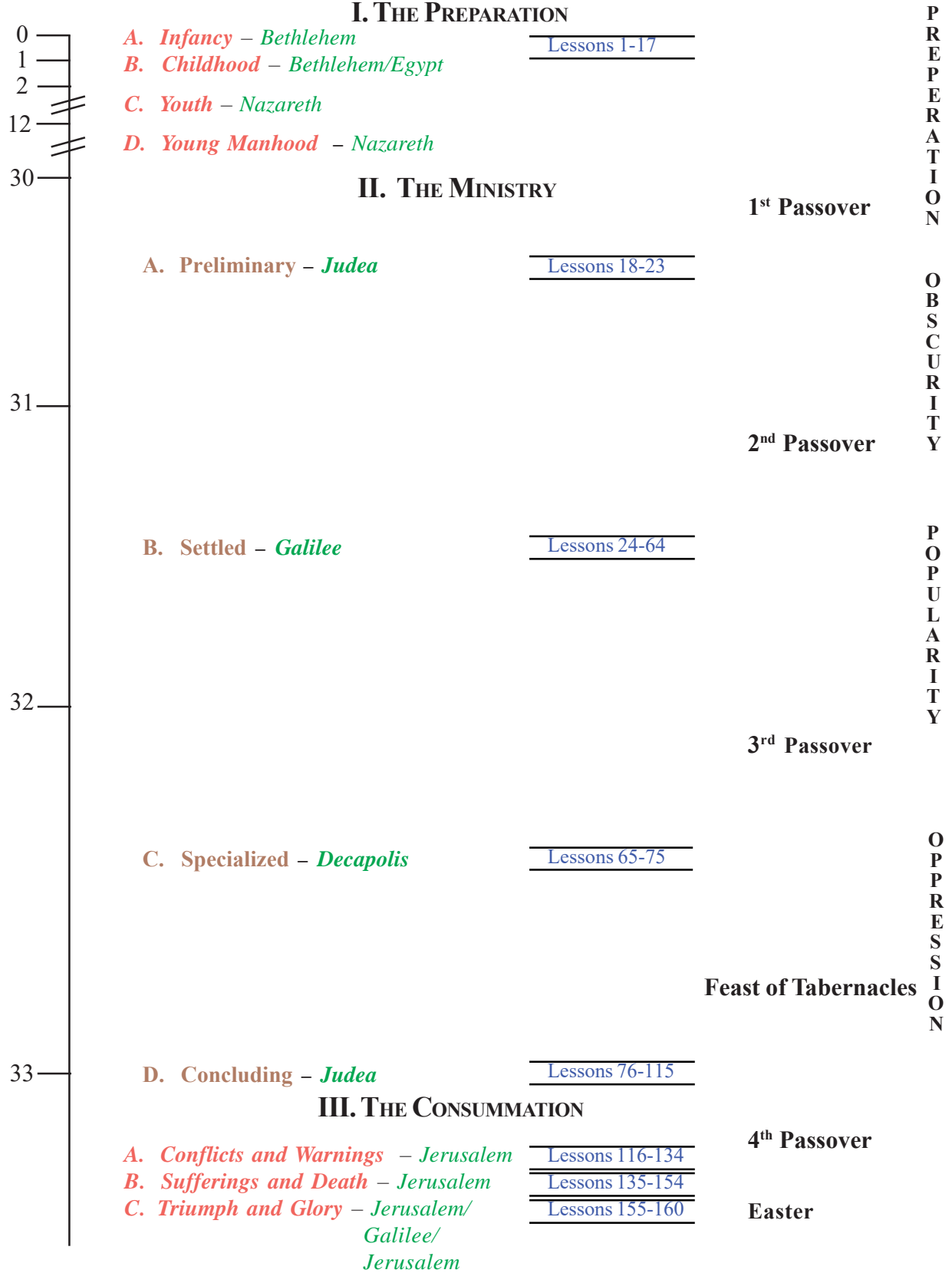
(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. Do a word study on “Logos”, word, using your concordance. How many times is the word used? Is there any other reference to Jesus as the “Word”?
2. Discuss the differences between the genealogies of Matthew and Luke.
3. Who are some others who had written about Jesus that were not included in the Bible we have today?
4. Do a word study on the Greek word - huioi (son) used in *Luke 3:23*. What does it mean and why is it used in the Bible?

“WALKING WITH JESUS”

Jesus' Age`

Time Line



THE LIFE AND TEACHINGS OF CHRIST



PART ONE

[In Detailed Outline] (*Learning The Father's Message in the Laboratory of Life-Hebrews 5:8-9*)
 (From His birth, B.C. through His childhood. A.D. 9)

Outline and Scripture Text Lesson Number
 (The rest of this outline will be included in Book 3)
 (B.C. 4 to A.D. 7) (*Ideal Childhood*)
 THE PREPARATION (LEARNING GOD'S MESSAGE IN THE LABORATORY OF LIFE) 004-017

(From His Birth around 5 B.C. to the Beginning of His Public Ministry around 27 A.D.)

I. The Infancy of Jesus (6-5 B.C.)	004-009
A. The Annunciation to Zechariah and Elizabeth (<i>Luke 1:5-25</i>)	004
B. The Annunciation to Mary (<i>Luke 1:26-38</i>), (Bethlehem) and Her Visit to Elizabeth (<i>Luke 1:39-56</i>)	005
C. The Annunciation to Joseph (<i>Matthew 1:18-25</i>)	005
D. The Birth and Early Life of John the Baptist (<i>Luke 1:57-80</i>)	006
E. The Birth of Jesus (<i>Luke 2:1-20</i>) (Bethlehem)	007
(Continued from outline in Book 2 page 2.)	
F. The Circumcision and Naming of Jesus (Matthew 1:25b; Luke 2:21)	008
G. The Consecration of Jesus (Luke 2:22-39a) (Jerusalem)	008
H. The Visit of the Magi (Matthew 2:1-12) (Bethlehem)	009
I. The Flight to Egypt (Matthew 2:13-18)	009
II. The Childhood of Jesus (4 B.C. to 7 A.D.)	010
A. His Nazareth Home (<i>Matthew 2:19-23; Luke 2:39b</i>)	010
B. His Normal Growth (<i>Luke 2:40</i>)	010
1. His Physical Growth	
a. In Size	
b. In Strength	
2. His Mental Growth	
a. The Increase	
b. The Fullness	
3. His Spiritual Growth	
a. The Source	
b. The Use	
III. THE YOUTH OF JESUS (8 A.D. TO 25 A.D.)	010
A. The Inquiring Boy (<i>Luke 2:41-50</i>)	010
B. The Obedient Son (<i>Luke 2:51</i>)	010
C. The Developing Youth (<i>Luke 2:52</i>)	010
1. In Wisdom	
2. In Stature	
3. In Grace	
a. With God	
b. With Men	
IV. The Young Manhood of Jesus (36 A.D. to 27 A.D.)	011-017
A. John is Preaching and Baptizing (<i>Matthew 3:1-12; Mark 1:2-8; Luke 3:1-18; Cf. John 1:33</i>)	011-012
B. Jesus is Baptized by John (<i>Matthew 3:13-17; Mark 1:9-11; Luke 3:21-23a</i>)	013

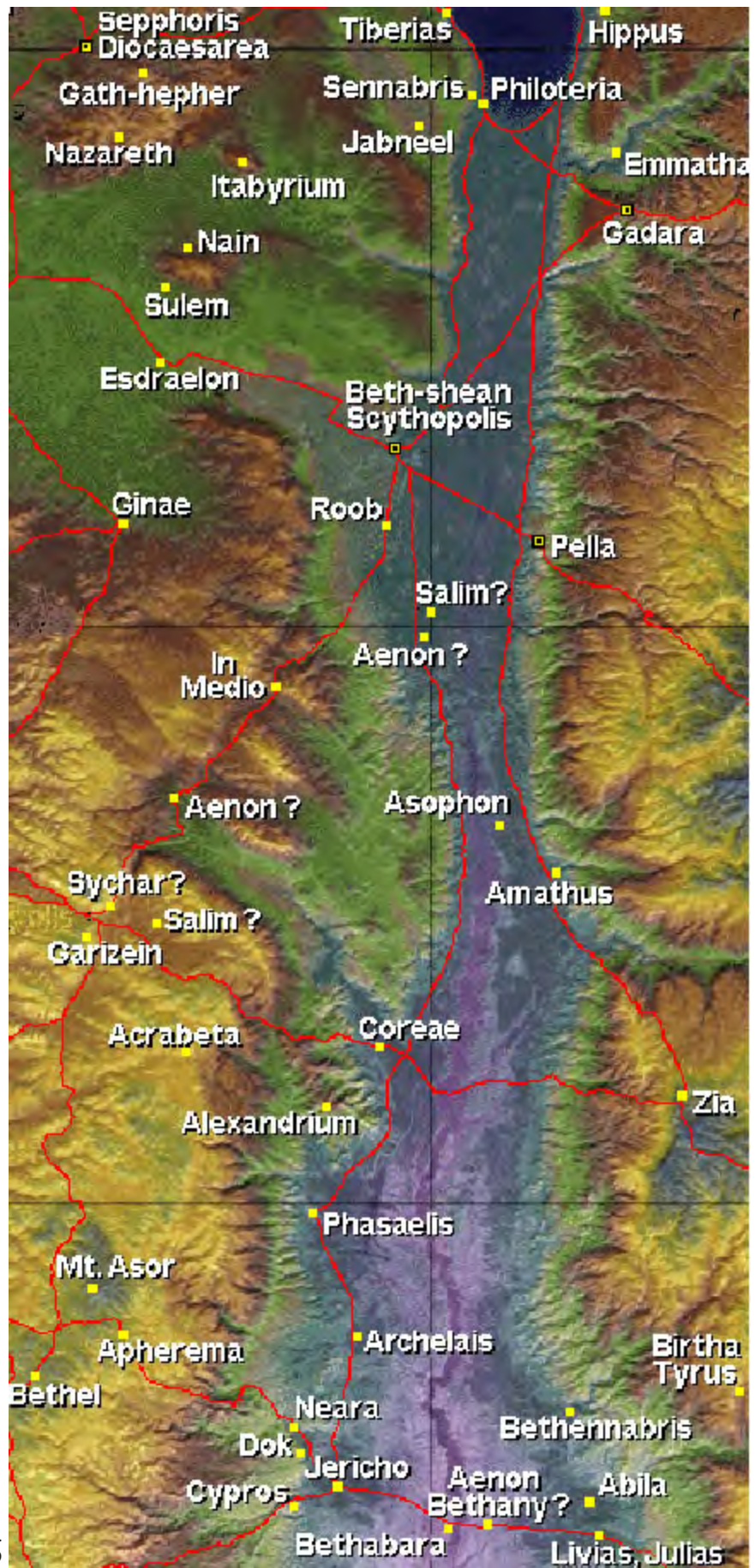
[You Can Remember Try committing this outline. First Note Its Subject, "The Preparation." Then Note its Three Main Points and how they naturally follow each other. Now take the details under Point 1. There are 9 of them. See how the first three are related; then the next two; Circumcision was eight days after birth and consecration was at 40 days. Then follow "Magi," and "Flight to Egypt." Locate each story on the map. Review night and morning.]



