

HEARING THE WORD



NIGEL BARGE

Introduction
Leader's Guide

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ⁱ Hearing the Word

Leaders Guide to Introduction

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Nigel Barge, June 2017

Scripture Quotations taken from

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For Presenters

PROCESS

Hearing the Word is simple to use if you:

1) Trust the material

Read it out, word for word, while participants follow in their Workbooks. Paraphrasing makes it harder for others to follow. However, a few added comments or illustrations may be helpful.

2) Do not teach

Teaching Bible facts is great in other settings; here, however, the goal is not to impart knowledge but to demonstrate principles that will help people think for themselves. If you adopt the position of teacher, they will sit back and let you do the thinking!

3) Encourage participation

Continually stress the need to learn together with one another in groups. If you give people time to think for themselves and write down answers, they will all have something to say during the sharing time.

PRACTICALITIES

When running a course:

In person

The leader presents it on a central screen, reading it out word for word, pausing for participants to try the Explorations themselves. They record their thoughts on the answer sheet, on paper or a mobile device, then discuss these in small groups of 3 or 4. The leader hears the groups' thoughts and proceeds.

It may be presented in different ways:

a) On a single day *It will take about 4 hours, plus breaks.*

b) Friday evening / Saturday morning

7.30 - 9.00 pm *Finish with Exploration 3 on pages 11/12.*

9.30 am - 12.30pm *Pages 13 to 32.*

c) In two sessions of 2 hours, a week apart

Pages 2 – 16 Set Exploration 5 (p17-18) as 'homework'.

Pages 17 – 32 Begin with group work on Exploration 5.

d) In three sessions of 1½ hours

Pages 2 – 11 Set Exploration 3 (p12) as homework.

Pages 11 – 21 Set Exploration 7 (p22) as homework.

Pages 22 – 32 Show Follow On studies. Arrange feedback meetings.

e) In four sessions of 1 hour.

Pages 2 – 9; set Exploration 2 as homework

Pages 10 – 16; set Exploration 5 as homework

Pages 17 – 23; set Exploration 8 as homework

Pages 24 – 32 Show Follow On studies. Arrange feedback meetings.

f) Weekend

It has been adapted for use in a church residential weekend.

The leaders would provide Bibles or a copy of Mark 9 & 10 for participants and then at the end of the course, email them a copy of the Hearing the Word Work book for their future reference.

Online

1) Numbers?

It is best to have one person per screen. The host must be in control of anyone speaking. Avoid a second device with 'audio on' in the same room; it causes echo and feedback.

2) Materials

All need a copy of Bible passages in Mark, pen/pencil, Workbook or paper, screen & internet connection. The presenter runs the 129-slide set, and shares his/her screen. (Before the start, participants are sent a copy of the Work Book text for reference later)

3) Start...

Start at slide 7. Participants read the Preface (slides 1-6) of Work Book when preparing.

4) Timing

Be disciplined. Encourage contributions to be brief. Set a limit of time and try to stick to it. With a big group, a regular start time, e.g. 6pm on Fridays, is easier for folk to organise. A small group may allow more frequent meetings.

If using the free version of Zoom (limited to 40 minutes, unless you restart) you might try the following:

<u>Session</u>	<u>Slides</u>	<u>Start</u>		<u>Homework</u>
1	6 – 31	Intro	-	read Mk 10:35-45
2	32 – 43	LOOK	-	exploration 2
3	44 – 68	exploration 2 answers -		exploration 4
4	68 – 81	exp 4 answers-		exp 6
5	82 – 93	exp 6 answers-		exp 8
6	94 – 109	exp 8 answers-		exp 9
7	110 – 130	exp 9 answers-		End

The Tool at a glance



LOOK – (°) What does it say?

(°) Questions on Text ?

Context ?



LEARN – What does it mean?

(°) Writing type ?

Answer questions ?



LISTEN – What is the message?

(°) Main point ?

Key verse ?



LIVE – How should we respond?

(°) What does it show about God ?

What should I do ?

*(This page appears as slide 125, not at the start.
The first actual slide shows copyright and acknowledgments.
If an audience is present in a hall, use slide 131 to focus on the
screen and check all of the slide is visible.)*

3 Preface

In the 16th century, one of the earliest ‘Reformers’ of the church rediscovered that the Bible was for everyone.

This inspired William Tyndale to translate it into English and print it for mass circulation. As he said to a leading clergyman of his day, “If God spare my life, e’er many years pass, I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost.”

[⁴] When we were first developing ‘Hearing the Word’, a friend in the city of Glasgow used it with his congregation. He reported two things. He said as they went through the course:

a) All kinds of folk benefited

Someone who had only recently believed in Jesus and come to church interacted comfortably in a group with a student at Bible college.

b) The ‘secret’ of understanding the Bible was out.

A friend said to him later, ‘I used to think what you did as a preacher on Sunday was clever, but now I know how you do it!’

[⁵] It was perhaps a little shocking at first but it made my heart soar. Notwithstanding the treasured gift of God of preachers and teachers to the church, there was an echo of the promise of the New Covenant ‘I will put my law in their minds and write it on their hearts. I will be their God and they will be my people. No longer will a man teach his neighbour, or a man his brother, saying, “know the Lord,” because they will all know me from the least to the greatest. For I will forgive their wickedness and will remember their sins no more’ (Jer 31:33,4)

LEADER: *Start here, Workbook p2, Slide [⁶] showing*

Introduction

[⁷] Welcome to ‘Hearing the Word’. This is a model intended to help everyone to read the Bible and understand it for themselves. It is simple and basic, which makes it suitable for someone new to Bible reading. However it is also a reminder of good practice for a ‘hardened’ Bible Student.

LEADER: Possible ice breaker: [8] “On a scale of 1 to 5, where 1 = novice and 5 = ‘hardened’ Bible student. What number would you give yourself? Give reasons.”

Go to slide [9] – (*Basic Hearing the Word Bible slide*) while sharing

[10] People use different methods when reading the Bible: - the...

- ‘Lucky dip’ – a quick read of a Calendar texts
- ‘Horoscope’ – a speculative look to the future
- ‘Crossword puzzle’ – an interesting brain teaser
- ‘Comfort blanket’ – a recourse in troubled times
- ‘Spring board’ – a convenience to bounce from the text to a preferred platform
- ‘Starling chick’ – a resource where a preacher can find ‘worms’ to feed his congregation
- **‘Kingly audience’** – a way to read His autobiography with Him.

[11] ‘Hearing the Word’ assumes that The King is willing to speak with us through his Word! He expects us, though, to ‘handle the Word ... *correctly*’ (2 Timothy 2:15) This is a skill, and as with all skills we all need to learn the basic principles. E.g.

