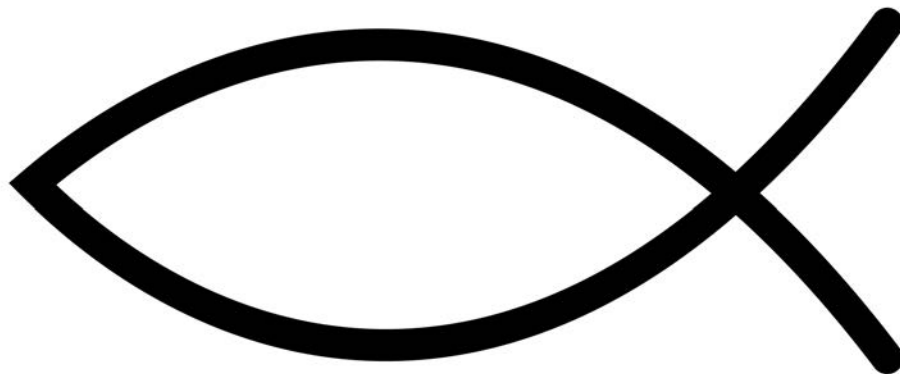

The Ministry of Christ

SECOND EDITION



TEACHER'S MANUAL

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To the Parent-instructor

The teacher's manual for *The Ministry of Christ* is provided by the staff of Christian Liberty Press to help the parent-instructor prepare to teach this New Testament survey course. In this teacher's manual, we have provided model or representative answers to all Chapter Checkup exercises. Chapter Checkup exercises are found at the end of chapters in the textbook. We have also provided textbook page references, Bible references, teacher suggestions, and/or clarification where necessary. We suggest the parent-instructor purchase a good Bible atlas, unless the maps at the back of a family Bible suffice.

Please also take special note that the student must not have access to this teacher's manual. The student should do his own work out of the textbook and respond using his own words. The student is to proceed in the course by reading the textbook, each portion in its turn, and by writing responses to the corresponding textbook exercises. The student should use quotation marks and page references in his responses when quoting phrases or sentences from the textbook. To make grading and evaluation of the daily work from the textbook easier, we suggest the parent-instructor direct the student to write down each question or exercise from the book (for example, on notebook paper) as well as his own answers.

Necessary corrections to a student's answers should be achieved through using the teacher's manual only to guide the student to the place in the textbook where the correct answer can be found, not by communicating verbatim the answer in the teacher's manual to the student. It is your responsibility to encourage the student to come to an articulate knowledge of the information, which will not be achieved through explicitly communicating basic answers in the teacher's manual to the student. Again, the parent-instructor may use this teacher's manual to direct the student to the locations and concepts in the textbook that the student can use to correct his own faulty or incomplete responses.

Italicized wording, explanatory footnotes, and supplemental quotations (references from other books) appearing in the body of this teacher's manual are provided as additional information for the student's and the parent's benefit. The student will not be held responsible for this additional material. However, we strongly encourage the parent-instructor to share this information with the student to enhance his educational experience and further the student's understanding and knowledge of the basis found in the textbook. Any other direct or indirect student access to this teacher's manual is not permitted.

We have certain expectations for the student in this course. The student should give all of his answers in complete sentences unless the question anticipates a mere list or chart as a response. The student should also give answers similar to those provided in this manual, although the student is expected to answer in his own words, and do his own work out of the textbook and Bible. This manual often uses quotations from the Bible or textbook to show the parent-instructor the material from which the student is to derive his answer. If the student quotes material, he should use quotation marks and page or verse references. Also, some teacher manual answers may be more thorough than expected of students, although the student should strive to be thorough, thoughtful, and complete in his answers to textbook questions.

