



THE WAY I HEARD IT

A Study Through the Gospels

Oct 6 - Oct 27





THE WAY I HEARD IT

A STUDY

Through the Gospels

Oct 6 - Oct 27

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THE WAY I HEARD IT

The Gospels are the lifeblood of our faith. Everything before the life of Christ was pointing to Gospel events. Everything after the life of Christ is the outworking of the Gospel events. Our hope yesterday, today, and forever, is in Christ, revealed in the Gospels. Therefore, we must never move beyond the Gospels. We, as a church, must be ever returning to the teachings and actions of Jesus. As Spurgeon once noted, "We have an unchanging gospel, which is not today green grass and tomorrow dry hay." Church, let us never bore or tire of the Gospel stories.

Over the next few weeks we will do an overview of each of the four Gospels.

Our hope is that you will take this time to dive deep into each of the Gospels and fall more in love with the Christ of the Gospels. Each Gospel writer has a specific slant with which he wants you to view Christ. They are all presenting the same Messiah, but their stories and their language will differ in order to help you understand something profound about Jesus. Matthew will focus on Jesus, the Son of David...a King and His Kingdom. Mark will focus on Jesus, the Son of man...An exalted Son who will save us through His sufferings.

Luke will focus on Jesus, the Son of Adam...A Global Christ for a gentile world. And John will focus on Jesus, the Son of God...The Shekinah which shines in the darkness and overcomes sin.

Turn anew to the Gospels and revel in the infinite God who has revealed Himself to finite man.

Marveling with you,

TJ



The Way I Heard It

Mark

Jesus: Son of Man

Week 1

Oct 6, 2019



Prepare your Heart



I remember when I first came to China, I asked several people to give me a Chinese name. To this date, no one has taken me up on that offer...except for my sons, but that's a different story. My school of course gave me a "Chinese" name... 托马斯. But I wanted a real name, something that had meaning, something that carried weight to it. Perhaps this is why no one gave me a name. Names are important. Names, especially in China, are not something to randomly pull out of a hat. It takes much care and thought and should accurately reflect the individual.

Names in Bible times were equally important. So, it seems strange that the main name Jesus would use to identify Himself was, "Son of Man." All four Gospels use this title for Jesus. And while Mark doesn't use it the most, he certainly uses it most intentionally. The Son of Man was not a new title Jesus created for himself. It was a title used often in the Old Testament which Jesus brings to fulfillment in the New Testament. The Son of Man is about authority. The first time Mark uses this title is a good example of what it means that Jesus is the son of Man.

Mark 2:10 - *But that you may know that the Son of Man has authority on earth to forgive sins..*

Jesus comes with authority, to exercise His authority, but it is authority through unlikely means. Authority through suffering. As you read Mark pay attention to the picture of power that Mark paints in his Gospel. And then note how Jesus lays down that power in order to accomplish something unfathomable. Jesus is not presented as a weak, helpless Rabbi who was unwittingly betrayed by one of His own. No, He is the Son of Man, who lays aside His power for a season in order to purchase for Himself a people.



Scripture

Read Mark 1:1-8. How does the beginning of Mark differ from Matthew and Luke? What's missing and why?

THE GOSPEL OF MARK

is a **FAST-PACED** story of Jesus, the Messiah, who comes in **power** and is moved by **compassion** to **SERVE** humanity through His **suffering**.

Immediately

- Using a concordance, find how many times Mark uses "immediately," and in what context.
- What feeling is God wanting to get across through this word usage?
- Jesus' life can be summarized in what He did and said. Mark focuses much on Jesus' action and little on His actual teaching. Why do you think this is?
- Choose a few different examples of how exhausted Jesus must have felt from ministry. Have you ever felt this exhaustion? How does Jesus deal with the immediacy of the gospel and his own fleshly exhaustion?



Authority

εξουσία

Read the following verses and discuss Jesus' authority in the gospel of Mark:

- Mark 1:22, 27
- Mark 2:10
- Mark 2:28
- Mark 3:13-15
- Mark 4:35-41
- Mark 6:30-44
- Mark 8:1-10
- Mark 11:12-21
- Mark 16:1-7

Suffer

πάσχω

Read the following verses and discuss the role of suffering in the gospel of Mark:

- Mark 8:27-33
- Mark 9:9-13
- Mark 9:30-32
- Mark 10:32-34
- Mark 12:1-11
- Mark 13:9-13
- Mark 14 - focus on the word betray

Son of

Man

- Read Mark 2:10, 14:61-62 and compare it with Daniel 7:13-14
- Why do you think the main title Jesus uses to describe Himself is the term, "Son of man?"
- Why does Mark spend the first half of his gospel displaying Jesus as a man of authority (1-8) and the second half on his gospel displaying Jesus as a man of suffering (9-15)?
- In the gospel of Mark, how does Jesus' authority extend to His disciples?
- In the gospel of Mark, how does Jesus' suffering extend to His disciples?
- How does a study through Mark affect how you live this week?