Golfers: For a successful swing, keep the left arm straight, the head still and turn the shoulder. **Gardeners:** For plants to flourish, you need suitable soil, the right climate, and correct timing. **Footballers:** To take a penalty, you choose your spot, keep your head down, and strike the ball cleanly — international centre forwards included!

‘Hearing the Word’ lays out key principles for reading the Bible. In this Course, we will **teach** the principles, **try** them out on a Bible passage and then **talk** about our discoveries in small groups, before having some feedback from the Leader.

[12] Once these principles have been grasped, they can be applied with good effect to any passage in the Bible.

NB The Goal of *Hearing the Word* is to look at **method**, not to teach **facts**. For the most part, no Bible knowledge is needed. Novice and expert can look at the principles in the same way. So - Look with fresh eyes. Listen to one another. Avoid downloading sermons past!

13 14 The approach

In seeking to hear God's Word, we need to:

1 Be Prayerful

It is written: 'For God, who said "Let light shine out of darkness," made His light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.' (2 Cor 4:6).

Thus, we depend on God to reveal Himself; so as we approach God's Word, we ask God himself to speak to us from it.

(° *i.e. advance within slide*) **2 Be faithful**

Believe that God will speak to you. "Anyone who comes to God must believe that he exists and rewards those who earnestly seek him" (Hebrews 11:6) i.e. read expectantly

[15] 3 Be Careful

In reading, we utilise The Phenomenal Power of the Human Mind

LEADER: 'I'll read the first sentence. Can someone read the next?'

Aoccdnrnig to rseraech at Cmabrigde Uinervtisy, it deosn't mtttaer in waht oredr the ltteers in a wrod ocucr; the olny iprmoatnt tihng is that the frist and lsat ltteer be in the rghit pclae. Can s'one go on? The rset can be a taotl mses and you sitll raed it wouthit a porbelm. Tihs is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe

[16] So when reading the Bible, *beware!* We may overlook much significant detail. To avoid this we must notice three dangers: ignorance, preconceptions and making careless assumptions.

a) Beware of ignorance. We may simply not recognise what is before us.

[17] **Example 1** – Read the sentence below. How many times does it use the letter 'F' for Foxtrot? Write your answer in the box.

**FINISHED FILES ARE THE RESULT
OF YEARS OF SCIENTIFIC
STUDY COMBINED WITH
THE EXPERIENCE OF YEARS**

LEADER: .How many did you all get? Raise your hand if you saw 3...4...5...6

(°) Most people see only three (*pause*) & (°) ignore the word 'of'. Beware ignorance; don't ignore what is there!"

- b) ^[18] Beware of preconceptions. We may not allow the text to say things that appear not to match what we *already believe*. Preconceptions can prevent us from learning new things.

^[19] **Example 2** – “Many years ago in Latin America, I was astonished to discover that the Roman Catholic students (who in those days had little or no exposure to Scripture) and Communist students were far better at group Bible Study than students from Evangelical Churches. The Communists and Catholics were quick to see what the passage actually said. Many evangelical students, on the other hand, had a mental block at this point. They seemed able to see only what the Bible was ‘supposed’ to say. It was as though they screened Bible statements through a doctrinal filter, seeing what they had been trained to expect. (‘It *can’t* say that because the Bible doesn’t teach that.’)”
John White, ‘The Fight’, p.44

- c) ^[20] Beware of making careless assumptions. The mind is by nature lazy, presumptuous and stubborn! It takes snap-shots rather than movies, fills in the blanks for what it hasn’t noticed, and once it has decided something, it is reluctant to change!

LEADER: *Read out the instructions and the ‘report’; then allow 2 or 3 minutes for answering the 10 questions, **working on their own**. Later, ask for a show of hands for True, False, Unable to Tell, before projecting each answer.*

^[21] **Example 3** Carefully read the report of a police incident below. Then, on page 5, *without making any assumptions*, decide if each of the ten statements is True (in which case circle the ‘T’), False (circle the ‘F’) or Unable to tell (circle the ? question mark).

[22] “A businessman had just turned off the lights in the store when a man appeared and demanded money. The owner opened a cash register. The contents of the cash register were scooped up and the man sped away. A member of the police force was notified promptly.”

*Give time to address qns 1-6 then **[23]** 7-10 before giving answers*

STATEMENTS ABOUT THE STORY		T F ?
1	[24] A man appeared after the owner had turned off his store lights. Ask: ‘Hands up if you ticked True? ...False?... Can’t tell? ... and why’ (°) (? <i>We don’t know: Are the ‘owner’ and the ‘businessman’ the same person.</i>)	?
2	The store owner’s age was not revealed in the story. (°)	T
3	The robber was a man. Ask: ‘Who ticked T / F / ? (°) (? <i>Was there actually a robbery? Did the ‘man who sped away’ take any money?</i>)	?
4	The man who appeared did not demand money. [25]	(°) F
5	The man who opened the cash register was the owner (°) (? <i>Maybe the owner was female</i>)	?
6	The store owner scooped up the contents of the register. (°) (? <i>We don’t know <u>who</u> scooped them up</i>)	?
7	Someone opened a cash register.	(°) T
8	The man who demanded the money ran away. (°) (? <i>We know he ‘sped’ away, but was it on foot, by bike, or in a car?</i>)	?
9	[26] The register contained an unspecified amount of cash. (°) (? <i>If only cash, then True: amount unspecified. But mt hv bn cheques/money-off vouchers/IOU’s</i>)	?

STATEMENTS ABOUT THE STORY	T F ?
10 The story concerns a series of events that refer to 3 people: the owner of the store, a man who demanded money and a member of the police force. (°) (? If <i>the businessman <u>is</u> the owner, true - but might be 4 folk)</i>	?

LEADER: ^[27] i.e. One statement is False (No 4). Of the rest, which look so plausible, only TWO are True, (2 and 7).

If we are genuinely making NO assumptions, we are ‘Unable to tell’ no less than SEVEN times!”

Unlike the Bible, this puzzle was *designed* to catch you out!

^[28] Conclusion

Our conscious minds are brilliant but not to be trusted!
We often skim-read the Bible, ignore the detail and assume things.
We tend to give as little time to daily Bible reading as we gave to first reading the police incident! ***When we approach God’s Word we need to give it our time and our full attention.***

LEADER: “Summing up pages 3-5:

^[29] To read the Bible prayerfully, with expectant faith and care, we need to guard against ignorance, preconceptions, and careless assumptions.



If you remember nothing more than to read the Bible *carefully*, this course is worthwhile!”

^[30] *(Bible)*

³¹ Overview

We are going to work on Mark 10:35-45 (**Look it up**) and practise the basics of handling the Word of God so we can learn to hear God speak. This will include: -

LOOK

(°) What does it say?