The student is to read each reading selection carefully and complete the corresponding student exercises. We recommend that the student also take notes on what he is reading. This should help him retain important elements of each selection. When responding to the daily work questions, the student should follow these general pointers:

1. Restate the question in the answer.
2. Use complete sentences.
3. Demonstrate strong written expression.
4. Answer all parts of each question.
5. Use specific quotes or references to support the answer.
6. Avoid underdeveloped, abbreviated, or truncated answers.
7. Establish a high level of thought in the response.

8. Create a well-crafted and fully developed response.

Please be sure your student understands these general pointers.

When the phrase “*Answers will (or may) vary*” (in italics) is used, it usually means that there is more than one possible correct answer. In such cases, the student must relate his answer to the question, the Bible, and the textbook material as closely as possible. In such cases, we have attempted to be as helpful as possible to the parent-instructor in this manual.

Tests

Separate tests are included (with the course, not in this teacher’s manual) and required for Christian Liberty Academy School System (CLASS) students, and different tests are available for purchase by Christian Liberty Press customers. The parent-instructor should read the introduction to the tests carefully at the beginning of the course and before administering the first test (at least). The parent-instructor should ensure that the student is well acquainted with his responsibilities in preparing for and taking the tests.

Miscellaneous points for the parent-instructor

- Typically, a Chapter Checkup question citing Scripture anticipates a response from that Scripture, but a question not citing Scripture anticipates an answer derived from the textbook.
- For some questions, we have specified the number of answers the student should provide, or made a suggestion as to how many the parent-instructor may require of the student.
- Bible quotations in this teacher’s manual are taken from the New King James Version unless otherwise stated.
- For some questions, a Bible with cross-references or a Bible concordance would be useful to the student.
- In this manual, we typically use the old grammar convention of using singular, masculine-gender pronouns to refer to individuals of either sex.
- When the word “LORD” (with all capitals) is used in this teacher’s manual, it means “Yahweh,” a name of God (cf. Exodus 3:14), following the convention in many Bibles.
- When the letters “ff.” occur, typically after a verse reference from the Bible, it means “and following,” often including the verses to the end of the chapter. The abbreviation “cf.” means “compare” or “confer.”

To fathers especially

One generation of Israelites saw the plagues in Egypt, the miracle of the crossing of the Red Sea, and the provision of water, manna, and so on in the desert; but the people of God did not believe in the LORD (Num. 14:11, Ps. 78:22, 32), and so they died in the wilderness, everyone 20 years old and over who had seen the LORD’s great works. The next generation entered the Promised Land, apparently believed the LORD, and began the conquest under Joshua. Then the third generation grew up “who did not know the LORD nor the work which He had done for Israel” (Judg. 2:10 NKJV). The unfaithfulness and ignorance of this third generation seems, in part, to imply a singular failure of the fathers to obey the command (Ps. 78:5) to teach their children the laws and works of the LORD (Deut. 6:1–7). Of course, the third generation also bears its own responsibility.

By the chronological end of the Old Testament era, the prophet Malachi spoke of a coming prophet who would “turn the hearts of the fathers to the children, and the hearts of the children to their fathers” in regard to the covenant with the Lord (Mal. 4:6, cf. Isaiah 59:21). Similarly, under the New Covenant, fathers specifically are given the responsibility to bring up their children “in the nurture and admonition” (KJV, or discipline and instruction) “of the Lord” (Eph. 6:4).

We realize that family circumstances may include, for example, the inability of a father to directly fulfill his responsibility to God to raise his children in the way of the Lord, and we thank God for godly mothers and teachers who have played similar roles in child rearing (cf. 1 Tim. 5:10), but God seems to place a particular authority and responsibility on fathers to pass on the torch of faith to the next generation. Ideally, a mother’s reinforcement of the father’s spiritual lead in the life of the child might include practical applications of the

biblical doctrine. The father's primary responsibility here is thus not given to the church, the state, the school, the media, or a child's friends or siblings, even if one or more of these alternate entities contributes positively (as we all hope they would or will) to the spiritual upbringing of a father's children.