"WALKING WITH JESUS"

Outline

Outline and Scripture Text	Lesson Number
C. JESUS IS TEMPTED BY THE DEVIL (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13)	014
D. JOHN TESTIFIES CONCERNING JESUS (John 1:19-34)	015
1. His Testimony to the Official Committee from Jerusalem (John 1:19-28)	015
2. His testimony to the Multitudes (John 1:29-34)	015
E. Jesus Wins His First Disciples (John 1:35-51)	016
* These last three points, E-G, may be classified as the opening events of Jesus' "Ministry." They are in fact introductory and transitional events of a semi-private nature. However, the real "Public" Ministry was launched at Jerusalem, at Passover time, as is shown in the next section beginning with lesson 017.	
F. Jesus Attends a Wedding (John 2:1-11)	017
G. Jesus Visits Capernaum (John 2:12)	017
The First Passover (John 2:13)	
THE MINISTRY (GIVING GOD'S MESSAGE TO THE PEOPLE)	018-119
(From His First Public Appearance in Jerusalem at the First Passover, 27 A.D. to His Final Return to Jerusalem to Die, at the Passover, 30 A.D.)	
I. THE PRELIMINARY MINISTRY (HERALDING THE MESSIANIC KINGDOM IN ALL PARTS OF PALESTINE)	018-024
(From His First Public Appearance in Jerusalem, Passover 27 A.D. To His Settlement in Capernaum, 6 or 8 months later)	
A. In Judea	017-021
1. In Jerusalem (He Begins in the Nation's Capital, at the Great Passover Festival) (John 2:13—3:21)	018
a. Jesus Cleanses the Temple (John 2:13-22)	018
b. Through His Signs Many Believe (John 2:23-25)	018
c. Nicodemus is an Example of These (John 3:1-21)	019
2. In the Country (Jesus Merges His Campaign with John's) (John 3:22—4:1-4; Matthew 4:12; Mark 1:14a; Luke 3:19-20; 4:14a; cf. Matthew 14:3-5; Mark 6:17-20)	020
a. Jesus is Baptizing Disciples in Judea (John 3:22)	020
b. John also is Baptizing at Aenon (John 3:23-24)	020
c. John Testifies Concerning Jesus at Aenon (John 3:25-36)	020
d. John is Imprisoned by Herod (Luke 3:19-20 compare Matthew 4:12)	020
e. Jesus Leaves Judea for Galilee, via Samaria (John 4:1-4; Matthew 4:12; Mark 1:14a; Luke 4:14a; cf. Matthew 14:3-5; Mark 6:17-20)	021
B. In Samaria	021-023
1. Jesus Talks With a Samaritan Woman at Jacob's Well (John 4:5-26)	021
2. The Woman Appeals to Her People (John 4:27-30)	022
3. Jesus Appeals to His Disciples (John 4:31-38)	022
4. The Revival in Sychar (John 4:39-42)	022
C. In Galilee	023-024
1. Jesus Returns to Galilee (John 4:43-45)	023
2. Jesus Teaches in the Synagogues of Galilee (Luke 4:14-15)	023
3. Jesus Heals a Nobleman's Son at Cana (John 4:46-54)	023
4. Jesus is Rejected at Nazareth (Luke 4:16-30)	024
The Removal to Capernaum (Matthew 4:12-16)	
II. THE SETTLED MINISTRY (SYSTEMATIC AND INTENSIVE EVANGELIZATION) (IN GALILEE)	025-066
A. The First Period, or The Earlier Galilean Ministry (4-6 months)	025-030
(From the Settlement in Galilee to the "Second" Passover)	
1. At Capernaum	025-026
a. The Settlement at Capernaum (Matthew 4:13-17; Mark 1:14b-15; Luke 4:31a)	025
b. The Call of the Four to Learn Evangelism (Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11)	025
c. The Day of Miracles (Matthew 8:14-17; Mark 1:21-34; Luke 4:31-41)	026
(1) Forenoon – At the Synagogue: A Demoniac Healed	
(2) Afternoon – At Peter's House – Peter's Mother-in-law Healed	
(3) Evening – At the Street Door – Many Healed	



Most of John the Baptists life is spend at the Jordan River around Aenon, where He was baptizing.

Map courtesy of ROHR Productions, LTD. 1999



Bethlehem's Manger Square and the Church of the Nativity.

Photo courtesy of Corel Corporation, Ottawa, Ontario, Canada

Lesson 004

Bible Study Text and Questions

Annunciation to Zechariah and Elizabeth

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries



A. THE PREPARATION* (for the Ministry of Jesus)

1. The Infancy of Jesus (6-5 B.C.)

(ANCIENT PROMISES AND PROPHECIES COMING TRUE IN HIS DIVINE—HUMAN INFANCY)

A. The Annunciation to Zechariah and Elizabeth (*Luke 1:5-25*)

The Introduction

The Time, Place, and Persons. ⁵ In the time of Herod king of Judea

The King.
The parents of John are characterized.
Their priestly descent.
Their names.
Their character.

there was a priest named Zechariah, who belonged to the priestly division of Abijah; (Cf. *I Chronicles 24:1-10*) his wife Elizabeth was also a descendant of Aaron. ⁶ Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly.

Their one great sorrow.

⁷ But they had no children, because Elizabeth was barren; and they were both well along in years.

The Story

In the Priests' quarters the one who is to offer incense is chosen by lot.

⁸ Once when Zechariah's division was on duty and he was serving as priest before God, ⁹ he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. (*Exodus 30:1-10; Revelation 8:3-5*)

The people are praying outside the Temple.

¹⁰ And when the time for the burning of incense came, all the assembled worshipers were praying outside.

Inside the Holy Place at the Altar of Incense an angel appears to Zechariah.

¹¹ Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

Zechariah is overawed.

¹² When Zechariah saw him, he was startled and was gripped with fear.

The angel tells his message:

¹³ But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard.

A son is promised.

Your wife Elizabeth will bear you a son, and you are to give him the name John. (*Luke 1:60, 63*)

He will bring joy to many

¹⁴ He will be a joy and delight to you, and many will rejoice because of his birth, ¹⁵ for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth. ^a

He will be Spirit-filled,

He will bring Israel to Repentance.

¹⁶ Many of the people of Israel will he bring back to the Lord their God.



(Malachi 4:5-6)

*Zechariah asks
for assurance.*

¹⁷ And he will go on before the Lord,
in the spirit and power of Elijah,
to turn the hearts of the fathers to their children
and the disobedient to the wisdom of the righteous—
to make ready a people prepared for the Lord.”

¹⁸ Zechariah asked the angel,
“How can I be sure of this?
I am an old man and my wife is well along in years.”

The angel replies I am Gabriel.

*God has sent me to
tell you this message,*

and you will be dumb.

¹⁹ The angel answered,
“I am Gabriel.
I stand in the presence of God, (verse 26)
and I have been sent to speak to you
and to tell you this good news.

*The people outside
wonder at the Delay:*

²⁰ And now you will be silent and not able to speak
until the day this happens,
because you did not believe my words,
which will come true at their proper time.” (verse 64)

²¹ Meanwhile, the people were waiting for Zechariah
and wondering why he stayed so long in the temple.

*Zechariah comes out,
and dismisses
the service in silence.*

²² When he came out, he could not speak to them.
They realized he had seen a vision in the temple,
for he kept making signs to them but remained unable to speak.

*The Conclusion
Zechariah returns home.*

²³ When his time of service was completed,
he returned home.

The angel's promise comes true.

²⁴ After this his wife Elizabeth became pregnant
and for five months remained in seclusion.

²⁵ “The Lord has done this for me,”
she said.
“In these days he has shown his favor
and taken away my disgrace among the people.”

^a Greek Zacharias.

* For the complete outline of the life of Christ, see preceding pages. It will greatly help you if you refer to it often.



LOC – 004 The Annunciation to Zechariah & Elizabeth

Opening Prayer

Lesson Objectives

God can intervene in the lives of individuals against the laws of nature.
 Nothing is impossible with God.
 We should pray and never lose hope.
 God determines who is righteous.

Lesson Commentary

Read *Luke 1:5-25*

(Your Notes Here!)

We begin our adventure with the annunciation of the birth of *John* the Baptist. This is significant because of the role that *John* played in preparing the way for Jesus Christ and fulfilling the prophecies of the Old Testament. This event takes place 4-6 B.C.

Our dating system that centers on the birth of Christ, was devised by the historian Dionysius. He missed three to four years in computing the actual birth year of Jesus. Luke records the life and teachings of Jesus Christ, writing to the Gentiles, who liked culture, wisdom, reason, beauty, and education. He sought to show Jesus’ humanity and power. Let’s begin seriously “Walking With Jesus.”

The Cast

Lk. 1:5 – Herod the Great will rule from 37 BC to 2 BC. He will die shortly after the massacre of children in Bethlehem (to be discussed in a few weeks.) He is a powerful, yet ruthless ruler. He murders anyone who poses a threat to his throne. In this paranoia, he even had his own sons killed.

Zechariah is a descendant of Aaron, whose descendants are the priests of Israel. God made a covenant of priesthood with the descendants of Aaron. He made a covenant of royalty with the descendants of David. John the Baptist comes through the line of Aaron, and Jesus will come through the line of David. Zechariah and his wife, Elizabeth, are advanced in years and they have no children. She is past menopause so she is past the age of child bearing.

Lk. 1:6 – Zechariah and Elizabeth are upright (many translators use “righteous”) by God and man’s standards. They love God, obey Him and worship Him from very deep within themselves. This shows in their lives and is recognized by their peers.

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Contrary to what people expect, even today, Jesus is a spiritual leader, not a physical one.

Lk. 1:17 – John will do work like Elijah, the prophet did, and preach like him, and be bold like he was. Herod and his wife, Herodias, will hate him as Ahab and Jezebel hated Elijah. Though many missed it at the time, *John* will fulfill the prophecy that had been spoken of in *Malachi 3:1* and *4:5-6*. This isn't the only time that God granted a baby to a couple that was past child-bearing years. Cf. Sarah (*Genesis 15:3; 16:1*); Rebecca (*Genesis 25:21*); Rachel (*Genesis 29:31*); the wife of Manoah (*Judges 13:2*); Hannah (*1 Samuel 1:2*) were also technically too old to conceive and bear a child. They looked to God who can do the impossible. **God can do what seems impossible in your life as well.**

Zechariah's Response

Lk. 1:18 – Zechariah asks the angel for a sign, as though the angel wasn't a sufficient sign in itself. It is not uncommon for a prophecy from God to be accompanied with a sign. Sometimes it was requested by the recipient, like Elisha or Gideon. Sometimes it was offered by God, like Moses, or the shepherds at Jesus' birth.



Map from Jerusalem to Ein Karem some believe that Zacharias and Elizabeth lived. He will travel about 10 miles (16 kilometers) east to Jerusalem when it is his duty to serve in the Temple.

next few months of Israel's history. Next week, we will look at the annunciation to Mary and her visit with Elizabeth. It sounds like some exciting things are about to happen to some people in Judea and Galilee. Plan on being here.

Read *Luke 1:26-56* and join us for “Walking With Jesus.”



Looking west, southwest towards the modern city of Jerusalem. The Old City is just over the horizon.

Photo courtesy of Glen & Sylvia Copple
Page 87

LOC – 004 The Annunciation to Zechariah & Elizabeth**Questions for Homework**

Homework is optional for those who want to study a little deeper or seek college credit.