LEARN (°) What does it *mean*?



LISTEN (°) What is the *message*?



LIVE (°) How should I *respond*?

LOOK

The first task is to look carefully at the text itself before going on to look at its context in the rest of the Bible. **Read Mark 10:35-45**

1) The Text

To explore the text, it is helpful to ask questions of it and then follow them through until we are satisfied with the answers. Ask the ‘W’ questions like a journalist: : **Who?** **What?** **When?** **Where?** **Why** or **Why not?** (and with apologies) **hoW?**!

LEADER: Read out the instructions in Exploration 1. Go through the examples for vv 35-37, carefully explaining the task. **ie ‘simple, short sentences’!** Give them a few minutes, then ask a couple for their thoughts on a question raised by the phrases given.

Exploration 1

[³³] Mark 10 : 35-45 – Questions Raised



Read the passage carefully again. Use the examples given for verses 35 – 37 to guide you. Then, compile a list of questions raised in your mind by the words or phrases noted in vs. 38–42.

Note:

- The task at this stage is to **ask** simple questions; don't try to answer them yet.
- Write down questions even though you know the answer.
- No questions are too easy.

(For text in the circle on p7 see slide 38):

Examples in Workbook: ^[34] Workbook p 8

- 35 'Then (°) *eg What were they doing before this?*
 'James and John (°) *eg Who were they? °*
 'We want you
 (°) *eg What does the manner of their approach suggest?*
- 36 'What do you want?'
 (°) *eg Why didn't Jesus dismiss their request?*

37 'Sit on right and left'

(°) *eg Why did they ask this?*

° 'In your glory'

(°) *eg What did they imagine was Jesus' way to glory?*

What did Jesus believe was his way to glory?

[³⁵] **showing prompts only** --Now try some yourself

[³⁶] 38a 'You don't know'

(°) *Why didn't they know what they were asking?*

38b 'Cup and Baptism'

(°) *What did Jesus mean by these things?*

39 'You will drink'

(°) *When and how would they 'drink' (experience) these things?*

40 'Places not for me to grant'

(°) *Who would allocate them? (°) Who were they for?*

[³⁷]

41 Ten indignant'

(°) *Why were the others so annoyed?*

42 'Rulers of Gentiles'

(°) *Why 'of the Gentiles' not 'of the Jews' or 'of the world'?*

Are there any other questions raised in the passage?

(°) *What surprised you or caught your eye?*

(°) *Jesus didn't rebuke his disciples?*

(°) *The boldness and cheek of the disciples.*

[³⁸] **The Bible is very selective about the detail it includes - see John 21:25.... 'Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.'** **It is therefore important to ask questions of it – Why does it say this, why here, and why in this way?**

[³⁹] *(Bible)*

2) ^[40]The Context

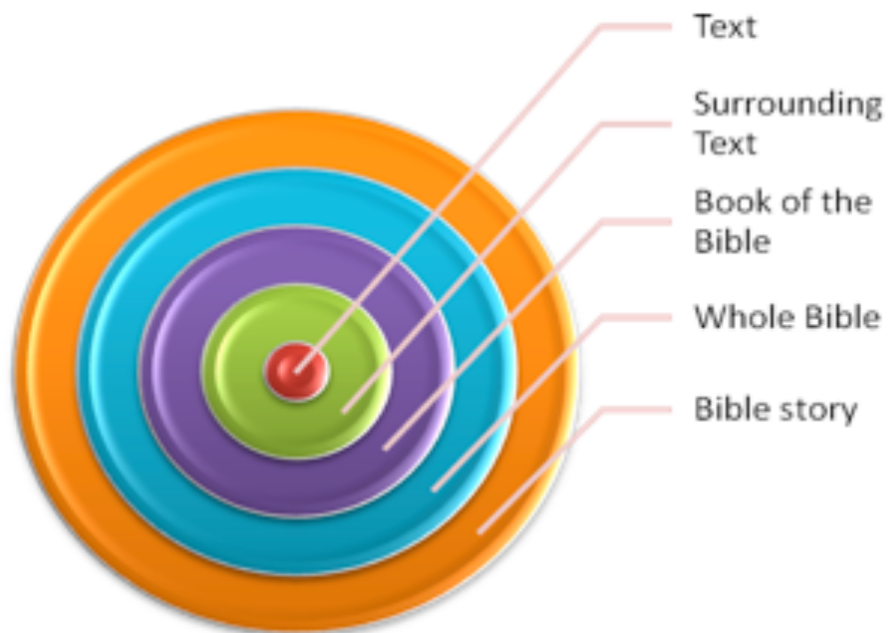
The questions raised help to open up the passage. However, to answer these, and understand the meaning of the passage, *knowing the context is vital*.

For example: what does the Bible mean when it says, ^[41] ‘There is no God’ (°) Really? Where? Psalm 14:1 (°) We look it up. ^{[42] reveals:} ‘The fool says in his heart....’ (°) Seen in context, the Bible’s actual message is the exact opposite of the partial quote!

^[43] We may approach the context of a passage in ever widening circles.

(Click four times to reveal the headings

° ° ° °)



a) ^[44]The SURROUNDING Text

When invited to a wedding, it’s always interesting to note who has been placed beside you for the meal. Much thought, blood, sweat and tears have been dedicated to the seating plan. E.g. Have you never said “*Why* have they put *me* next to great aunt Agatha?!”

Now, under God, the Bible has been carefully constructed. Each word, verse and passage has been placed deliberately, and for a reason. So when we seek to understand a verse, we must look at passages around it. Let’s tackle Exploration 2:

LEADER: Read out the instructions in Exploration 2. Allow a few mins alone, then discuss anything they noticed in the context that might be relevant.

[45] Exploration 2
Text SURROUNDING Mark 10:35-45



Glance through the passages before and after Mark 10:35-45 (i.e. **Mark 9:1 to 11:11**). (Yes, this time, *glance!* Save your close attention to detail for Mark 10:35-45.) Write down anything that seems to be *relevant* to the questions raised on pages 7 and 8.