The Ministry of Christ is an aid to fathers especially in fulfilling this duty. This course is also intended to be placed, typically, in an academic setting, and thus certain directions are drawn within academic boundaries. Your student, for example, may be reminded that he is responsible to learn, and that the more work your student sows, the more benefit he will reap. Discipline is needed to learn the instruction of the Word of God.

May God bless your study of the New Testament using *The Ministry of Christ*.

7. **Which characteristics of Mark’s Gospel are found in Mark 1:21-31; 4:35-41; 10:42-45?**

Passages in Mark’s Gospel Illustrating Its Characteristics (cf. p. 36)	
1:21-31	He emphasizes the activity of Jesus ⁷ (going, teaching, rebuking, healing), conveyed in part by the use of the term “immediately” (first and second characteristics).
4:35-41	He records the deeds of Jesus (a miracle, first characteristic).
10:42-45	Emphasizes Christ’s role as a servant (first characteristic).

8. **Which characteristics of Luke’s Gospel are found in Luke 1:26-38; 2:8-14; 3:1-2; 9:37-43?**

Passages in Luke’s Gospel Illustrating Its Characteristics (cf. p. 38)	
1:26-38	Luke emphasizes the humanity of Christ, son of a humble mother (first characteristic), who will be blessed to be His mother (third characteristic).
2:8-14	Luke emphasizes the (here, angelic) praise of God (second characteristic), arguably the Lord’s compassion for humble shepherds (third characteristic), and the humanity of Jesus (placed as a baby in an animal feeding trough, first characteristic).
3:1-2	He “sets the gospel story in the framework of world history” (fifth characteristic).
9:37-43	He records our Lord’s compassion for the humble and His interest in children (third characteristic). Luke also uses medical terms (fourth characteristic).

9. **Which characteristics of John’s Gospel are found in John 1:14-18; 2:6-11; 3:16-18; 10:11-15?**

Passages in John’s Gospel Illustrating Its Characteristics (cf. p. 40)	
1:14-18	He emphasizes Christ’s deity (second characteristic), and certain recurring words (e.g., love, glory, Father, fourth characteristic).
2:6-11	He records a miraculous sign of Christ (first characteristic) and certain recurring words (e.g., believe, glory, fourth characteristic).
3:16-18	He writes of Christ’s deity (as Savior and Son, second characteristic). Certain recurring words like “believe” and “love” are also used here (fourth characteristic).
10:11-15	John presents Christ by a title associated with Him, “the Good Shepherd” (third characteristic). Christ’s deity (second characteristic) is also included, and possibly recurring words (“Father,” fourth characteristic).

Part 2—The Preparation for Christ’s Ministry

CHAPTER 6—The Word Became Flesh (John 1:1-18)

Chapter Checkup—Page 45

1. **What idea is suggested by the use of the title “the Word”?** “The Word is the expression of God in personal form” (p. 43).
2. **List the facts about the Word which are found in John 1:1-5.** Facts about the Word found in John 1:1-5 include at least the following. (1) The Word both is God and relates to God. (2) The Word caused all things other than God to be created. (3) In the Creator of life, the Word was life, apparently life in some ways analogous to creation life (biological, spiritual). (4) The life in the Word was also “the light of men” (v. 4), a revelation of God with ethical, moral consequences for men (vv. 5, 10).

The context of the light of men (v. 10 and previous to v. 4) apparently relates light in part to creation (similar to Romans 1), as if the light were visible in the creation. However, the Light, Jesus, is also that to which John the Baptist bears witness (1:6-9). Further, the remainder of the Gospel of John

⁷ To be sure, Jesus displayed humility as a servant, especially in His incarnation and death on a cross, but, complicating the picture, a servant’s social status would sometimes vary, high or low, on the status of his master, depending on role. A slave of Caesar in a responsible role would likely have higher status than a slave in a responsible role for a successful merchant. The status of Jesus’ Master was incalculably high! Perhaps partly for this reason Mark portrays Jesus, the Servant of Jehovah, “as one having authority” (1:22) to teach, order demon spirits out, heal (chapter 1), calm storms (4:39), and so on. Cf. Anthony Thiselton, *The First Epistle to the Corinthians* (Grand Rapids, Michigan: William B. Eerdmans, 2000), 328, 477, 563-66.

takes such light to be Jesus, the supreme revelation of God, for “the Word is the expression of God in personal form” (p. 43). Apparently, John says that there is in the creation that which bears a witness consistent with the witness of the Word that became flesh (v. 14).