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. Where else is Gabriel mentioned in the Bible? What else can you learn about him?
2. Do a word study on “righteous,” writing on what you discover.
3. What other Scriptures tell us how we can be righteous?
4. Look up *Isaiah 40:3*. Is John referred to anywhere else in the Old Testament?
5. How has the world been changed by the coming of Christ (schools, governments, societies)?
6. Do a word study on the Greek word - epeidon (favor) used in *Luke 1:25*. What can you find out about what it means and how it is used in the Bible?

Lesson 005

Bible Study Text and Questions

Annunciation to Mary and Visit to Elizabeth

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

**2. The Annunciation to Mary (Luke 1:26-38),
and Her Visit to Elizabeth (Luke 1:39-56)**



The Angel's Coming:

*He Is Sent
To Nazareth
To Mary*

²⁶In the sixth month, (v.19) God sent the angel Gabriel to Nazareth, a town in Galilee,
²⁷to a virgin pledged to be married to a man named Joseph, a descendant of David.
The virgin's name was Mary.

*He Comes To Mary
and Greets Her*

²⁸The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."^a

She Is Startled

²⁹Mary was greatly troubled at his words and wondered what kind of greeting this might be.

*The Angel's Message Is
A Wonderful Promise*

³⁰But the angel said to her, "Do not be afraid, Mary, you have found favor with God.

*Mary Is To Be the Mother of
the Messiah,
His Greatness and Fame
His Kingdom Will Never End*

³¹You will be with child and give birth to a son, and you are to give Him the name Jesus. (Matthew 1:21)

³²He will be great and will be called the Son of the Most High. (v.35) The Lord God will give him the throne of his father David,

³³and He will reign over the house of Jacob forever; His kingdom will never end." (Isaiah 9:6-7; Zechariah 9:9-10)

*Mary Wonders
How It Can Be*

³⁴"How will this be," Mary asked the angel, "since I am a virgin?"

The Angel Explains

³⁵The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born^b will be called the Son of God. (v.32)

*He Gives
A Thoughtful
Suggestion*

³⁶Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her sixth month.

³⁷For nothing is impossible with God." (Mark 14:36)

Mary Vows Obedience

³⁸"I am the Lord's servant," Mary answered. "May it be to me as you have said."

The Angel Departs

Then the angel left her.

^aSome ancient authorities add "Blessed are you among women!"

^bSome ancient authorities add "of you."



Mary's Coming and Greeting

³⁹At that time Mary got ready and hurried to a town in the hill country of Judea,
⁴⁰where she entered Zechariah's home and greeted Elizabeth.

Elizabeth's Response

⁴¹When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit.

What She Said

⁴²In a loud voice she exclaimed:
"Blessed are you among women, and blessed is the child you will bear!

*She Blesses Mary
And Her Child
She Rejoices*

⁴³But why am I so favored, that the mother of my Lord should come to me?

⁴⁴As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.

and Prophecies.

⁴⁵Blessed is she who has believed that what the Lord has said to her will be^a accomplished!"

Mary's Song of Praise:

*For God's
Blessing to
Her*

⁴⁶And Mary said:

"My soul glorifies the Lord

⁴⁷and my spirit rejoices in God my Savior,

⁴⁸for he has been mindful of the humble state of his servant. From now on all generations will call me blessed,

⁴⁹for the Mighty One has done great things for me-- holy is his name.

*For God's
Mercy
and Judgment
Upon All*

⁵⁰His mercy extends to those who fear him, from generation to generation.

⁵¹He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.

⁵²He has brought down rulers from their thrones but has lifted up the humble.

⁵³He has filled the hungry with good things but has sent the rich away empty.

For God's

⁵⁴He has helped his servant Israel, remembering to be merciful

⁵⁵to Abraham and his descendants forever, even as he said to our fathers."

*Blessing to Israel
Mary's Prolong
Stay
Her Return Home*

⁵⁶Mary stayed with Elizabeth for about three months and then returned home.

^aor Believed, for there will be.



LOC – 005 – The Annunciation to Mary and Visit to Elizabeth

Opening Prayer

Lesson Objectives:

Angels are real.
God’s way is not always the same as man’s way.
Sex outside of marriage is wrong!
Marriage is an institution ordained by God.
Nothing is impossible with God.
God keeps His word!

Lesson Commentary

Read *Luke 1:26-56*

(Your Notes Here!)

This event takes place somewhere 4-6 B.C. — Our dating system that was computed around 532 A.D. missed 4-5 years in computing the actual birth year of Jesus. By the time the error was discovered, it was determined that it would be too difficult to change all of the calendars, so it has been left as it is to this day. We are looking at the humanity, the life of Jesus. As a Greek (Gentile) ask yourself, “Who is this man?” In lesson 002, we looked at the lineage in Matthew through Joseph and in Luke through Mary. In the last lesson, we looked at the annunciation to Zechariah that he and Elizabeth were going to be the parents of John the Baptist who is a fore-teller that the Messiah is coming. Now a young woman named Mary is about to receive a very special visit from an angel. That’s two angelic visitations in about six months! This is quite a change from the four hundred years of silence. It sounds exciting! Let’s look into “Walking With Jesus.”

Something is Coming — Something is about to happen!

Lk. 1:26 – It is a typical day in Nazareth. In Elizabeth’s sixth month of pregnancy, an angel stops by to talk to a young girl named Mary. Mary, probably only 15 or 16 years old, is working around the house taking life for granted as most of us do. She’s engaged to a man named Joseph, so she is probably much absorbed in wedding plans and preparing for married life and wondering when he is going to come and take her to be his wife.

God is not willing for His Son to be raised in a single parent home. She will soon be married and Jesus will have an earthly father.

Lk. 1:27 – The Greek word, “parthenon”, means she is a “virgin,” one who has never had sexual relations. She is a descendant of the house of David, which qualifies her as royalty, even though she is poor. Luke reminds us of the lineage of Joseph (likewise of the house of David) to establish the lineage of Jesus. To be betrothed is a much stronger bond than what we know as being engaged. It is almost the same as being married, but not yet living together or having sexual relations. A betrothal can last up to a year and it can only be broken by a divorce.

Lk. 1:28 – Suddenly, an angel appears and says, “Greetings, You are highly favored. The Lord is with you.” The actual Greek says, “Grace, O favored one. The Lord is with you.” The grace of God is being bestowed on Mary because God has a special purpose for her. Mary does not consider herself a “favored one,” so this greeting is also a strong statement of her value in the eyes of God. She is just a simple Jewish girl living in Nazareth, thinking and doing what any girl her age is thinking and doing. That God is with her is a most reassuring comment, considering the unusual phenomenon that is occurring. **How would you feel if you were working around the house or watching television and an angel appeared and said, “Grace to you, you are favored by God?”**

Lk. 1:29 – What is going through Mary’s mind? The Bible says she is afraid – When was the last time that an angel greeted you? How often does such a phenomenon occur? The Bible says that angels are working all around us, but seldom, if ever, are we actually “visited by an angel.”

Lk. 1:30 – For Mary to “find favor (the Greek word is “charos” which means “grace”) with God” is a very special comment. Whoever she is and whatever she has done, God is well pleased with her! This speaks volumes about Mary’s character. Imagine that God trusts her to be the mother (and her fiance, Joseph, to be the earthly father) of His only Son.

Lk. 1:31 – The angel explains to Mary that she will become pregnant. She is told that she is going to have a baby boy (long before ultrasound would tell her) and she is to give Him the name, Jesus.

Lk. 1:32 – The angel said that the father of this child is the Holy Spirit. The baby, Jesus, will be the Son of God. What does that mean – “Son of God?” Many others had claimed to be the “Messiah.” Jesus will be the real thing. “Not a want-a-be.”

Five things are said of Jesus in the *Luke 1:32-33*.

1. He will be great.
2. He will be the Son of the Most High. This will not escape Mary’s understanding. The angel is telling her that He will be equal to, and carry the qualities of Yahweh, GOD. Her child will be God in a human body.
3. He will be given the throne of His father, David. Jesus will reign forever in the millennium kingdom of David.

Elizabeth's Good News

Lk. 1:36 – The angel informs Mary that her cousin, Elizabeth is six months pregnant. (With this information, we see that Jesus and John the Baptist are second cousins, and probably only six months apart in age.)

Lk. 1:37 – **“NOTHING IS IMPOSSIBLE WITH GOD!”**
What more can we say? He writes the rules and He can set them aside temporarily or overwrite them at His discretion.

Lk. 1:38 – “Okay, if you say so, so be it.” – Mary trusts the angel without any further question. Think about the potential ridicule she is risking in trusting the angel and allowing herself to



The route that Mary most likely took from Nazareth to visit Elizabeth (assuming that Zechariah and Elizabeth live in Ein Kerem). Since Jews didn't travel through Samaria, She would cross over to the other side of the Jordan River and then cross over again near Jericho. Travel distance would be around 80 miles (128 kilometers) across some very dangerous terrain including the infamous Jericho Road. Mary, a teenager, appears to have traveled alone, pregnant with the Son of God!

LOC – 005 – The Annunciation to Mary and Visit to Elizabeth

Questions for Thought, Discussion and Application



1. What does it mean to find favor with God?
2. If you were Mary, what might you have been thinking following the angel's visit?
3. In *Luke 1:47*, what does Mary mean about, "...God my Savior...?" (Remember, she is a simple Jewish girl who does not know about what Jesus is going to do.)
4. What does "... nothing is impossible with God," mean? Apply that to Elizabeth and to Mary. Apply it to yourself.
5. What have you learned from this study that has or will change your life?

LOC – 005 – The Annunciation to Mary and Visit to Elizabeth



Questions for Homework

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. What did the Mosaical Law say about persons pregnant outside of marriage?
2. What is the significance of the Holy Spirit as the father of Jesus instead of Joseph?
3. What is Mary's role in the lineage of Jesus?
4. What are the occasions when the Holy Spirit has visited one or more individuals? What can we learn about the "receiving of the Holy Spirit" from that?
5. Do a word study on the Greek word - parthenos (virgin) used in *Luke 1:26*. What does it mean and how is it used in the Bible?

Lesson 006

Bible Study Text and Questions

Birth of John the Baptist

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

3. The Annunciation to Joseph (Matthew 1:18-25)



The betrothal and the discovery ¹⁸This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. (Luke 1:35)

Joseph's perplexity ¹⁹Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

An angel's explanation and instructions ²⁰But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. (v.18) ²¹She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

An Ancient Prophecy Fulfilled ²²All this took place to fulfill what the Lord had said through the prophet: (Isaiah 7:14) ²³"The virgin will be with child and will give birth to a son, and they will call Him Immanuel"-- which means, "God with us."

Joseph's Obedience ²⁴When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵But he had no union with her until she gave birth to a son. And he gave him the name Jesus.



Map showing Nazareth in the hills between the Mediterranean Sea and the Sea of Galilee.