[46] – *don't advance till after they have suggested an answer)*

Here are two examples:

(°) *James & John: they became Apostles, part of privileged inner three. (Mark 9:2ff)*

(°) *(and after our passage) People expected the Messiah to restore David's kingdom (Mark 11:10)*

Now look for other relevant passages in Mark 9:1 – 11:11

[47]

(°) *The disciples had argued before about being the greatest. Jesus had told them that the greatest would be the servant of all and the last would be first. (Mark 9:33-37)*

(°) *John was 'jealously protective' of the disciples' status. (Mark 9:38)*

(°) *After the rich man had left sadly, Jesus told the disciples that those who sacrificed things for his sake would be rewarded; the first would be last and the last would be first. (Mark 10:31)*

(°) *Jesus is on his way to Jerusalem. (Mark 10:32)*

(°) *Jesus had just spoken of his death (Mark 10:33,34)*

(°) *(Context again)* We've had Surrounding Text, now :

[48] b) The BOOK of the Bible

[49] There are 66 books in the Bible. Although God is the ultimate 'author', they've been written through a variety of people from many

backgrounds over a period of perhaps 1,500 years. As we read the Bible we need to take into account the context of each book.

[50] So we need to ask more of the 'W' questions: -

- *Who* wrote this book of the Bible?
- *What* is its background?
- *When* was it written?
- To *whom* was it written?
- *Why* was it written?



[51] E.g. Mark's Gospel is thought to have been written:-

- by John Mark, from Peter's preaching
- during the 60's AD
- for the church in Rome; & why? – it was under persecution.
(see 'The New Bible Commentary')

[52] c) The **WHOLE BIBLE**

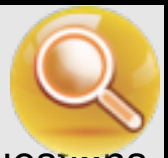
[53] God's unchanging truth about different subjects is revealed throughout the Bible. As this is drawn together, a unifying whole emerges. i.e. what does the Bible say about sin, death, Jesus etc? (The collecting together of Biblical material on one particular subject is referred to as "Systematic Theology." Cf page 15)

The Bible interprets itself. As we seek to understand one passage, it is important to look for other parts of the Bible which relate to it.

LEADER: *Read out the instructions, carefully explaining the task. Give a few minutes alone, then invite a couple of people to share their thoughts, before offering the suggestions below.*

For novices this bit is VERY hard, so don't labour it.

[54] **Exploration 3** **Context of Mark 10:35-45 in the WHOLE BIBLE**



Here are some of the subjects unearthed when we asked questions of the passage. Look at the examples in 1-4. In spaces 5-7, write down any other passages you can remember that also address the subject and might shed some light on the meaning of this passage. If you can't remember chapter and verse, just give the gist.

(A Concordance is a useful tool in this exercise. You can even look up some on-line: eg www.blueletterbible.org)

[55] *shows all 7 topics without answers*

Here are four examples: *(*one verse cited appears, then disappears on next click)*

1. **[56]** The importance of seating

(°) A sign of honour

(°) a) On earth - (Jesus) noted how the guests (Pharisees) picked the places of honour (Luke 14:7)

(°) b) In heaven: Jesus is seated at the right of God

*(*Colossians3:1)*

2. Greatness in Kingdom

(°) Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he. (Matthew 11:11)

3. **[57]** Sharing in Jesus / with Jesus

(°) I want to know Christ and the power of his resurrection and participation in his sufferings, becoming like Him in His death, and so, somehow, to attain to the resurrection from the dead.' (Philippians 3:10)

4. Servant leader

(°) Moses was a very humble man, more humble than anyone else on the face of the earth (Numbers 12:3)

Now try some by yourself: **[58]**

5. Baptism

(°) He will baptise you with the Holy Spirit (Mark 1:8)

(°) When all the people were being baptised, Jesus was too. (Luke 3:21)

6. The Cup

(°) Take this cup (of suffering) from me... yet not what I will, but your will be done. (Mark 14:36)

7. Suffering

*(°) He (the Servant) was pierced for our transgressions,
he was crushed for our iniquities (Isaiah
53:5)*

Quote the circle on Workbook p12

(°) n.b. In looking for cross references that may be relevant, we cast the net wide! However, what we 'catch' needs to be sifted. Some references will shed light on the passage before you, some will not!

[⁵⁹] Bible [⁶⁰] 'Context'. Bring up the final heading [°] 'Bible Story')

[⁶¹] d) The BIBLE STORY



The Bible tells a story.

From all eternity, God purposed a people for himself who would bring him glory. They were to be a bride for his son: he would love them and they would love him. The Bible describes how this relationship came about and so may be seen as a 'love story'.

It begins in Genesis with God's creation of man, male and female, in his image, and their expression of it in human marriage. It concludes in Revelation with The Marriage in Heaven of Jesus and His People, 'The Church'.

[⁶²] The story of the Bible is in fact, **the** Love Story from which all the 'classic' love stories get their pattern - Jane Austen, Mills and Boon, Walt Disney and all! The plot-development in these human love stories mirrors that of the one described in the Bible. See how the parallel stories progress below. (We'll come back to Expl. 4)

Read Workbook pp14-15, which puts Bible before Human)

[⁶³]

i) The introduction of characters

Human: The lovers are introduced. All is well. What can go wrong?

Bible: God created man (male & female) in his own image & they are happy together in the Garden of Eden. (Genesis 1, 2)

ii) The Problem – separation

Human: The path of true love seldom runs smooth! There's an obstacle: a 'baddy' threatens to separate the lovers forever.

Bible: The Devil tempts man to sin. This sin is a barrier that separates mankind from God. Death results. (Genesis 3)

[64] iii) The Hope – rescue

Human: One day, somehow, someone will bring the lovers together.

Bible: God calls an individual, promises and preserves a nation (Abraham, Isaac et al) from whom would come the rescuer. (Genesis 12-50, Exodus, Joshua)

iv) The Need – reconciliation

Human: A means is presented which could enable the lovers to come together again.

Bible: The Law is given to Moses. Fulfilment of this will bring reconciliation and peace between God and mankind. (Lev. Deut.)

[65] v) The Emotions – extreme!

Human: The passions of the lovers, their hearts and minds, are made known.

*Bible: The thoughts and feelings of God and man are expressed (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. i.e. the **Wisdom Literature**)*

vi) The Attempts – thwarted

Human: Efforts to overcome the obstacle are thwarted. The love seems doomed.

*Bible: God's people are unfaithful to him; they do not / cannot keep the law. The problem seems insurmountable. (Judges to 2 Kings, Isaiah to Malachi: **The 'Prophets'**)*

[66] vii) The Solution – surprising

Human: The obstacle is overcome. The 'baddy' is defeated - As an expression of love, the lover makes a great sacrifice.

Bible: Jesus fulfils the law and pays the price of sin for the church he loves, by dying on the cross. (The Gospels)

(If it had ended here, it would be tragic, but the Bible is no tragedy!)

viii) The Resolution – effective

Human: The solution is effective, the obstacle removed & the lovers may marry. The Kiss is delivered and the proposal is made!

Bible: Jesus rises from the dead, demonstrating that the barrier has been removed. God's 'proposal' is given to all nations, who are invited to respond in faith to his love. (Acts, Letters)

[67] ix) The happy Ending – marriage.