Prayer & Praise

End your time together by reflecting on the goodness of God and praying for one another. Additionally, think about how to make application from today's topic and challenge one another to follow through with their commitments.

Prayer Requests

Praise Reports



The Way I Heard It

Luke

Jesus: Son of Adam

Week 2

Oct 13, 2019



Prepare your Heart



Luke begins his gospel as any proper historian would; he give assurance of his research methods (having followed all things closely for some time past), of his writing methods (to write an orderly account), and ends with a thesis statement informing the reader of his intent (that you may have certainty concerning the things you have been taught). There is no doubt that Luke wants you to have assurance that the things you have been taught about Jesus are not myth, but as Paul (Luke's companion) once wrote: for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me.

As you read the Gospel of Luke pay attention to his usage of "The Kingdom of God." It is used thirty-two times and most of these usages focus on the rejected and outcast, the poor and oppressed, the weak and unfavored and of course...the Gentiles. Matthew traces Jesus' ancestry back to Abraham, but Luke goes back to the beginning, back to Adam. By doing so he is showing us that we are all of the same ancestry. That the rich and the poor, strong and the weak, Jew and the Gentile, all come from Adam...who was the son of God. Therefore, God is the God of all. The Kingdom is the Kingdom for all. Jesus is the true Son who comes to "seek and to save that which was lost (Luke 19:10)"...in other words, He comes to save ALL peoples!

Lastly, this is a two-volume book. So, when you finish Luke don't forget to pick up the rest of the story in Acts. In a world divided by race, gender, and socio-economic status, I can't think of a better book for us to study.



Scripture

Read Luke 19:10. Many consider this the key verse in the Gospel of Luke. Why do you think that is? According to this verse, what was Jesus' main objective? Be as specific as possible.

THE GOSPEL OF LUKE

presents an orderly account of **JESUS**, the Messianic **King**, who brings God's **blessing** to **ALL** humanity - Jew and **Gentile**, Male and **FEMALE**, Rich and **Poor**, Honored and **OUTCAST**.

Gentiles

Read the following verses noting the Gentile emphasis:

- 1:3 (Theophilus), 1:79, 2:14, 2:32, 3:38, 4:25-27, 7:1-10, 24:47
- Give examples of nation/people group rivalries and how the Gospel does away with these differences.
- As Luke presents God as a God of the Gentiles he is encouraging us to turn away from racist ways. What are some ways you have struggled with racism in the past?
- In what ways can we seek true reconciliation with those around us?



Women

See also: 1, 2; 7:11-13, 36-50; 8:1-3; 10:38-42; 21:1-4; 23:27-31, 49; 23:55–24:11

Note the following male and female parallels:

1:8-23
Announcement to

1:26-38
Announcement to

1:46-55
The song of

1:68-79
The prophecy of

2:25-35
Praise from

2:36-38
Praise from

- Contrast the two responses in 1:8-23 and 1:26-38.
- Read Luke 1:46-55. Which Old Testament women is Luke paralleling and why?
- Read 8:1-3 and discuss the significance of women contributing financially to the ministry of Jesus.
- In what ways was Jesus radically different in His interaction with women?
- How does the Gospel of Luke challenge us in the area of gender inequality?
- Name some women in your life that have encouraged your spiritual walk.

Outcasts

Read the following verses and discuss outcast inclusion in Luke:

- 2:8-20
- 5:27-32
- 7:36-50
- 8:26-39
- 16:11-19
- 19:1-10
- 23:50-53



Outcasts

- Who are considered outcasts in our culture today?
- In what ways can the church do a better job of including outcasts?
- Read Luke 4:17-21 and discuss Jesus' mission toward outcasts.

Holy Spirit

- Do a word search on Spirit or Holy Spirit in the book of Luke (biblegateway.com)
- How does the emphasis of the Holy Spirit connect with the the second volume we call Acts?
- Considering the major themes in Luke: outcast inclusion, women equality, justice for the poor, etc discuss the role of the Holy Spirit in bringing about lasting change in these areas.
- Read Luke 24:49. What does it mean to be clothed with the Holy Spirit?
- Discuss as a group your relationship with the Holy Spirit.