Map courtesy of Logos Bible Atlas

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4. The Birth and Early Life of John the Baptist (Luke 1:57-80)

John Is Born	⁵⁷ When it was time for Elizabeth to have her baby, she gave birth to a son.
The Friends Rejoice	⁵⁸ Her neighbors and relatives heard that the Lord had shown her great mercy, and they shared her joy.
He Is Circumcised	⁵⁹ On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah,
	⁶⁰ but his mother spoke up and said, “No! He is to be called John.” (v. 63) ⁶¹ They said to her, “There is no one among your relatives who has that name.”
He Is Named	⁶² Then they made signs to his father, to find out what he would like to name the child.
As The Angel Had Commanded	⁶³ He asked for a writing tablet, and to everyone’s astonishment he wrote, “His name is John.” (v. 13)
Zechariah's Speech is Restored	⁶⁴ Immediately his mouth was opened and his tongue was loosed, and he began to speak, (v. 20) praising God.
The People Are Awed Zechariah's	⁶⁵ The neighbors were all filled with awe, and throughout the hill country of Judea people were talking about all these things.
	⁶⁶ Everyone who heard this wondered about it, asking, “What then is this child going to be?” For the Lord’s hand was with him.
Hymn of Praise For God's Great Salvation Is at Hand It Fulfills Ancient Prophecies	⁶⁷ His father Zechariah was filled with the Holy Spirit and prophesied: (v. 41) ⁶⁸ “Praise be to the Lord, the God of Israel, because he has come and has redeemed his people. ⁶⁹ He has raised up a horn of salvation for us in the house of his servant David ⁷⁰ (as he said through his holy prophets of long ago), ⁷¹ salvation from our enemies and from the hand of all who hate us-- ⁷² to show mercy to our fathers and to remember his holy covenant,



It Will enable us to
Serve God More
Fully

⁷³the oath he swore to our father Abraham: (v. 55)

⁷⁴to rescue us from the hand of our enemies, and
to enable us to serve him without fear

⁷⁵in holiness and righteousness before him all
our days.

This Child Will
Prepare The Way For
The Messiah And His
Great Salvation

⁷⁶And you, my child, will be called a prophet of
the Most High; (*Matthew 11:10*) for you will go on before
the Lord to prepare the way for him,

⁷⁷to give his people the knowledge of salvation
through the forgiveness of their sins,

⁷⁸because of the tender mercy of our God, by
which the rising sun will come to us from heaven

⁷⁹to shine on those living in darkness and in the shadow
of death, (*Matthew 4:16*) to guide our feet into the path of peace.”

The Early Life of John

He Develops Normally
In Body and Spirit
He Lives In Obscurity

⁸⁰And the child grew and became strong in spirit;
and he lived in the desert until he appeared
publicly to Israel. (*Luke 3:2*)



Church in Ein Kerem at or near where Zechariah and Elizabeth lived.

Photo courtesy of Google Earth

willing to adopt a child that your wife had conceived through someone else whether by previous marriage, rape, or an immoral affair?

Mt. 1:25 – Joseph marries Mary, but does not consummate the marriage until after Jesus is born. Some have even tried to suggest that they had no sexual relations even after Jesus was born. This is not true, because we will later see that Joseph and Mary have other children. Jesus is not an only child in His earthly family. He is the oldest child in the home.

Birth of John the Baptist

Lk. 1:57-80 – Birth of John the Baptist – Back to the Human side of the Life of Christ. Mary stays until time for Elizabeth to deliver. We do not know whether she stays there for the birth., It is likely, that she did, but only implied at best.

Lk. 1:57 – God keeps His promises to us. Elizabeth gives birth as God said she would, in the fullness of His time. In her older years, she has an uncomplicated pregnancy and gives birth to a healthy son. **What a miracle!!!**

Lk. 1:58 – “Have you heard the news? Elizabeth has had a baby boy. We’re so happy for her!” Everyone nearby who knows Zechariah and Elizabeth, will rejoice with them at the event of their good news. This is something phenomenal. **Older women, how would you feel to give birth to a child at your current age?** Can you similarly imagine how Sarah felt when she gave birth to Isaac?

Lk. 1:59 – Zechariah is careful to circumcise John on the eighth day. This Jewish custom was climatic to introducing a male child into the Jewish community. It is even performed on a Sabbath if that is the eighth day. (See *Genesis 17:10-12*). This is when the child is also “officially” named. Zechariah is careful to follow the law. It is a common Jewish custom to name the child after someone in the family. Therefore, the people want to name John after his father, but Elizabeth insists on obeying God. John’s name means “God is gracious.” That applies to Zechariah and Elizabeth, and to us also.

Lk. 1:60 – When the people propose to name the baby after his father, a common custom, Elizabeth intervenes and says he is to be named John. God has given a specific instruction. Zechariah and Elizabeth are God fearing and loving people. They will want to follow God’s instructions. John means “gracious.” Certainly God will show His grace through John’s preaching and Jesus providing for our salvation. **What instruction from God are you having a struggle with?**

Lk. 1:61 – The family and friends are well meaning, but they do not know the will of God. Their efforts to intervene and manipulate are not successful with Elizabeth.

Lk. 1:62 – They turn to Zechariah to try to get their way over Elizabeth. Surely, he will be honored to have a son named after

him, especially after these many years of waiting, but he has heard from God’s angel. They petition Zechariah to see what he wanted. He also insists on obeying God.

(Your Notes Here!)

Lk. 1:63 – Zechariah settles the matter by writing, “His name is John.” Case closed! **Obedience to God is more important than pleasing your fellow man.**

Lk. 1:64 – As a result of God's promise to him, Zechariah’s speech problem is resolved. The angel's promise is fulfilled. This is a clear testimony from God that Zechariah’s dumbness is directly connected to John’s conception and birth. The first words out of Zechariah’s mouth are praises to God for His mighty works. He takes God’s discipline in a correct manner! **How do you react when God disciplines you?**

Lk. 1:65 – Awe means reverential respect. They realize the intervention of God in causing this to happen. This story will make the local news, even in Jerusalem.

Lk. 1:66 – It also causes those who know Zechariah and Elizabeth to marvel what kind of man John will grow to become. They definitely recognize God’s hand in this matter. Something about this baby keeps them in remembrance that God is in charge in his life. Zechariah, filled with the Spirit, prophecies concerning Christ, in *Luke 1:68-75*, and John the Baptist in *Luke 1:76-79*. Mary’s words were spoken in the style of the Psalms. Zechariah’s words are spoken in the style of the prophets.

Zechariah Prophecies Concerning Jesus the Christ

Lk. 1:67 – The following verses are known as the “Benedictus.” The first part of the “Benedictus” is definitely Jewish in nature. It is filled with Old Testament references and allusions. Zechariah is led in these words by the filling of the Holy Spirit. This is God speaking through the mouthpiece of Zechariah. Not only has God forgiven him of his earlier doubt or unbelief, but He has also rewarded him with the words of this prophecy.

Lk. 1:68 – Zechariah praises God and tells us why. The words prophecy of the Messiah. Nothing is said of the immediate family situation that has just been experienced. He speaks of God’s redemption even before seeing what it is and understanding what it fully means. Indeed, redemption is the reason God’s Son came to earth to live among men.

Lk. 1:69 – The “horn of salvation” can be compared to Joshua’s horn causing the walls of Jericho to tumble and Gideon’s horn causing the enemy to fight one another and flee. It means victory to Israel. Horns symbolize an animal’s power. The power of this horn comes from the house of David. Jesus is a direct descendant of David on both sides of His parents. **As David was a symbol of salvation from Israel’s enemies, Jesus is our salvation from Satan’s power and control.**

Lk. 1:70 – We are reminded that the prophets in the Old Testament have spoken of a “horn of salvation” for some time. There is

a high degree of expectation among the Jews that the Messiah is coming very soon.

Lk. 1:71 – For most Jews, their perceived enemy is the Romans. They are so burdened and frustrated by the Romans that they are looking forward to salvation from Roman oppression, more than salvation from sin. **Our real enemy is the devil. Our real salvation is from the entrapment of sin, not from any government entity.**

Lk. 1:72-74 – God is a covenant keeping God. He turns His blessing to His Son – “...a prophet of the Most High...” From the Garden of Eden, and many times since, God has promised a Messiah, who will save the world from the consequences of sin. Jesus is the fulfillment of that promise.

Lk. 1:73 – Jesus is the fulfillment of the fourth promise that God made to Abraham. (See *Genesis 12:1-3*). Through Jesus, all nations of the earth now have the opportunity to be saved from sin.

Lk. 1:74-75 – Our real enemy is not another human being or nation. The only real enemy that we have to fight against is Satan and the demons that try to tempt us to sin. **What a tragedy when Christians attack other Christians because of differences of belief, instead of attacking the sin in our society. We would be better spent focusing our energies on evangelism than on trying to make other believers conform to our denominational opinions!**

Zechariah Prophecies Concerning John the Baptist

Lk. 1:76 – Now Zechariah turns his focus towards John. He describes a prophetic ministry of John that will be similar to the life of Elijah. He will be a new revelation to Israel after several hundred years of prophetic silence from God. As Aaron spoke for Moses, so John will speak for Jesus Christ.

Lk. 1:77 – Though most people are looking for salvation from the Romans (see *v. 69* above), some do realize that sin is the real enemy. This reference is not to a political salvation, but **spiritual salvation**. John is to help the people realize that they need to be forgiven of their sins. They need someone to pay the price for them so that they can enter into a real and personal relationship with God.

Lk. 1:78 – When we least deserve it, God shows a mercy unequalled by anything man has yet to experience. God doesn't give us what we deserve, but shows mercy and grace by allowing us opportunity and means to repent and be forgiven of our sins. **We may repeatedly rebel against Him, yet God loves us and withholds punishing us to put it all on His own SON.**

Lk. 1:79 – Jesus is the Light of the World. Sin is the darkness, and the shadow of death is the wages of sin. Peace is the result of Jesus' promise residing in your life, not a cessation of hostilities. As the SON light shines in us, we discover God's will all around

LOC – 006 – The Birth of John the Baptist



Questions for Thought, Discussion and Application

1. Guys, how would you feel if you found out that your fiance was pregnant by the Holy Spirit?
2. Parents, what thoughts did you have about your baby before it was born?
3. Often we have situations when we are not clear what obedience to God would entail. The Bible does not give us “black and white” choices for these cases. Describe a spiritually “gray area” in your life and how you are being obedient to God.
4. What does John the Baptist’s birth tell you about the promises of God?
5. What have you learned from this study that has or will change your life?

LOC – 006 – The Birth of John the Baptist



Questions for Homework

Homework is optional for those who want to study a little deeper or seek college credit.

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. What is the main difference between the angel appearing to Joseph and how he appeared to Mary? To Zechariah?
2. Do a study of Angelic appearances in the Bible. Note the similarities and differences.
3. List some others who the Bible foretold would be great before the Lord. Show the Scripture reference with the name of the individual.
4. Do a word study on the Greek word - gennao (beget) used in *Matthew 1:20*. What does it mean and how is it used in the Bible?

Lesson 007

Bible Study Text and Questions

Birth of Jesus

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

5. THE BIRTH OF JESUS (Luke 2:1-20)**(1) The Introduction**

Caesar Decees an Enrollment

¹In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world.

It was The First

²(This was the first census that took place while Quirinius was governor of Syria.)

The People Everywhere Respond

³And everyone went to his own town to register.

(2) The Birth

Joseph and Mary Go to Bethlehem Their Ancestral Home, To Be Enrolled*

⁴So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David.

⁵He went there to register with Mary, who was pledged to be married to him and was expecting a child.