Human: The lovers marry and live happily ever after.

Bible: God and those who have received and believed in him are united forever. (Revelation)

As a love story unfolds, more is revealed about the characters involved. In the same way, as God's story of the salvation of mankind progresses, he reveals more and more about himself. The revelation of God is therefore *cumulative*, and so every text is relevant and may be looked at within its setting in the overall story.

(This approach is described as 'Biblical Theology'. Cf page 11)

[68] From this perspective as we approach a text we can ask:

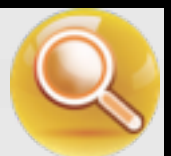
- At what stage does it occur? and
- What relevance does it have to the overall story?

LEADER: Read out the instructions for Exploration 4.

[69] Show the categories again. A few minutes by themselves before asking for a couple answers; then offer these suggestions:

[70] (*Exploration 4*)

Exploration 4 (WB, go back to p 13)
Context of Mark 10:35-45 in the BIBLE STORY



In which section of the Bible story does this text occur?

Select an answer from categories (i) to (ix) . (WB p14/15, Slide 69)

(°) *Just between sections (vi) and (vii), 'The attempts' and 'The Solution':*

Bible: *The Problem (separation) is about to be overcome. Jesus, because*

of His great love for the world, is about to defeat the Devil, fulfilling the law through dying on the cross.

Human: *As an expression of his love, the lover is about to pay a great*

price to win his bride.

(°) In a couple of sentences, **very briefly summarise** the Bible story to this point.

(°) *Humanity and God have been separated by our sin.
God's requirements - the Law - have not been met.
God's solution is about to happen.*

(°) *This is approaching the 'crux' of the story - literally!*

[71] Bible)



LEARN

[72] The next stage is to try to learn what the particular passage of the Bible *means*. To do this we need to

- 1) Recognise the type of writing
- 2) Answer the questions the passage raises
- 3) Get an overview.

1. [73] Recognise the type of writing

God's Word was given

- a) *through* a variety of writers – a shepherd, a king, prophets, a fisherman, a tax collector, a doctor, etc.
- b) over a period of 1,500 years.
- c) *within* a variety of types of writing – Law, Poetry, History, Wisdom, Prophecy, Letters, Visions, Parable.

[74] We generally approach different types of reading material in different ways: we don't read Shakespeare, a newspaper report, a car manual, a rule book, a poem and a 'txt msg' in the same way! We take into account why each was written and how it uses words.

So it is with the Bible. We acknowledge the miracle of the Bible - that it is all given by God, and all reveals his Truth. However, we need to

take into account the *type of writing* in which his Word is given to be able to see *how* it is true and what we should do with it.

LEADER: Read out the instructions for Exploration 5 and the 3 questions. Go through examples a) & b). Give them a few minutes by themselves on c) to g) before looking at a couple of answers on each and then offering the Leader's Guide suggestions below.

Exploration 5 Type of writing in Mark 10:35-45



[75] Ask yourself three useful questions:

- 1) What **type** of literature is this? (Law, Poetry, History, Wisdom, Prophecy, Letters, Visions, Parable)
- 2) In what way would you say this passage is **true**?
- 3) How might God want us to **respond** to it?

Here are two sample texts and answers

[76]

- a) A man was going down from Jerusalem to Jericho" (Luke 10:30)
Type: (°) *This is a **Parable**. It is not history. There was no man.*
Truth; (°) *It illustrates a **truth** Jesus taught.*
Response (°) *Heed the point of the parable.*

- b) ° "Then I saw a Lamb, looking as if it had been slain, standing at the centre of the throne.... He had seven horns & seven eyes" (Revelation 5:6).

Type: (°) *This is a **Vision**.*
Truth; (°) *It describes **truth** in the form of a picture.*
Response; (°) *Imagine it and interpret it.*
Akropong

[77] (*shows the questions, the 8 possible types, and 5 verses.*)

Now try some yourself. (Literature Type?: How is it 'true'? How respond?) Law, Poetry, History, Wisdom, Prophecy, Letters, Vision, Parable.. (*Give time to think of answers*)

[78]

c) *The God of Jacob is our fortress*" (Psalm 46:7)

Type: (°) *This is **poetry**.*

Truth: (°) *God is not made of stone; the metaphor points to the **truth** that God is our security.*

Response: (°) *Take refuge in God.*

d) (°) *"When you come, bring the cloak that I left with Carpus at Troas, & my scrolls, especially the parchments."* (2 Tim 4:13)

Type: (°) *This is a **letter***

Truth: (°) *It was a **true** instruction given to Timothy*

Response: (°) *Take no 'direct' action*

[79]

e) *"You shall have no other gods before me"* (Deuteronomy 5:7)

Type (°) *This is **Law**.*

Truth: (°) *It is **truly** a command of God. Obedience and disobedience have consequences.*

Response: (°) *Obey it*

f) (°) *"Afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy...."* (Joel 2:28)

Type: (°) *This is **prophecy**.*

Truth: (°) *Peter says this day has come (Acts 2:17).
It is a present truth today.*

Response: (°) *God expects us to believe the prophet and receive the Spirit.*

[80]

g) *"Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and found that the stone had been removed from the entrance."* (John 20:1)

Type: (°) *This is **history**.*

Truth: (°) *It is an historical **truth**. It gives an account of an actual event. And expects us to believe it. (John 20:31)*

Response: (°) *Believe it!*

[⁸¹] **Conclusion**

Therefore, in trying to find out **what** an author is saying, we must take into account **how** he is saying it. In the passage in question (Mark 10:35-45),

Type? Mark is **reporting a historical** incident in the life of Jesus.

Truth? It is a true record of an actual event, embarrassingly honest!

Response? (more on this later!)

[⁸²] *Bible)*

2) [⁸³] **Address the questions**

Once we recognise the type of writing in our passage, we can use the information gathered from the context, to help us answer the questions the passage has raised.

LEADER: Read out the instructions and 6 examples for v35 - 37; then encourage them to answer the rest of the question raised previously. Give them a few minutes by themselves on vv38-42, before looking at a couple of answers on each and then offering the Leader's Guide suggestions.
(The answers on this page are already printed in the Workbook.)



Exploration 6 of Mark 10:35-45 – Questions Answered

Below are some of the 'W' questions that might have been **asked** in **Exploration 1** (p 8) (underlined). Try to **answer** them by drawing on what you now know of the wider context of the passage.