3. **Use John 1:6-15 to help you describe the work of John the Baptist.** John the Baptist was sent by God to bear witness of Christ “that all through [John] might believe” (v. 7) in the Christ. Part of John’s witness was concerning the two natures, divine and human, of the one Person, Jesus (v. 15).
4. **What does “the Word became flesh” mean?** The phrase “the Word became flesh” “means that God [in Mary’s womb] became a man, [in His humanity] exactly like us, except that He had no sin” (p. 44).
We affirm the definition produced by the Council at Chalcedon in A.D. 451. Parts of this follow in English translation. The Lord Jesus Christ is “truly God and truly man ... of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin ... the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence.”
5. **Learn the meaning of the word “incarnation.” Write out a verse from John 1:1-18 which includes this idea.** The theological word “incarnation” means “the assumption or taking on of a human body and nature.” The “carn” part of the word comes from a Latin word meaning “flesh.” *John 1:14 is the best verse from John 1:1-18 for the student to write out describing the act of the Son of God’s incarnation: “The Word became flesh.”*

CHAPTER 7—I Will Send You Elijah (Luke 1:5-25, 57-80)

Chapter Checkup—Page 49

1. **When and where did Gabriel appear to Zacharias?** Gabriel appeared to Zacharias within the temple, while he was ministering before the Lord at the altar of incense (p. 47).
2. **What did Gabriel tell Zacharias concerning the work of John?** Gabriel “told Zacharias that the child was destined to become a great man. He would be a second Elijah, appearing before Israel to declare the righteous judgment of God, turning the nation back to God, and preparing the people for the coming of the Lord” (p. 47).
3. **How was John to be set apart for God’s service?** John was to be set apart by avoiding wine and strong drink like a Nazirite (p. 47, cf. *Numbers 6:1-21*). Further, “as a young man John left the village of his birth” in order to commune with God alone in the desert (p. 49). Lastly, unlike most people, he would “be filled with the Holy Spirit, even from his mother’s womb” (Luke 1:15).
4. **What happened to Zacharias because of his unbelief?** In judgment on his unbelief at Gabriel’s words, Zacharias was made unable to speak until the birth of the child (p. 47, *Luke 1:20*).
5. **Why was Zacharias able to speak when his son had been named John?** Gabriel had told Zacharias that the son Elizabeth would bear was to be named John, as God must have said. When, at the baby’s circumcision, Zacharias wrote out “His name is John ... That act of obedience to God’s commandment brought Zacharias’ long silence [muteness] to an end” (p. 48). *Whether the chronological sequence (writing “his name is John” followed by speech) implies cause (he spoke because he wrote in obedience) is unclear; the textbook states causality.*
6. **How does the song of Zacharias draw together the Old and the New Testament?** Although “the theme of [Zacharias’] song is a New Testament theme,” “the song is filled with references to the Old Testament, and its language and style reflect the Old Testament.” In particular, the song looks “forward to the fulfillment of the Old Testament promises” of the coming Redeemer/Messiah and His forerunner (p. 48) that are described in the New Testament.
7. **Divide the song of Zacharias by verses according to the three ideas on page 48.** *The question asks the student to “divide the song of Zacharias by verses according to the three ideas on p. 48. However, the “three ideas” include two, namely the first and third, that are conceptually virtually identical. Note also that the second point in the outline, “John is to announce the coming of the Messiah to his*