Jesus is Born in Bethlehem

⁶While they were there, the time came for the baby to be born,

He Is Dressed In Baby Clothes Then Laid In a Manger**

⁷and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

(3) The Angels and The Shepherds

While Shepherds Are Keeping Watch

⁸And there were shepherds living out in the fields nearby, keeping watch over their flocks at night.

Over Their Flocks An Angel Appears To Them

⁹An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

They Are Overawed The Angel Speaks;

¹⁰But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people.

I bring You Good News,

¹¹Today in the town of David a Savior has been born to you; he is Christ the Lord.

The Messiah Is Born.

¹² "This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger.cc

This is The Sign. Many Angels Come Singing In Heaven - Glory On Earth - Peace When Men please God

¹³Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,

¹⁴"Glory to God in the highest, and on earth peace to men on whom his favor rests.cc^a

^aOr whereby the dayspring will visit us. Many ancient authorities read the dayspring has visited. *This was what we call a "census." We take them every ten years, the Roman took them every fourteen years. Some of the census blanks used in Egypt have been found, all filled in, including women and children; and they were taken according to tribal descent, as here. A second enrollment is mentioned in *Acts 5:37*. ** "manger" in Palestine is a feeding trough about 30 inches long and half that wide. Half filled with chaff or cut straw and lined with some baby things, it made a fine bassinet. It stood on the ground at the head of a stall.

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The Angels Return to Heaven

¹⁵When the angels had left them and gone into heaven,

The Shepherds
Decide to Go And See
The Child

the shepherds said to one another,
“Let’s go to Bethlehem and see this thing that
has happened, which the Lord has told us about.”

(4) The Shepherds and the Child

They Go Eagerly
They Find The Babe

¹⁶So they hurried off and found Mary and Joseph,
and the baby, who was lying in the manger.

They Tell What the Angels
had told them

¹⁷When they had seen him, they spread the word
concerning what had been told them about this child,
¹⁸and all who heard it were amazed at what the
shepherds said to them.

Everyone Marvels

Mary Meditates
Reverently

¹⁹But Mary treasured up all these things and
pondered them in her heart.

As The Shepherds Return
They Are Praising God

²⁰The shepherds returned, glorifying and
praising God for all the things they had heard
and seen, which were just as they had been told.



Shepherds fields outside of Bethlehem

Photo courtesy of Corel Corporation, Ottawa, Ontario, Canada



LOC – 007 – The Birth of Jesus

Opening Prayer

Lesson Objectives

It is Christmas and God gives us His greatest Gift.
God’s ways are not man’s ways. He uses and blesses people that we would often overlook.
God sees great value in the meek and humble.

Lesson Commentary

Read *Luke 2:1-20*

(Your Notes Here!)

We’re just getting started. Heightened expectancy of the people, John the Baptist’s conception and birth, events in Israel’s current history, prophecy and much other evidence points to the time for the Messiah to come. In this lesson, we get to celebrate the most awesome, life-changing and miraculous birth in the history of the earth: God’s sending His own Son to live among us!

A doctor named Luke writes this story. *Luke’s* birth story consists of five parts: birth (*Luke 2:1-7*); announcement to the shepherds (*Luke 2:8-20*); circumcision and naming (*Luke 2:21*); purification and dedication in Jerusalem (*Luke 2:21-38*); return to Nazareth and the summary of the child’s growth (*Luke 2:39-40*). We will look at parts one and two in this lesson and the rest of the story in the next lesson.

Mary has returned from her visit with Elizabeth. Joseph has been informed of the nature of her pregnancy. The wedding ceremony has taken place. If we were to pick up a copy of the “Shepherds Gazette” the following day, what would be in the news. What is going to happen as we continue “Walking With Jesus.”

The Birth

Lk 2:1 – The census is being taken again. It gets taken about every fourteen years. “Herod the Great”? - That’s debatable. If he only knew what most Jews think of him, he’d run for a hiding place. He rules over the land like a cruel and implacable tyrant, who is extremely jealous of power. In his mental and physical degeneration, he’s killed anyone who would be likely successors to his throne, even in his own family. It isn’t long ago that he had his favorite wife and one of his sons murdered. The man appears to be mentally insane. It is not likely that he is going to live much longer. He has ruled over the Jews under Caesar Augustus.

Now Caesar isn't so bad. He has promoted peace and prosperity. Too bad Herod couldn't learn from him.

This is a time in this monarchy that has surpassed all of those before it. It is now at its peak and this event is taking place. It spans from Britain to Parthia and is considered the empire of the whole earth. Judea has now become a full province of Rome. This is the first taxation of the Jews as a Roman province. The prophecy that is given in *Genesis 49:10* stated that the Messiah will come before the scepter departs from Judah. This is also a time of world peace. Wouldn't it be great if the Prince of Peace were born now?

Herod the Great started rebuilding the Temple about thirty years ago. It appears that he is trying to buy some favor with the Jews. They've been working on it for so long, and it doesn't look like they are even half-finished yet. The way things are between the Jews and Rome, it will be destroyed before the end of the century because of some Jewish rebellion. Some of the Jews are angry with Roman rule. They are praying that the Messiah will come soon and rescue them from this Roman tyrant. It would be great to live under a Jewish king, especially one who is sent from God.



Bethlehem - Where it all began.
Map courtesy of Logos Bible Atlas

Lk 2:2-3 – Jews have been told to come from where they had been scattered to their city of origin for the census. Citizens from all other nations under Roman rule have to return to their home for this census and taxation. Quirinius is governor of Syria around 6-5 BC.

Lk 2:4 – Joseph and Mary go to Bethlehem, about six miles south of Jerusalem. Bethlehem means “House of Bread.” (Jesus will be later called the “Bread of the Life” that came down from Heaven.) Bethlehem is also the city in which David was born. It is fitting that his descendant to the Throne of God will also begin His earthly life there in that royal city.

Joseph and his wife, Mary are newlyweds from Nazareth, and are too poor to afford a trip to Bethlehem on their own. The census “forced” them to go to Bethlehem so the prophecy

concerning the Messiah could be fulfilled. Both of them are of the lineage of David. That is important because the Messiah is to be a descendant of David and born in Bethlehem.

(Your Notes Here!)

Lk 2:5 – They are “pledged to be married” – **Marriage isn’t complete until the sexual union (but sex does not make one married until after the marriage ceremony.)** Joseph and Mary are married in the sight of the law, but they do not have sexual relations until after the birth of Jesus. Mary came with Joseph because they know that she is due. *Micah 5:2* says that the Messiah (the Christ) will be born in Bethlehem. They know that their baby is supposed to be the Messiah, but do they realize their trip to Bethlehem is important to His birth?

Lk 2:6 – The trip takes its toll. It is pretty exhausting to walk over sixty miles from Nazareth to Bethlehem via the east side of the Jordan River. And if Mary rides on the donkey, it will be a very bumpy ride. We don’t know how soon she delivered after her arrival, but the text implies that it was the same night. He is the firstborn, but there will be more siblings to follow. In the Jewish culture, the firstborn equates to a position of honor, which is another reason for Jesus being the oldest child in the family.

Lk 2:7 – Joseph and Mary find out that there is “No room in the inn.” The town is crowded with descendants of David. The inn is also noisy, crowded, and no place for a woman about to give birth. It is considered that the innkeeper is doing Joseph and Mary a great service putting them in the stable.

It seems an unusual place for a King to be born. *Luke* does not say He is born in a stable, but only that Mary “placed Him in a manger.” Since mangers are common to stables and there is no room in the inn, it is logical to presume that He is born in a stable. Not the cleanest place for a baby to be born by our standards, but definitely more private than a crowded noisy inn with no vacancy.

It is so tragically fitting that God becoming man should be born in a place of dishonor rather than a palace. What a contrast to heaven; in that even the lowest stable in heaven is greater than the greatest palace on earth! If Joseph and Mary were not so poor, it is likely that accommodations in a more appropriate place might have been provided. It is a comment on the humbleness of God and the all-powerful providence of God in protecting His Son in such a low environment. **As we seek our fine houses and fancy cars, don’t forget what Jesus gave up to come to earth to die for your sins.**

“Strips of cloth” or “swaddling clothes” refers to cloth without any seams. They usually wrap babies up real tight to straighten out their bodies so they will grow straight. I guess they are afraid that if they don’t, the baby will be hunch backed. They use a feeding trough for a crib. I wonder what the animals in the stable think about this. Note – Nothing is said about a doctor, nurse, or midwife being present. Did Joseph help deliver Jesus? **Men,**

what part did you play when your wives gave birth to your children? What did you feel about that moment?

Here the everlasting Father becomes a servant of time. **He who is spirit became physical so the He could redeem us who are physical and make us spiritual. We who are born of time can now become spirits of eternity.**

The Annunciation to the Shepherds

Lk 2:8 – Some shepherds are watching their flocks when some angels appeared to tell them about the birth of Jesus in Bethlehem. Shepherds are looked down on in Jewish society as lower class citizens. Jesus often associated with “undesirables.” It is interesting that God chooses the poor shepherds to be the first hearers of His Good News. Several of the patriarchs were shepherds including Abraham, Moses and David. Shepherds were also the descendants of David vocationally. To “shepherd” is also a phrase associating with ruling. In the *23rd Psalm*, God is called our Shepherd. **Often times, we will see that what man dishonors or looks down on is the very thing that God honors.**

The angels do not appear to the priests in the Temple who are the rulers of the Jews. They are not capable of accepting and appreciating what God is doing. The angels appear to shepherds who have less of a problem accepting a King being born in a stable. Shepherds will also be one of the first and best sources for spreading of news. They often see things coming in the surrounding area and will rush into the city to tell others.

Lk 2:9 – Here’s another angelic appearance. That makes four within the past year and a half after four hundred years of “silence” from God. It says, “...the Glory of the Lord shone around them...” **God’s presence is always an awesome experience that can often be felt.** They are “terrified.” The Greek says that they “feared a great fear.” Angelic visitations and appearances are not a natural phenomenon. **How would you feel if an angel from heaven appeared to you in the middle of a winter night?**

Lk 2:10 – “Good News” comes from the Greek word “Eunaggelion,” from which we get “Gospel.” Any news about Jesus is “Good News.” Compare this verse to the comments to Mary in *Luke 1:26, 30-38*. Remember God’s promise to Abraham – “Ta ethne” (which means “all ethnics” or “all nations”)? The history of the Old Testament has been Kings, prophets, captivity, and then silence. Now the Messiah is being born, which is really GOOD NEWS! And to think that shepherds were the first to be told about this world-changing event. “All the people” refers to the Jews, and Gentiles. Up until now, the Old Covenant was with only Jews (and those proselyted into Judaism). Gentiles (non-Jews) were not included in the Old Covenant.

Lk 2:11 – “A Savior,” who is “Christ the Lord” is definitely a reason for rejoicing. This is announced to shepherds first. Three titles are used for Jesus in this one verse. “Lord” in the Old

Lk 2:20 – Morning news item in the Shepherds Gazette. Shepherds tell of a visit by angels who tell of the birth of Messiah in Bethlehem. They visited the baby and find that it is true and then go and excitedly tell others. **Who are you going to tell about the birth of Jesus?**

(Your Notes Here!)

Next week, we are going to hear more about the events surrounding the Birth of Jesus (Part II). There are some others who are going to know who this baby is because God has revealed it to them through the Holy Spirit. Stay tuned for further details.