[84]

Here are some examples:

35 **'Then':** What were they doing before this?

e.g. (°) *Jesus had just told them that he was going to be betrayed and killed but later he would rise.*

(°) **'James and John':** Who were they?

e.g. (°) *They were privileged disciples of Jesus who had been at his transfiguration. They had previously argued about who was the greatest.*

(°) *(James was the first apostle to be killed. (Acts 12:2)).*

(Users of the Workbook are now on p 20)

(°) **'We want you':** What does the manner of their approach suggest?

e.g. (°) *They were trying to trap Jesus into granting their request.*

(°) *They were very at ease with him.*

[85] 36 **'What do you want?':** Why didn't Jesus dismiss their request?

(°) *Jesus was patient, loving, determined they should learn.*

37 (°) **'Sit on right and left':** Why did they ask this?

(°) *The request was for a place of glory and honour.*

37b (°) **'In your Glory'.**

What did they imagine was Jesus' way to glory?

(°) 'Glory' to them meant being enthroned as king in Jerusalem-

(°) What did Jesus believe was his way to glory?

(°) *Jesus knew that this meant crucifixion (John 17:1; 19:19).*

Now try some by yourself

[⁸⁶] *shows the 6 questions already raised for vv 38-42, but no answers*

[⁸⁷]

38a (°) 'You don't know' Why didn't they know what they were asking?

(°) *The disciples did not understand that he had to die.*

38b 'Cup and Baptism' What is the significance of these things?

(°) *Cup suggests they will suffer with Jesus.*

(°) *Baptism points to inclusion in his death/ resurrection and sharing of His Spirit.*

(Users of the Workbook are now on page 21)

39 (°) 'You will drink' When and how would they share these?

(°) *After the Holy Spirit came, they would share the power of the resurrection and the fellowship of his sufferings.*

40 (°) 'Places not for you' Who would allocate them?
Who were they for?

(°) *Pilate would allocate them at the crucifixion for robbers Mk 15:9*

(°) *The Father - in Heaven (Jesus on his left ! Colossians 3:1)*

[⁸⁸]

41 'Ten indignant' Why were the others so annoyed?

(°) *They had all been jockeying for position and prestige.*

(°) *They resented James and John getting their requests in first.*

(°) *Peter especially might have felt left out (9:2).*

42 (°) 'Rulers of Gentiles' Why of the Gentiles, not of the Jews,
or of the World?

(°) *Gentiles would be the ones to crucify Jesus.*

(°) *That's the way the world operates, not God's kingdom.*

(°) *Were there any other questions raised in the passage? See your notes on page 8 /Slide 37. Try to answer them now.*

(°) Can you resolve anything that surprised you?

Jesus didn't rebuke his disciples – why not?

(°) *To want to be great in the Kingdom was not a sin.*

(°) *He needed to explain it meant sacrificial service.*

[⁸⁹] (*Bible*)

[⁹⁰] 3) Gain an Overview

Now that we have taken the passage to 'bits', we need to put it together again and take an overview. We can do this by trying to summarise it in a few sentences. (In English lessons, this known as making a *précis*.)

LEADER: Read out the instruction below. Give a few minutes by themselves then ask for a couple of efforts before offering the sample below.

(If you need to save time, just read the 3 points below as an example.)

[⁹¹] 'an Overall Picture')

Exploration 7 An Overall 'Picture' of Mark 10:35-45



Take a minute to summarise the passage as briefly as you can.

(°) *James and John sneakily asked for places of honour with Jesus.*

(°) *He promised they could share all that was His ...*

(°) *... if they followed His self-sacrificial example.*

[⁹²] Bible)



1) The Main Point

Any unit of written communication (sentence, paragraph, chapter, book) has a central, unifying theme. It's the same with the Bible. Although we might learn many things from a passage, there will be a main point that the author is trying to communicate. To miss this is to 'miss the point'. Indeed, the tradition of calling a reading of the Bible, "***The Lesson***", points to this fact.

[⁹⁴] 2) A key verse

At school, English teachers encourage us to look for a 'topical sentence' in a paragraph or passage. This is a sentence that sums up its theme. The exercise of looking for this may help us to crystallise in our minds what the main point of a passage is.

The same is true of reading the Bible. Indeed, the key verse is sometimes used by preachers as a "text" when they start to preach, to give a window into the meaning of the passage.

[⁹⁵] NOTES— Trying to spot such a verse (if there is one) can be a helpful discipline - *but it's not a guaranteed formula!*

Sometimes it is easier to spot the Key verse *first*, which may make the Main Point clearer.

So let's try doing that in Exploration 8

LEADER: *Give a few minutes alone for exploration 8. Ask for a couple of responses and then offer the suggestions below:*

[⁹⁶]



Exploration 8 The Message of Mark 10:35-45

1 What do you consider to be the 'lesson' or the main point of the passage?

(°) *Being 'first' in following Jesus involves, like Him, total, gracious, self-sacrifice for others.*

2 (°) Which verse best sums up the message of this passage?

(°) *44b, 45: "... Whoever wants to be first must be slave of all. 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."*

[⁹⁷]

3 What are the reasons for your choice?

(°) *James & John's goal was not wrong - Jesus did not rebuke them. However, they misunderstood 'greatness'.*

(°) *He told them they could share his greatness, by sharing his example and becoming a servant of all.*

[⁹⁸] (*Bible*)



99

LIVE

Once we've discovered the theme or main point in a passage, we must then decide how to **respond**. The Word of God is meant to change how we *live*.

In doing this, however, we need to keep in mind that the subject of the Bible is *God*, not *people*! The Bible is *God's* word. It is his 'autobiography' in history. It describes how *God* worked out his unfolding plan of salvation for humanity. It is written by God 'with' human authors, just as many sports 'autobiographies' are written by others listening to the words of a famous athlete. Everything written is *about* God and *inspired* by God.

[¹⁰⁰] *"All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."* (2 Timothy 3:16)

"For prophecy never had its origin in the will of man, but men spoke from God as those carried along by the Holy Spirit." (2 Peter 1:21)

God's purpose in His Word is to reveal himself to us, so that we might glorify him and become like him. When we apply the Word of God to our lives, we should always ask first, 'What does this passage **show** us **about God**?' and only secondly, 'What should I then **do**?'

[¹⁰¹] 1 What does it show about God?

a) His nature and character?

God is always the same, though the extent to which he reveals himself progresses through the Bible. True, the supreme, complete revelation came when the eternal Word, Jesus, was made flesh and lived among us (John 1:1,14). But God shows us what he is like throughout the *whole* Bible, Old *and* New Testaments.

[102] b) His grace to mankind?

God's supreme act of *grace* (giving to the undeserving) was the gift of his son (John 3:16). This was the full revelation of his 'grace & truth'. (John 1:17)

However, God has *always* been gracious and has shown his grace in *all* his dealings with his people. E.g. God brought His people out of Egypt *before* he gave them a Law to keep! It is therefore good to ask of every text – 'What do I see here that reminds me of God's grace: He does not treat us as we deserve, but gives to us freely?'