people” at best corresponds with Zacharias’ song verses only by assumption, even if reasonable assumption. Zacharias’ song does not say that John will “announce the coming of the Messiah,” but that John will “go before the face of the Lord to prepare His ways” (Luke 1:76) and through his preaching otherwise be a vehicle for salvation. Lastly, if the three divisions on p. 48 are intended to be in the same order as the song in Luke 1, the third point of the outline would fit better with the second of the twelve verses of the song (v. 69) than with anything in the latter portion of the song. (Verse 69 clearly uses Old Testament Messianic terminology.) Thus we suggest the parent-instructor omit this question.

8. **Give a summary of each part of Zacharias’ song in your own words.** Answers will vary. The clearest division in the song is between vv. 75 and 76 of Luke 1, dividing the song into two sections.
9. **How did John prepare for his work?** “As a young man John left the village of his birth and retired to the desert ... [for] solitary communion with God until the” beginning of his public ministry (p. 49). Perhaps in addition, either John actively prepared himself spiritually, or Luke intends to say he “became strong in spirit” (Luke 1:80, p. 49) as a passive recipient of the Spirit of God which had filled him since before birth (1:15). More likely, John was both passive and active in spiritual growth (cf. Philippians 2:12-13).

CHAPTER 8—God Sent His Son, Born of a Woman (Luke 1:26-56; 2:1-39)

Chapter Checkup—Page 55

1. **List everything Gabriel told Mary about the Son she would bear.** This question seems to ask the student to cite Gabriel’s words to Mary as recorded in the Scripture passages from Luke noted under the chapter heading in the textbook rather than the representation of those words, intermixed with commentary, on p. 50 of the textbook. About the Son, Gabriel told Mary, “behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1:31-33). Reflecting Gabriel’s explanation as to the means of Jesus’ conception in Luke 1:35, the textbook notes that the Holy Spirit was to be “the father of her son” (p. 50), giving further indication of Jesus’ nature.
2. **How did Mary show her faith?** At the point of Gabriel’s announcement, Mary showed her faith by professing submission to the plan of God for her, “Be it unto me according to thy word” (p. 50, citing Luke 1:38).
3. **How did God cause the prophecy of Micah 5:2 to be fulfilled?** Although both Joseph and Mary were from Nazareth, God caused the Roman emperor Caesar Augustus to declare a census. The Jews had to return to their ancestral cities; since Joseph was of the lineage of David⁸ (cf. Matthew 1:1-16), he had to return to the “City of David,” Bethlehem (cf. 1 Samuel 16:1-13). While there, Mary gave birth to the Savior (cf. p. 52), and thus Micah 5:2 was fulfilled (cf. Matthew 2:5-6).
4. **Explain the meaning of the song of the angels.** The song of the angels announcing Christ’s birth to the shepherds began with praising God in the highest (p. 52, Luke 2:14). The second part of this anthem is translated incorrectly in the King James Bible. The phrase “on earth peace, good will toward men” should read “peace on earth to men upon whom the good pleasure of God falls.” The angels were announcing that through the newly born Babe, “God sends His peace upon those whom He has loved from eternity” (p. 53).

The difference in translations depends on the presence or absence of a single letter of one word in Greek. Manuscript evidence that has become available since the King James Version translation has, on balance, clearly justified a translation like the one the textbook advocates.

⁸ Mary apparently was also descended from David, cf. Luke 1:32, Romans 1:3. The genealogies in Matthew 1:1-17 and Luke 3:23-38, on the face of it, are both Joseph’s (cf. Matthew 1:16, Luke 3:23), who was Jesus’ stepfather. We do not have sufficient information either to reconcile differences in the genealogies or to declare them inconsistent. See for example I. Howard Marshall, *Commentary on Luke* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1978), 157-61. Gaps between generations and possible departures from one generation and re-linking later may help explain differences.