Read *Matthew 1:25b; Luke 2:21-39a* and join us for “Walking With Jesus.”



LOC – 007 – The Birth of Jesus



Questions for Thought, Discussion and Application

1. What were the advantages and disadvantages of Jesus being born in a stable?
2. Put yourself in the place of the shepherds? How do you think they felt about being chosen to hear of the Messiah. What would you do? How are you responding to the news of the Messiah now?
3. Discuss the reputation of shepherds at the time when Jesus was born. Compare and contrast this to what shepherds mean to you today.
4. What do you think Mary's thoughts were regarding the shepherds coming to visit her baby after hearing the news announced by angels?
5. What have you learned from this study that has or will change your life?

LOC – 007 – The Birth of Jesus



Questions for Homework

Homework is optional for those who want to study a little deeper or seek college credit.

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. How did the New Testament census bring about the fulfilling of the Old Testament prophecies? Reference *Micah 5:2*.
2. Name another shepherd who became a King. _____. Where in the Bible does it tell about his life and reign? _____. Compare and contrast him as king to Jesus as King.
3. Look up and write about the shepherds who became leaders in the Old Testament?
4. Do a word study on the Greek word - doxa (glory) used in *Luke 2:14*. What does it mean and how is it used in the Bible?

Lesson 008

Bible Study Text and Questions

Jesus is Presented at the Temple

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries



6. THE CIRCUMCISION AND NAMING OF JESUS (Matthew 1:25b; Luke 2:21)

Matthew 1:25^b

Luke 2:21

*On the eighth day,
Jesus is circumcised
and named.*

^{25b}And he gave Him the name Jesus

(Matthew 1:21; Luke.1:31)

²¹On the eighth day,
when it was time to circumcise Him,
He was named Jesus,
the name the angel had given Him
before He had been conceived.

7. THE CONSECRATION OF JESUS (Luke 2:22-39a)

(1) He Is Dedicated

Luke 2:22-39^a

*When He was
40 days old
they brought Him
to Jerusalem.*

²²When the time of their purification
according to the Law of Moses
had been completed, *(Leviticus 12:1-8)*
Joseph and Mary took Him to Jerusalem
to present Him to the Lord

*a. To consecrate Him
and*

²³(as it is written in the Law of the Lord, *(Exodus 13:2-16)*
“Every firstborn male
is to be consecrated to the Lord”)

*b. To remove
ceremonial
uncleanness
from the mother.*

²⁴and to offer a sacrifice in keeping with what is
said in Law of the Lord:
“a pair of doves or two young pigeons.” *(Leviticus 12:1-8)*

(2) He Is Received by Simeon, A Prophet

*Simeon is
characterized
as righteous,
expectant,
Spiritual.*

²⁵Now there was a man in Jerusalem called Simeon,
who was righteous and devout.
He was waiting for the consolation of Israel, *(Luke 1:6)*
and the Holy Spirit was upon him.

*He had
a revelation.*

²⁶It had been revealed to him by the Holy Spirit ^a
that he would not die
before he had seen the Lord’s Christ.

*He comes to the
Temple.
The parents
bring Jesus in.*

²⁷Moved by the Spirit ^a he went into the temple courts.
When the parents brought in the child Jesus
to do for Him what the custom of the Law required,

*Simeon sees Him
He takes the Child
in his arms
He praises God
for His
Great Salvation*

²⁸Simeon took Him in his arms and praised God,
saying:
²⁹“Sovereign Lord, as You have promised,
You now dismiss Your servant in peace.
³⁰For my eyes have seen your salvation, *(v.26)*
³¹which you have prepared in the sight of all peoples.

*Which Will Be
World Wide*

³²a light for revelation to the Gentiles
and for glory to your people Israel.”

^a or in the spirit.



Luke 2:22-39^a

The parents marvel.

³³The child's father and mother marveled at what was said about him.

Simeon blesses them.

³⁴Then Simeon blessed them and said to Mary, his mother:

He prophesies about the child.

“This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against,

(Acts 13:47; Isaiah.49:6)

He forewarns the mother of piercing sorrow.

³⁵so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

(3) He Is Received by Anna, A Prophetess

Anna is described. She is old, was married 7 years, is a widow.

³⁶There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage,

She worshiped constantly in the Temple.

³⁷and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying.

She comes up just then, She gives thanks. She prophesies about the child.

³⁸Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.

(4) The Parents Go Home

The parents return to Bethlehem and later to Nazareth

³⁹When Joseph and Mary had done everything required by the Law of the Lord, they returned

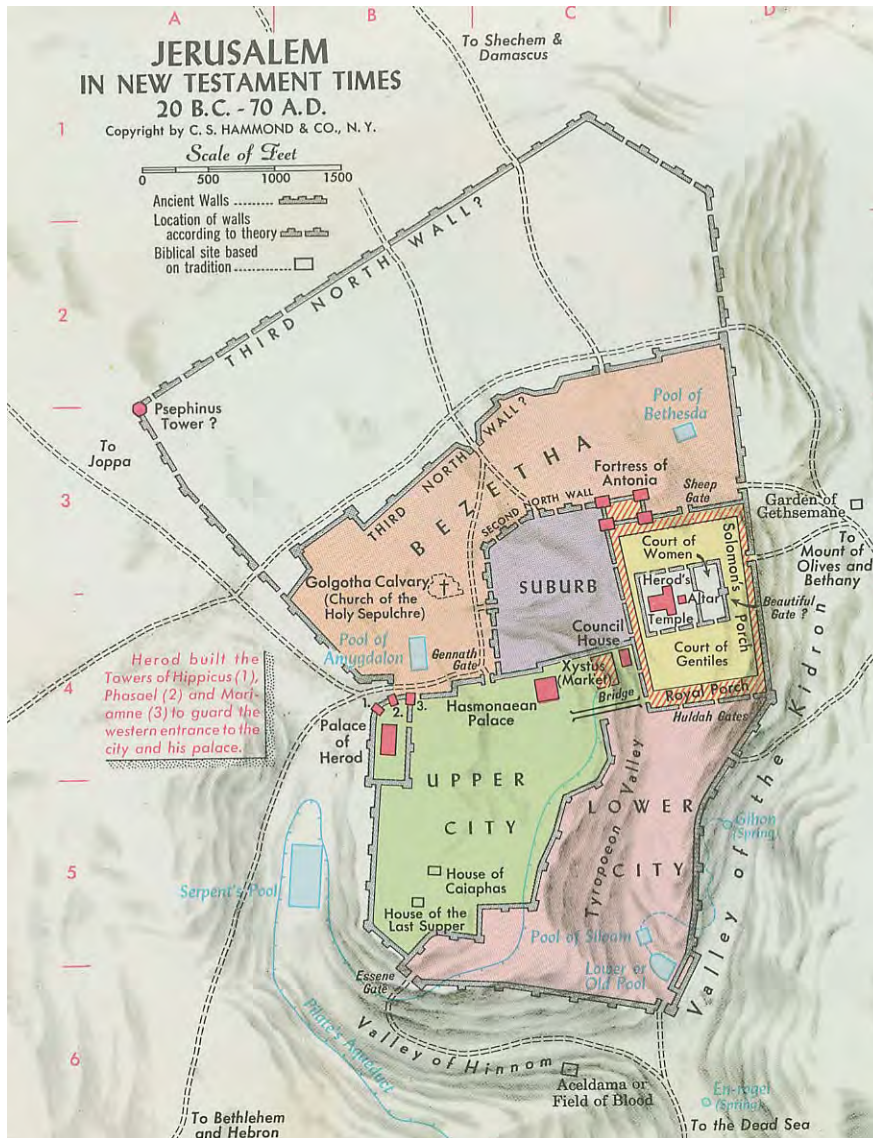
[to Galilee to their own town of Nazareth.]*

* For this return to Nazareth, see page 16. It took place after the residence in Egypt.

Bethlehem and establish their home there. Moving and travel can be costly, even in Jesus' day.

Lk. 2:23 – Jesus isn't unclean, but from His birth and through His parents, He follows the Laws of Moses (see *Exodus 13:2, 12-16*). As King, Jesus could have been exempted from all of the rituals required of the King's subjects. But in order that He might identify with us more fully, it is necessary that He comply with all laws pertaining to man on this earth. Because He is made under the Law, He obeys it. The Mosaical Law is like our laws today, only it also includes regulations regarding religious practice. It is a "Federal Covenant" that one is born into and expected to live up to, without any choice.

Lk. 2:24 – Mosaical Law specifies a lamb to be offered for a child born into the home. Families that are poor are to sacrifice two turtledoves as their offering (see *Leviticus 12:1-8*.) This is evidence of the financial status of the home that Jesus is born into. One is to be for a burnt offering and the other for a sin offering.



Map of Jerusalem as it looked in Jesus' day.

Jerusalem. Do Anna and Simeon know each other? The nature of Anna’s prophecy is not clear. We cannot know clearly whether she is a teacher of younger women, or whether she received prophecies from God concerning other people. Most prophets, however, do not foretell prophecies as far reaching as those of the Old Testament, but spoke to events that were more immediate. “...Daughter of Phanuel (which means “face of God”), of the tribe of Asher, (which means “good luck”).” Asher is in Galilee where some say that no prophet has ever risen. *Luke* is careful to establish Anna’s place in history for his Greek readers.

Lk. 2:37 – Like Simeon, she is very old. “...husband seven years...” Seven years from her virginity implies that she is only married seven years. Now she is eighty-four years old. She has spent her days fasting and praying and serving God. **More prayer equals more hearing from God.** It seems almost like she lives at the Temple. Being a widow with no husband, her only means of existence may well depend on the generosity of those whose lives she touches.

Lk. 2:38 – Like Simeon, she “happens” to be there when Joseph, Mary and Jesus are there. The Spirit of the Lord in her guides her to speak of Jesus as the Messiah. Like Simeon, she gives thanks to God and tells those around her who this child is. What did the crowd think of Joseph and Mary and their baby? **How would you feel if a stranger prophesied these words about your baby?**

Lk. 2:39 – A concluding remark – Joseph and Mary fulfill their obligations to God and return to Bethlehem where they are staying. It is probably less expensive and easier (especially on Mary and Jesus) to wait in Bethlehem until the eight days were past for consecrating the baby before returning home. To give Mary more time to recover and because of her “uncleanness,” they stay an additional thirty-three days (forty days total). Somewhere before returning to Nazareth, the wise men visit and Joseph, Mary, and Jesus take an extended journey to Egypt. Then they return to Nazareth. *Luke* doesn’t choose to cover this point so we are uncertain as to when it fits into the chain of events.

Next week – The wise men haven’t visited the baby Jesus yet. We have no knowledge as to when they arrived on the scene except it is before Joseph and Mary return to Nazareth. We will see you next week as Christmas continues – Events surrounding the Birth of Christ (Part III.)

Read *Matthew 2:1-18* and join us for “Walking With Jesus.”



Lesson 009

Bible Study Text and Questions

Visit of the Magi and Flight to Egypt

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries



*When Jesus is born
Magi in the East*
see His star (v.2)
They come to Jerusalem
[At the Eastern Gate]
They inquire for
the new-born King of the Jews.*

¹ After Jesus was born in Bethlehem in Judea,
during the time of King Herod,

Magi * from the east ** came to Jerusalem

[YOU CAN REMEMBER]
[How to remember a story:
First divide it into scenes.