[103] c) His revelation in Jesus?

God revealed himself gradually to the people of Israel, but in Jesus we saw 'the radiance of God's glory, the exact representation of his being. (Hebrews 1:13)

Jesus is the subject of the autobiography. It is all about him! As with all autobiographies, every part of it can be connected to its author.

[104] E.g. if page 127 line 7 of an autobiography says . . .

'Mrs Daniels led her class through the reading drill'

. . . it must have something to do with the subject. (This is from the autobiography of former U.S. President George W Bush, describing his visit to Booker school, Florida on Sept 11, 2001, when he was told of the second plane hitting the Twin Towers in New York.)

[105] In the same way *everything* in the Bible revolves round and is connected to Jesus. This is why he told the Pharisees:

*'You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about **me**.... Moses ... wrote about **me**'* (John 5:39,46).

[106] picture)

**Look at the picture;
what do you see?**

**Is it 'a couple by the
shore?'**

° **Look again,** for
something else.



° Can you see ‘**a baby in a tree**’?

[¹⁰⁷] *Wait (°) Wait (°))*

[¹⁰⁸] Once you see the baby, you will never be able to miss it again. In the same way, **once you start to recognise Jesus in the whole Bible, you will see him everywhere you look!**

Here are three rare places where Jesus Himself specifically identifies Himself in the Old Testament

John 3:14– “Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up” – cf Numbers 21:6-9

Matthew 12:40 – “...for as Jonah was three days and nights in the belly of a huge fish so the son of Man will be three days and three nights in the heart of the earth” – cf Jonah 1:17

[¹⁰⁹] *Luke 4:15-21 – “The Spirit of the Lord is on me’...today this Scripture is fulfilled in your hearing” cf Isaiah 61:2*

Countless other places in the OT refer to Jesus *indirectly*, as Cleopas and his friend discovered on the day of His resurrection

Luke 24:27, 32 – “Beginning with Moses and the prophets, he explained to them what was said in all the Scriptures concerning himself.”

The Bible is not a patchwork of stories and bits and pieces, but a seamless garment made of one cloth. At any given point, this unfolding Bible either **anticipates**, or **reveals** or **explains** Jesus!

[¹¹⁰] The Bible reveals that the crucifixion was the central event of his life *and* of world history. Jesus was the ‘Lamb of God who takes away the sins of the world’ (John 1:29). He came to give his life as a ‘ransom for many’ (Mark 10:45).

Therefore, as we read any part of the Word of God, it is right to ask how it relates to Jesus and his work of saving humanity from sin through his death on the cross. [¹¹¹] A way of acknowledging this is to write a sentence about the passage including the word, ‘Jesus’

e.g. Like **Jesus** ...

Unlike **Jesus** ...

... pointing to **Jesus**....

... as fulfilled by **Jesus** on the cross...

LEADER: Give a few minutes alone for exploration 9. Ask for a couple of responses and then offer the suggestions below. Be ready afterwards to **lead in prayer**

Exploration 9 Responding to Mark 10:35-45



[¹¹²] *just the questions, and one sample answer (give time to think)*

1. What does the passage show about God

(Father, Son or Holy Spirit) ?

a) His nature and character?

(°) *35 God (Jesus) is approachable_.*

Now try some by yourself.

When ready to show answers:

[¹¹³] *36 God is patient with dim disciples.*

(°) *37 God is generous in sharing Himself.*

(°) *40 God the Father is in sole charge of 'the seating plan' in Glory.*

(°) *45 God is humble, being willing to serve his creatures.*

b) (°) His grace?

(°) *45 God paid our ransom as we could never do it ourselves.*

c) (°) Jesus / his salvation on the cross?

(°) *45 Jesus served by giving his life for many.*

(°) NOW, underline the application of the Main Point

[¹¹⁴] Quote words in the circle, Workbook p 28: **NB After every reading of the Bible it is possible, and desirable, to stop and praise God for all that he has revealed about himself in that passage.**

[¹¹⁵] *(Bible)* **Let's do it now (Lead in prayer)**

[116] 2 What should I do?

James writes “Do not merely listen to the word, and so deceive yourselves. Do what it says. (James 1:22-25)

The Bible’s purpose is not only to change our attitude to God; it is also meant to change how we *live*.

[117] In seeking how God would have us do this, it is good to try and discern from all we have learned about the context in which the Word was initially given how we think He wanted those who first received it to respond in their day.

Dick Lucas, an influential minister in 20th century London, used to teach that in order to apply the letters to the Corinthians, you had to “go to Corinth”! This means that, discerning how God might have wanted the first readers to apply the letter in *their* situation gives us a steer as to how God would expect us to apply it in *our* lives today.

[118] So, we ask how God expected the original hearers of this Word to respond to it, **before** asking what we should do now.

Then, as we seek to apply the Word of God to our lives, we ask,
What would God have me do to change my actions?

To hear this, we let the Holy Spirit scan our lives and highlight the areas for action. After that it is up to us to act!

LEADER: Give two examples, then a few mins alone before sharing

Exploration 10 Responding to Mark 10:35-45



[119])

2. What should I do?

(°) 35 Don't try and 'get around' God.

(°) 37 Don't try and promote yourself.

Now try some by yourself.

(°) 39 Drink His cup (share His sufferings) and receive His baptism (His Holy Spirit).

(°) 40 Respect God's sovereign choices.

(°) 41 Beware self-righteous indignation.

(°) 43 Don't try to 'lord it' over others.

(°) 44 Work to be, like Jesus, the 'slave' of others.

(°) Which one applies Mark's Main Point? Underline it.

[¹²⁰] CONCLUSION

As we read the Word, we may think that God wants us to act on it in some specific way. How can we be sure that it is God's 'voice', and what should we do when we hear it?

1) Is it God?

Ways in which we may test this are by referring to:

- a) The rest of the Word
If it is God, it will always be in line with the general teaching of the Bible – God doesn't contradict himself.
- b) [¹²¹] Other believers
We might usually expect other believers to confirm this is what the passage means. The 'witness of the Spirit' means that the same God who inspired the writers can today help readers who are genuinely 'seeking God's will, in God's Word, so as to join in doing God's work'.
- c) [¹²²] Experience
God's is a 'still, small voice', but it is one that is 'known by his sheep' (John 10:27). The more we listen for and obediently live out the Word of God, the more familiar we will be with God's voice.

2) [¹²³] What should I do?

Have faith in God! This is not an inward feeling or an outward proof. It is the action that follows the belief that God may be speaking to you. You will not see till you *do*!