Prayer & Praise

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Prayer Requests

Praise Reports



The Way I Heard It

Matthew

Jesus: Son of David

Week 3

Oct 20, 2019



Prepare your Heart



The Gospel of Matthew presents Jesus as the long-awaited King, come to rule over His people and protect them from their enemies. I say long awaited because the Old Testament is replete with references to a coming King who will reign in justice.

Jesus arrives at a time when the current King of the Jews isn't even a Jew. The people are in the promised land, yet they, like their forefathers, had about their necks a yoke of slavery as the Romans ruled over them. It is in this context that Matthew makes his announcement, "The King has returned. The promises of old are finally fulfilled."

Jesus' genealogy signifies His kingship as Matthew presents Jesus as the "Son of David." His birth signifies His kingship as Magi look for the King of the Jews. His ministry signifies His kingship as He preaches, "Repent for the Kingdom of Heaven is at hand." His life signifies His kingship as person after person refer to Him as the "Son of David." His entry into Jerusalem signifies His kingship as he rides in on a donkey and the people shout, "Hosanna to the Son of David." Matthew is quick to reference the prophecy in Zechariah 9:9, "Behold, your King is coming to you..." His death signifies His kingship as Pilate inscribes above the cross, "King of the Jews." And certainly, His commission signifies His kingship as Jesus say, "All authority has been given to me..."

But what does all this mean? Why does it matter that Jesus is a King? What does this reality demand of us? These are the questions the Gospel of Matthew will answer.



Scripture

Read the following verses and make observations about Matthew's presentation of Jesus as King.

1:6, 2:2, 3:2, 5:35, 7:21, 13:11, 20:22, 21:5, 22:2, 25:34, 27:11, 27:29, 27:37

THE GOSPEL OF MATTHEW

presents **Jesus** as the long-expected **KING**, come to usher in His **kingdom** and **REIGN** over His people with love and justice by expounding upon His **rule** (law).

7:28

11:1

13:53

19:1

26:1

Section One

Section Two

Section Three

Section Four

Section Five

Narrative	Teaching	Narrative	Teaching	Narrative	Teaching	Narrative	Teaching	Narrative	Teaching
3-4	5-7:27	8-9	10	11-12	13:1-52	13:53-17	18	19-22	23-25
Clarify	Comission		Commit		Community		Consequenses		

Kingdom Rules

Read the following verses and answer the questions below:

3:1, 6-8, 11; 4:17

- What is the main message from both John and Jesus?
- In your own words describe true repentance.
- How does this narrative section (3-4) connect with Jesus' teaching section (5-7)



Rules

Read the following verses and answer the questions below:

- Read 5:1-11. How is Jesus' (Heaven) Kingdom opposite from the Earthly Kingdom?
- Read 5:17-20. As citizen of this new Kingdom how do we relate to the Old Testament Law?
- How does this section relate to the idea of repentance?
- Read/scan 5:21-48. In what ways does Jesus demand greater obedience?
- Which of these areas do you struggle most with and why?
- Read 7:21-27. How does Matthew emphasize obedience in this section?
- What is the difference between Jesus' teaching on obedience and righteousness and the Pharisees teaching?

Commission

- Read 8:1-17. In what ways does Jesus demonstrate Kingdom power?
- Look at the people mentioned in this section. Who do they represent?
- Read 9:35-38. How does this act as a transition between the narrative (8-9:34) and the teaching (10)?
- Read 10:5-25. With Jesus' authority, what are the disciples called to do?
- Why do you think Jesus wanted them to do these things?
- How does this connect with the idea of repentance? (See 11:20-24)
- What difficulties will disciples face when we are obedient to go?
- Read 10:26-42. How does Jesus comfort us in the midst of difficulties?



Response

- Read/Skim 11:1-12:50. Who are the different people we see and what are the different responses?
- Read 12:33-37. What are the two types of people mentioned? How does this mirror the parable of the weeds and Jesus' words in 12:30?
- Jesus uses the phrase, "something greater," three times. What are the references? How does that demand a response? What type of response does it demand?
- Read 13:44-48. What do these two parables teach about responding to Jesus?
- Read 13:23. Notice how often Matthew refers to fruit (do a word search). How does Matthew want us to respond to his Gospel?

Relationships

- In the narrative section (14-17) how does Jesus demonstrate true care for His citizens?
- Read 14:15, 15:23. The disciples are acting in opposite ways of Jesus. Who are people in our lives that we often desire to send away?
- Read 18:1-9. What are some ways we might encourage those in our community to sin?
- Read 18:15-20. Discuss the need for reconciliation and Jesus' model mentioned here.
- Is there anyone you need to reconcile with?
- Read 18:21-35. Why is it so difficult to forgive others? How does Jesus enable us to forgive from our hearts?
- In chapter 19 Jesus discusses marital relationship. How can we do a better job encouraging members in their marriage?