² and asked,
“Where is the one who has been born King of the Jews?
We saw His star in the east **
and have come to worship Him.”

Then see how scene one
merges into scene two and
that into the next. In other
words, make a moving
picture of your story.
Note how the story is
printed in the scenes.

*The news is brought
to Herod the King
He and Jerusalem
are worried.
Herod assembles
the Jewish Rulers
He inquires of them.*

³ When King Herod heard this he was disturbed,
and all Jerusalem with him.

⁴ When he had called together all the people’s chief priests
and teachers of the law,
he asked them where the Christ was to be born.

Then visualize each scene
and see it move on into the
next. With a little review-
ing, both oral, and written,
you can repeat the story
either forward or backward.
In this way, you can
memorize this story.]

*In reply, they quote
a startling prophecy.*

⁵ “In Bethlehem in Judea,”
they replied,
“for this is what the prophet has written:

*The Messiah
is to be born
in Bethlehem.
He will be the Ruler
of God’s people.*

⁶ “ ‘But you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for out of you will come a ruler
who will be the shepherd of My people Israel.’ ”

*Then Herod
confers secretly
with the Magi.*

⁷ Then Herod called the Magi secretly
and found out from them the exact time the star had appeared.

*He send them
in search of
the Child.*

⁸ He sent them to Bethlehem and said,
“Go and make a careful search for the child.
As soon as you find Him, report to me,
so that I too may go and worship Him.”

*The Magi leave,
They go on
to Bethlehem.
When they get near that city
the Star reappears
to guide them.*

⁹ After they had heard the king,
they went on their way,
and the star they had seen in the east went ahead of them
until it stopped over the place where the child was.

* For this use of “Magi” see *Daniel 5:7b-8a*.

** “The East” is a geographical term in the Bible, designating Mesopotamia (i.e. Babylon and Assyria).

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*Then they rejoice
exceedingly*

*Following the Star,
they go on.
They find the Child.*

*They worship Him.
They present
their royal gifts.*

*At night,
God warns them
of Herod's treachery.
So they go home
another way.*

¹⁰ When they saw the star, they were overjoyed.

¹¹ On coming to the house, they saw the child
with His mother Mary,
and they bowed down and worshiped Him.
Then they opened their treasures
and presented Him with gifts of gold and of incense and of myrrh.

¹² And having been warned in a dream
not to go back to Herod,
they returned to their country by another route.

9. THE FLIGHT TO EGYPT (*Matthew 2:13-18*)

*After the Magi
are gone,
An Angel
warns Joseph
of Herod's plot
and tells him
to flee to Egypt.*

*Joseph obeys
They go to Egypt.*

*They stay
in Egypt
till Herod's death.*

*But when the Magi
fail to return
to Jerusalem
Herod is furious.
He sends soldiers
and massacres
the children
of Bethlehem
and its environs.*

*In this way
an ancient prophecy
comes true.*

¹³ When they had gone,
an angel of the Lord appeared to Joseph in a dream.
“Get up,”
He said,
“take the child and His mother and escape to Egypt.
Stay there until I tell you,
for Herod is going to search for the child to kill Him.”

¹⁴ So he got up,
took the child and His mother during the night and left for Egypt,

¹⁵ where he stayed until the death of Herod.
And so was fulfilled what the Lord had said through the prophet:
“Out of Egypt I called My Son.”

¹⁶ When Herod realized that he had been outwitted by the Magi,
he was furious,
and he gave orders to kill all the boys in Bethlehem
and its vicinity who were two years old and under,
in accordance with the time he had learned from the Magi.

¹⁷ Then what was said through the prophet Jeremiah was fulfilled:

¹⁸ “A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more.”

sins. **Knowing what you know today, how far would you be willing to go to see a baby who is to be your Messiah?**

Mt. 2:2 – “King of the Jews” – Their source of prophecy has revealed this to them, a very special King is being born who will rule over the Jewish people. So what is that to them? The “One” is better translated “child.” As far as they know, Jesus is past newborn and so they refer to him as the “child.” “Star in the East” – They are in the region of Mesopotamia, but there is no indication as to where the star was in the sky. The only thing we can deduce from this text is that they see a star that is a sign to them of great significance. They want to worship a King that has no apparent or known direct bearing on them. Do they perhaps see that His kingdom is going to be greater than just to the Jews? Is this a sign from God that Jesus is for Gentiles also? Jesus is the fulfillment of God’s promise to Abraham. His death on the cross is for all men – Jew and Gentile alike. **How many are coming and seeking Him today? What are you doing to help them find Him?**

Mt. 2:3 – Herod is “disturbed” – mentally! Remember that he has already murdered members of his own family in fear that they will take the throne from him. When Herod is troubled, all of Jerusalem has reason to be troubled. He is an Edomite, a descendant of Esau, and though a descendant of Abraham, he has no claim to being King of the Jews. He is, therefore, jealous of anyone who might rise up among the Jews and threaten his throne. He is so jealous of his throne that he will even have one of his sons killed just five days before his own death. He has reigned for thirty-five years and probably thinks he will reign forever. Jesus will definitely pose a threat to his power, but not for several years yet. **Pray for those Christians who live in nations where they have to fear the government!**

Mt. 2:4 – Herod is alarmed at the news of another “King” being born and seeks more information regarding the birth of this “King of the Jews.” He believes that his kingship is in jeopardy! So he seeks information regarding this King under the pretense of honoring him. He calls the chief priests, and scribes leaders to inquire about where this threat to his throne might be born. I wonder how many people see through the ruse?

Mt. 2:5 – *Micah 5:2* says the Messiah will be born in Bethlehem of Judea. God chose Bethlehem several centuries earlier to be the birthplace of the descendant of David who is to be called the “King of the Jews.”

Mt. 2:6 – *Matthew* quotes the passage from *Micah* for his Jewish readers. **Again, God has chosen what is small or insignificant in man’s eyes to reveal or accomplish great things.** Instead of being born in Jerusalem, the capital of the Jewish nation, God’s Son, the King of the Jews, is born in an obscure, insignificant village. It is utterly surprising, with all of the high expectation of the coming of the Messiah, that the

Joseph and his brothers,) then to deliverance to Israel (to become a mighty nation.) There He will establish the foundation of His kingdom. Though Joseph and Mary are far from the Temple of the Lord, the Lord of the Temple is very near to them.

Mt. 2:16 – We do not know how long it will take for Herod to find out that the magi have not followed his request for them to report to him about the Christ child. In his mental madness he orders the death of all male children in Bethlehem, and the surrounding vicinity, ages two and younger. This does not mean that Jesus is two years old (He could well be less than one year old.) It only means that Herod intends to be certain he gets this child that the Magi told him about. There were probably less than twenty children in this age range in the vicinity around Bethlehem.

Mt. 2:17 – We do not know how long Joseph and Mary have been gone on their journey to Egypt when the soldiers arrive. They are more than likely still a long way from Bethlehem, but not yet in Egypt (see – *Jeremiah 31:15*). It will take a few days to get to Egypt, a journey of at least 155 miles. With a wife and newborn baby, they will only be able to cover about ten to fifteen miles per day. It will take them at least ten days to actually arrive on Egyptian soil. Nothing is said about where they stay while in Egypt.

Mt. 2:18 – *Jeremiah* prophesied about the slaughter of the babies in Bethlehem in *Jeremiah 31:15*. There are several places named “Ramah.” This most likely refers to a region about five miles north of Jerusalem. *Matthew* points out to his Jewish brethren several prophecies that are fulfilled by Jesus. This is important to prove to them that Jesus is the Messiah that they have been waiting for. He wasn’t just another “want-a-be” like so many others.

Next week, we are going to hear more about the youth of Jesus (Part II). Meanwhile, think about all the memories you have of your own childhood. We’ll see you then for more “Walking With Jesus.”

Read *Matthew 2:19-23*; *Luke 2:39b-52* and join us as we gather again for “Walking With Jesus.”



LOC – 009 – Visit of the Magi and Flight to Egypt



Questions for Thought, Discussion and Application

1. Is it possible that God could use “pagans” (non-Christians) to accomplish His good? Discuss some current situations in which this has happened or is appearing to happen to you.
2. What is the significance of the gifts given by the Magi to Jesus? Which gift would you have chosen to give to Jesus? Why?
3. Discuss the Lord selecting Gentiles to visit the Baby Jesus, King of the Jews, in reference to salvation for all men.
4. Have you ever felt a sense of danger when in a certain situation or place? Did you obey God’s warning? Explain.
5. What have you learned from this study that has or will change your life?

LOC – 009 – Visit of the Magi and Flight to Egypt



Questions for Homework

(You will possibly need a concordance and other translations of the New Testament for this homework. Other study tools may be helpful but are not required.) You may have to write your answers on a separate sheet and insert it here in your book.

1. Where else do the Old and New Testaments tell about Gentiles playing a part in the life of Christ? (In the Old Testament, discover people who were not Jews, but were part of the ancestry of Jesus. In the New Testament, research Jesus' ministry to non-Jews.)
2. Trace the word "Magi" using a concordance. How do other verses in the Bible use this word. You might need to use a Bible dictionary for assistance.
3. Look up and discuss the prophecies that were fulfilled concerning the visit of the Magi?
4. Do a word study on the Greek word - proskuneo (worship) used in *Matthew 2:2*. What does it mean and how is it used in the Bible?

Lesson 010

Bible Study Text and Questions

The Childhood of Jesus

Written by
Dr. Glen M. Copple



The Life and Teachings of Jesus Christ

from Annunciation to Ascension

New Hope Gospel Ministries

II. THE CHILDHOOD OF JESUS (4 B.C. TO 7 A.D.)



A. His Nazareth Home (Matthew 2:19-23; Luke 2:39b)

(The Return from Egypt to Nazareth)

Matthew. 2:19-23

*An Angel
Comes to Joseph
In a Dream
He Tells Him
To Return Home
For Herod Is Dead*

¹⁹ After Herod died,
an angel of the Lord appeared
in a dream to Joseph in Egypt
²⁰ and said,
“Get up, take the Child
and His mother
and go to the land of Israel,
for those
who were trying to take
the Child’s life are dead.”

*Joseph obeys,
Returning
To Palestine,*

²¹ So he got up,
took the Child and His mother
and went to the land of Israel.

*And There Hears
That Herod's Son
Is Reigning There
He is Afraid*

²² But when he heard that Archelaus
was reigning in Judea in place
of his father Herod,
he was afraid to go there.

Then Instructed by God,

Having been warned in a dream,
he withdrew to the district of Galilee,

*He Returns
to Nazareth.
In This Way
Another Prophecy
Comes true*

²³ and he went and lived
in a town called Nazareth.

So was fulfilled what was said
through the prophets:
“He will be called a Nazarene.”

YOU CAN REMEMBER --

Any story in the Gospels is accurately, and confidently for expository preaching, or writing.

Now try memorizing this story. Then the first story in the N.T., that of the Annunciation to Zechariah and Elizabeth.

First note the division into scenes.

Then visualize the first scene, and the second, and see each scene into the next, to the end of the story. Review occasionally

Luke. 2:39b

They returned to Galilee

to their own town of Nazareth.