"Faith is being sure of what we hope for
and certain of what we do not see". (Hebrews 11:1)

[¹²⁴ Bible and HtW large logo]

Summary



LOOK – What does it *say*?

Slide 32

- 1) The Text
 - a) What questions does it raise - p8
Who, What, Where, When, Why/why not, hoW?
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text p9
 - b) the Book of the Bible p10
 - c) the whole Bible p11
 - d) the place in the Bible Story p13



LEARN – What does it *mean*?

Slide 72

- 1) What type of writing is it? p17
- 2) Answer the questions p19
- 3) Summarise the passage p22



LISTEN – What is the *message*?

Slide 93

- 1) What is the main point? p24
- 2) Which is the key verse?



LIVE – How should we *respond*?

Slide 99

- 1) What does it show *about God* (Father, Son, Holy Spirit): p25
 - a) His nature and character?
 - b) His grace?
 - c) Jesus / his salvation on the cross?
- 2) What should I *do*? p30

This Summary appears (in shortened form) in the Slide set as slide 125.

See inside front cover for the full version, with page numbers to the printed version of this volume.

126 The Next Step?

LEADER: *Read out this page. Arrange an opportunity for feedback, after they do each of the Follow On studies for themselves. This Leader's Guide in the full Manual will help you lead Feedback sessions.*

Immediate practice is essential to cement the principles learned!

The Follow-on material (pages 33-64) contains six studies covering Mark 10:46 - 12:17, the passages immediately after the one studied already. After a page of background information, they provide an expanded outline of the *Hearing the Word* model (on page 31) giving you space to write down your thoughts.

Completing these studies provides a good way for those who have learned the principles to try them out by themselves on passages whose contexts they already know.

[¹²⁷] If, thereafter, there is an opportunity for people to gather and talk about their findings and then receive some feed back, it will re-create the 'Teach, Try, Talk' learning method of the Introduction.

The model, once established in our minds, can be applied to any passage. A series of studies is available for use by individuals or groups that cover different books in the Bible (see p34). The booklets give guidance about reading the particular type of literature in the context of social, historical, geographical and religious information that was familiar to those who first received the word.

[¹²⁸] *Hearing the Word* can be used alone, with one other person, or in a Bible Study or House Group. It works both with people in the church, and with those who are not believers but would like to know more. Even the novice can join in when you start by listing all the *questions* and God may reveal Jesus through any part of the Word!

If the studies happen *prior to* a sermon on the passage, the benefit may be great – the preacher then speaks into a context where his hearers have thought and talked about the text beforehand.

[¹²⁹] *Thank you for watching) i.e. END of COURSE*

[¹³⁰] *Black screen*

[¹³¹] *If audience present, use this slide to focus on projector screen before they arrive)*

Follow On

The Introduction Workbook provides studies for the next 6 passages in Mark's Gospel. The Leader's Guide for these, containing advice on leading a group Bible Study, questions that others have asked, and possible answers to those questions, is available as a separate A5 book, (ISBN 978-1-912209998-9) as well as in the Complete Manual (ISBN 978-1-912209-00)

Bible Study Guides

Once you have grasped the method of Hearing the Word, you will find you keep using it. When you have finished the six Follow On studies in this workbook, try Hearing the Word Study Guides for other Books.

Their goal is to provide relevant information that puts today's readers in the position of the original readers or hearers, so allowing them to process the Word of God for themselves. As such, each provides:

- a) Background information about the book and its author.
- b) Explanatory notes about contemporary customs and religious words whose meaning is not self evident in the text.
- c) Some basic references to relevant passages in the rest of the Bible.
- d) Some help in reading this particular type of Bible literature.
- e) A copy of the Hearing the Word model shown on p 31 above.
- f) Encouragement to share your reading of the Word of God with others.

Studies cover seven different *genres* of Biblical material. For the current list of Studies, visit torranceparishchurch.org.uk These have been in print:

Law	Leviticus, Deuteronomy 1-18 (7 representative studies.)
Letters	2 Corinthians, Galatians, Philippians, Colossians, Philemon ,James
Narrative	Genesis 37-50 (17 studies) Exodus 1-13 Ruth, Esther, Daniel 1-6, Matthew 1-2, Mark 10:46 –12:17 (as in Follow On, Manual pp 33-64) John - 'Seven Miraculous Signs' LUKE (13 Studies), Acts 1-5.
Parables	'Six parables Jesus told'
Poetry	Psalms Vol I (Psalms 19, 22, 23, 42, 51, 122, 150) Vol II (Psalms 2, 37, 45, 83, 90, 95, 110, 115)
Prophecy	Isaiah 1 – 39; 40 – 66, Ezekiel, Amos, Jonah,

The basic Studies come as Workbooks, but many also have Leader's Guides showing questions others have asked, and possible answers. (These are not for a leader to read out, but to stimulate your group to ask their own)

Alternating with Bible Study Guides from other sources varies group interaction.

Sharing the Word

Use

'Hearing the Word' can be used alone, with one other person, or in a group

Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers *

A format

If you have 45 mins together, you might like to try dividing it up like this.

(If longer or in a large group, you can extend the times)

- 1) Drink, bite to eat, chat (10 mins)
- 2) A Bible reading (2 mins)
- 3) A Bible study
 - a. Any questions? (Whether answer is known or not!) (2 mins)
(Don't answer any, till all questions noted!)
 - b. Any relevant cross references? (2 mins)
 - c. Discussion of answers (13 mins)
 - d. Conclusion (10 mins)
 - i. A Key verse and Main Point?
 - ii. What does it show about God / Jesus?
 - iii. What should I do?
- 4) Sharing (Trials and joys – family, work, self) (5 mins)
- 5) Prayer (1 min)

Remember!

As we gather round God's Word

- a) Listen to the views of others
- b) Make room for the novice. They can join in too when you start by listing 'Any questions'
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.

An eager student asked Albert Einstein what he should do to become a great mathematician. His response was, "Don't be like all the others and wait your turn to speak - learn to listen".

“I can read the Bible for myself!”

To show that the Bible is accessible to all, the Rev Nigel Barge, formerly minister of Torrance Parish Church, devised a tool called ‘Hearing the Word’.

The Manual explains the basic principles of Bible reading, teaches them by means of an interactive course, and practices them on a single passage, Mark 10:35-45,

Participants follow in a Workbook: *Hearing the Word - Introduction*, which includes the next six passages in Mark, so they may follow on for themselves.

As the principles apply equally to all, the course will both instruct the novice and refresh the ‘hardened’ Bible student!

Further Study Guides cover various genres of Bible material – Law, Letters, Narrative, Parable, Poetry, Prophecy, Visions.

For the current list of material or to place orders, contact

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