Reward

- In this last section Jesus speaks much of his suffering and his return. How does His return give us confidence in the midst of suffering?
- Read Matthew 21:1-13. How do we both see the suffering servant and the conquering king?
- Read 22:10-14, 24:45-51; 25:10-13, 28-30, 34-46. Discuss the reward of the righteous and the punishment of the evil.
- Why does Jesus include this here in the final section?
- Matthew 24 uses the word, "elect" three times. What does this mean and how does it help us persevere in the midst of trials and hardships?

Resurrection

- Read Matthew 28:18-20.

All authority in **HEAVEN** and on **EARTH**
have been given to me
GO THEREFORE

and make **disciples** of all nations, baptizing them in the name
of the Father and of the Son and of the Holy Spirit

TEACHING them to **OBSERVE** all that
I have commanded you.

And behold, I am with you always, to the **end of the age**.

- How do these verses work as a summary of everything that Matthew has written?
- Notice the focus on the teaching aspect of this commission. How can we do a better job at "teaching them to observe all things?"



Prayer & Praise

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Prayer Requests

Praise Reports



The Way I Heard It

John

Jesus: Son of God

Week 4

Oct 27, 2019



Prepare your Heart



The Gospel of John should be read with the understanding that John is presenting signs of Jesus' Messiahship followed by a response for or against Him. For example: water into wine (first of his signs) followed by, "His disciples believed Him." Nicodemus' encounter with Jesus, "No one can do these signs..." followed by indecision...which his story will later move from darkness to light (19:39) as Nicodemus comes to grips with who Jesus is. The woman at the well (told me all that I ever did – sign) followed by her giving "testimony," of Jesus to the townspeople. This follows all through the book of John...Jesus says or does something that proves He is the Christ, the Son of God and then people respond positively or negatively.

Nothing much has changed since those two thousand years. Jesus is still manifesting His glory in the world. He manifests it through His Word and through the Holy Spirit, who is a major character in John's gospel. Pay attention to the water motif, John often uses water to reference the Holy Spirit's work in the world. The problem is that most do heed the Word, nor do they respond to the work of the Spirit in their lives today...because there is a desire to be indifferent, non-offensive, and inclusive. But John will not allow us to do that. After John records person after person who encountered Jesus and responded to Jesus, John then turns his attention to us: These are written so that YOU may believe that Jesus is the Christ, the Son of God, and that by believing YOU may have life in his name (John 20:31).

Get into the word this week and allow the Spirit to use the word to open your eyes to the work of Jesus so that you might believe and by believing have life.



Scripture

Read John 20:30-31 taking note of the key words, "signs" and "believe".
Discuss the response that John wants you to have after reading this book.

THE GOSPEL OF JOHN

presents **Jesus** as the **SON OF GOD**, the great **I AM**, who comes in the flesh to rescue His people and therefore is worthy of our responding to Him in faith as we "**follow Him**."

Signs



σημεῖον



a sign, mark, or token proving one to be what they claim to be.

Read the following verses and answer the questions below:

John 2:1-11, 12-17; 4:46-54; 5:1-15; 6:1-15; 9; 11

- Which sign is most meaningful to you and why?
- Why do you suppose John chose these seven signs from among all the other signs (John 20:30-31)?
- Read John 20:1-10. Discuss how the Resurrection is the greatest of Jesus' signs (See Matthew 16:4).
- What signs have encouraged you to believe or keep believing?



Responses

- How do the disciples respond to Jesus' miracle at the wedding?
- How does the woman at the well respond to Jesus' conversation with her?
- How do people respond to Jesus' teaching in John 6?
- How do the Jews in John 8:31-59 respond to Jesus' claim of being before Abraham?
- What other responses have you noticed in the book of John?
- What teachings of Jesus do you find hard to follow?
- Why do you suppose those who experienced the same events responded differently?
- How can we be sure we are responding rightly to Jesus?
- Can you share a recent experience you had with Christ?

I Am

Read John 6:35; 8:12; 10:7-9; 11:25; 10:11-14; 14:6; 15:1-5 and answer the following:

- Which is the most meaningful "I Am" statement and why?
- How do these seven "I Am" statements support the seven "signs" from John's gospel?
- What connection do these "I Am" statements have with the Old Testament?
- Can you find the eighth "I Am" statement in John's Gospel that clearly points out that Jesus is the Messiah?
- How do the signs and the I Am statements move your heart to worship Jesus more?



Prayer & Praise

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