B. His Normal Growth (Luke 2:40)

*Throughout Childhood
He develops normally
Physical Growth
Mental Growth
Spiritual Growth*

Luke.2:40

⁴⁰ And the Child grew and became strong;
He was filled with wisdom,
and the grace of God was upon Him.



III. THE YOUTH OF JESUS (8 A.D. TO 25 A.D.)

A. The Inquiring Boy (Luke 2:41-50)

Luke.2:41-50

*They Go To Passover
Annually:
When Jesus Is Twelve
He Goes Along*

*After The Festival
When They
Leave Jerusalem
Jesus Unwittingly
Is Left Behind*

*His Parents Hunt For
The Lost Boy*

They Find Him

*He Was In The
Temple School*

*The Parents
Are Surprised*

*They
Rebuke Him*

*He Replies
Naturally Enough*

*But
They Do Not Understand*

⁴¹ Every year His parents went to Jerusalem for the Feast of the Passover.

⁴² When He was twelve years old, they went up to the Feast, according to the custom.

⁴³ After the Feast was over, while His parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.

⁴⁴ Thinking He was in their company, they traveled on for a day. Then they began looking for Him among their relatives and friends.

⁴⁵ When they did not find Him, they went back to Jerusalem to look for Him.

⁴⁶ After three days they found Him in the temple courts, sitting among the teachers, listening to them and asking them questions.

⁴⁷ Everyone who heard Him was amazed at His understanding and His answers.

⁴⁸ When His parents saw Him, they were astonished. His mother said to Him, "Son, why have You treated us like this? Your father and I have been anxiously searching for You."

⁴⁹ **"Why were you searching for Me?"** He asked.

"Didn't you know I had to be in My Father's house?"

⁵⁰ But they did not understand what He was saying to them.

^aor years.

* At this temple School the Rabbis were educated. It was the Jewish "Theological Seminary." Its great teachers were famous as far as Jews were scattered. Here Paul had been sent from Tarsus to be "brought up at the feet of Gamaliel." Before him had been the Great Hillel and Shammi. No wonder that Jesus was fascinated, for during the Passover festival, these great Rabbis taught all who were interested, from the temple steps.

** These are the very first words of Jesus which have come down to us. Do they mean, "Didn't you know that, I would be here- in my Father's house- in this temple school where His Word is taught?"

B. THE OBEDIENT SON (Luke 2:51)



(The Return from Egypt to Nazareth)

*He Returns Home
He Is Obedient*

*His Mother Ponders
Events*

⁵¹ Then He went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart.

3. THE DEVELOPING YOUTH (Luke 2:52)

*His normal development
Mentally
Physically
Spiritually
and
Socially*

⁵² And Jesus grew in wisdom and stature, and in favor with God and men.



Mt. Hebron south of Bethlehem. Did Joseph and Mary pass by on their route to Egypt?

Photograph courtesy of by Kobi Zilberstein



LOC – 010 – The Childhood of Jesus
Opening Prayer

Lesson Objectives

- God is in full charge of Jesus life.
- Jesus grows up just like any other human being.
- Jesus exhibits extraordinary wisdom when He is only twelve years old.
- Jesus is a role model in obedience to His parents.

Lesson Commentary

Read *Matthew 2:19-23; Luke 2:39-52*

Before we can get to the teaching ministry part of Jesus’ life, it is helpful to have a bit of an understanding of His beginning and significant events that prepare Him for His work. In this lesson, we are going to take Jesus from around two-four years old through age twelve. God is setting the final touches to the stage for the start of Jesus’ ministry. Something quite astounding happens when He is twelve years old. Let’s observe.

(Your Notes Here!)

In the last lesson, three scenes were bound together by several factors. First, each move of the Christ child is undertaken by Joseph as the result of the appearance of an angel in a dream. Second, each section includes a fulfillment of an Old Testament prophecy. Third, the whole narrative is governed by a certain correspondence with the story of Moses and the Exodus. These points help to build *Matthew’s* premise that **Jesus is the Messiah** that the Jews have been looking for.

The Childhood of Jesus

Mt. 2:19 – Herod died about 4 B.C. in agony from diseases (if not also from his own madness.) Josephus describes the diseases as ulcerated bowels, maggots, putrid odors, convulsions, and foul breath. The smell was so bad that no one could stand to be around him. A somewhat fitting end for such an evil man. About five days before he died, he had another one of his sons killed in fear that this son would take the throne away from him.

Pray that you never become obsessed with power or money as to be so ruthless with people.

Mt. 2:20 – Joseph is advised, for the third of four times by an angel in a dream. The angel tells him that it is time for them to return to his homeland. Herod the Great, who had sought Jesus’ life, is now dead. After Herod dies, his kingdom is divided by

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insane as a result of close family intermarriages. His government is so unsatisfactory that he is deposed by Rome and exiled to Vienna in Gaul in AD 6 (He only rules from 4 BC to AD 6.) About AD 7, His kingdom is taken over by Herod Antipas, a brother of Archelaus.

This is the fourth time that God has spoken to Joseph, through an angel, in a dream. The angel advises Joseph not to return to Bethlehem, so Joseph and Mary go to Nazareth, which is out of Archelaus' jurisdiction. Herod Antipas, who thirty-three years later will hear the Pharisees and Jewish Priests accuse Jesus of crimes in an effort to get Him crucified. God could have told Joseph where to go in the third dream, but that wasn't important at that time. **God often reveals His will to us on a "need to know" basis. That should be sufficient for us to obey.**

Mt. 2:23; Lk. 2:39b – Nazareth, the city from which they had originally come – they have come full circle and returned to from their pilgrimage to Bethlehem some years before. *Matthew* references several prophecies. No specific prophecy is found anywhere in the Old Testament, but several prophecies appear to make inference to the fact. Nazareth houses a Roman garrison for the northern regions of Galilee. Many other Jews consider those from Nazareth to be compromisers who assist the Romans. The city is also known for its crude and violent ways. It is not a good neighborhood to be "from." For a person to be called "a Nazarene" is considered a statement of contempt to the average Jew. This contempt will face Jesus later in His ministry. To some extent, Matthew portrays Jesus throughout the Gospel as a new Moses, the founder and lawgiver of the true Israel who in his career recapitulates the story of Moses and the Exodus. **Who you are and who you can become has nothing to do with the reputation of the city you come from, the occupation of your parents or any event from your past!**

The Youth of Jesus

Luke 2:40ff – Jesus has to grow up just like anybody else. He has to be potty trained, told not to play with the hot fire, or touch something that is hot that could burn Him. He has to be told to put a coat on when it is cold. He plays the same games and with the same toys that other Jewish boys play with. He has to go to school and learn to read, write and do arithmetic just like everyone else. He has to learn how to care for Himself more and more as He gets older. Doctor Luke tells us that He grew up strong, which is a reference to his physical health, filled with wisdom, a reference to His mental growth, and in the grace of God, which refers to Jesus' spiritual development.

The Feast of the Passover When Jesus is Twelve Years Old

One incident in the childhood of Jesus, from the Gospel of *Luke*, is all we have about His growing up. Only Luke considers mentioning it. This is significant in showing to the Greeks that Jesus is 1) human and 2) Godly minded (Spiritual).

sporting or entertainment event of today. Using public transportation, one can easily lose track of a child until they were a ways down the road. Jesus will not have knowingly and willingly disobeyed His parents. He is trustworthy, dependable and obedient. Either way, His parents aren't aware of his absence until a day's journey down the road towards home.

Joseph and Mary Search for Jesus

Lk. 2:44 – Joseph and Mary think Jesus is in the crowd and don't worry about Him, because He is a well-behaved and trustworthy son. He's just running and playing with some of the other children in the caravan. They are probably close to Jericho before they realized He isn't with them. They cross the Jordan River before going north and then will cross it again just below the Sea of Galilee to head back west to Nazareth. (Jericho is about thirteen miles northeast of Jerusalem.) Here they are, responsible for the parenting of God the Son, and they lose Him on a simple human oversight. **How would you feel if you had driven all day on a trip back home only to find out that your child was left behind?**

Lk. 2:45 – Joseph and Mary search through all of the people that they are traveling with, trying to find their Son. It is late, now, so they will rest for the night and then return to Jerusalem on the following morning (day 2).

Joseph and Mary Find Jesus in the Temple

Lk. 2:46 – It is late when Joseph and Mary arrive in Jerusalem, and they may do some preliminary looking for Jesus, but it is not until the third day that they find Him in the Temple grounds. Is there some significance with this event and the three days that Jesus will be in the tomb? Jesus was involved in an intellectual/theological discussion with the teachers (priests). The temple courts are often full of every persuasion of Jewish (and non-Jewish) thought. They spend hours debating one another on philosophical differences. Now they are centered around a twelve year old child who is questioning and teaching them.

Lk. 2:47 – Others are evidently listening in and all were amazed at Jesus' understanding and answers in this dialogue. (They aren't as impressed with His questions as with His answers to their questions.) It's like He was teaching them.

Imagine the reactions of the priests in the Temple, and of Joseph and Mary to see their son teaching them.

Lk. 2:48 – Joseph and Mary are astonished. They are extremely relieved at finding their son (the one GOD entrusted unto them to raise!). They are also in awe at where He is at and what He is doing. They are astonished at His ability to understand these "educated" theologians and at how He is teaching them. The text implies that Jesus is both student and teacher. Jesus is presented as the teacher at the center of a circle. Jesus has been taught the Torah and understands its interpretations; in no way is He in opposition to Jewish Law and practice.

make Joseph feel towards his stepson? Is this the beginning of the “cutting of the apron strings?”

Lk. 2:51 – Jesus isn’t a person of disobedience. Obeying your parents is the first of the Ten Commandments with a promise – (See *Deuteronomy 5:16*). “Mary ponders these things in her heart.” Something a mother would be more inclined to, especially when Joseph is technically only the stepfather. Mary finds Jesus at His work. He is not simply her son, but also God’s Son. He has been sent on a mission in which she finds Him totally involved. This probably causes her some sorrow or mixed emotions, for it means their relationship won’t be like that of other children and their mother or father. This is the last reference to Joseph in the Gospels. It is a tribute to him as a father who is caring for Jesus; who, in turn, is obedient to him as His (earthly) father. **How are you helping your children to learn the vital importance of learning to obey you?**

Lk. 2:52 – Again, we have a statement on Jesus’ growth. He grows in wisdom – mentally, - wiser and smarter! He grows in stature – physically, to that of a mature adult male. And He grows in favor with God – spiritually, and man – socially!

In the next couple of lessons, we are going to look into events surrounding the life and ministry of John the Baptist. Then it will be time to look into the actual ministry and teachings of Jesus. Lets see how God is preparing the world for His Son and how that impacts our lives!

Read *Matthew 3:1-12; Mark 1:2-8; Luke 3:1-18* and join us for “Walking With Jesus.”



LOC – 010 – The Childhood of Jesus



Questions for Thought, Discussion and Application

1. Consider what God subjected Himself to in coming into the world as a man, limited by a human body.
2. How would you feel if you lost a child for three days?
3. What was the significance of Jesus' reply to His parents, "I must be about My Father's business"?
4. What might parents do to help their children be more like Jesus, obedient and committed to God?
5. How did the Holy Spirit participate in the development of Jesus' wisdom?
6. What have you learned from this lesson that has or will change your life?

