

# HEARING THE WORD



NIGEL BARGE

**Luke 11<sup>1</sup> – 12<sup>59</sup>**  
**Leader's Guide**

# Hearing the Word Luke 11:1 – 12:59 Leader’s Guide

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*Nigel Barge, February 2015*

**Scripture Quotations** taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION

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#### ***Resources***

*The New Bible Dictionary* 3<sup>rd</sup> edition, published by Inter Varsity Press

*The New Bible Commentary* 21<sup>st</sup> century edition. A commentary on every Bible book, IVP

[www.blueletterbible.org](http://www.blueletterbible.org)

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# *Hearing the Word: A Tool for Bible reading*



## **LOOK** – What does it *say*?

- 1) The Text
  - a) What questions does it raise - *Who, What, When, Where, Why, How?*
  - b) What surprises you?
- 2) The Context?
  - a) the surrounding text
  - b) the Book of the Bible
  - c) the whole Bible
  - d) the place in the Bible Story



## **LEARN** – What does it *mean*?

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



## **LISTEN** – What is the *message*?

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



## **LIVE** – How should we *respond*?

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

\* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

\*\* The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27).

# Reading Narrative

In seeking to hear the Word of God throughout the Bible, we need to take into account the *type of literature* in which each part is written. Exodus is mainly narrative (story), the most common type. To approach narrative correctly we need to keep in mind the following principles.

## 1 In General: It is *God's story*

The whole Bible recounts the story of God's dealings with humankind. After creation and the fall in Genesis, the rest describes how God works out his unfolding plan of salvation for humanity in Jesus. The OT prepares for the arrival, life, death and resurrection of Jesus. The NT recounts these and looks forwards to his return at the end of time. It is *all* about Jesus. Therefore:

a) Every part relates to Him (Luke 24:27; John 5:39).

So as we read, we should be asking – ‘what does this show about Jesus; what is He doing?’

b) Everything is relevant.

In a film every scene plays some part in the overall story. Often we are shown things in the early stages that make no sense until later. The Bible is the same. So as we read Bible narrative – knowing how it ends – we should be asking ‘what relevance has *this* part of the story to the *main* story?’

## 2 In particular: ‘Follow the camera angle’

A film director focuses the viewer's attention on particular shots to tell ‘his story’. In the same way each narrator in the Bible is selective about what to tell us. They leave out much general detail, only giving us what is relevant to what they are trying to convey.

As we read we should therefore be asking the question, ‘Why is he telling me this and in this particular way?’

## 3 Warts and all

Human beings often get things wrong. The Bible narrative faithfully records errors, even by people who are elsewhere commended. For instance, Moses murdered a man, King David committed adultery, and Peter, who was praised for realising Jesus was the Christ, was minutes later roundly scolded when he tried to stop Jesus being the Christ through suffering! (Exodus 2:12; 2 Samuel 11; Matthew 16:16-23)

So we can't treat every thought or action in a narrative as something to copy, just because ‘it's in the Bible’. We must ask the Holy Spirit to use the rest of Scripture to discern good examples to follow, and bad ones to avoid.

# Background to Luke's Gospel

## The Author

Luke was a doctor and friend of the apostle Paul, who calls him 'the beloved physician' and 'fellow worker' (Colossians 4:14; Philemon 1:24). He began to travel with Paul at Troas (Acts 16:10). He was close to Paul near the end of his life (2 Timothy 4:11).

He may have come from Antioch in Syria, or Troas, or Philippi in Macedonia. He was a Gentile (i.e. not a Jew). Indeed he is the only non-Jewish writer in the New Testament.

He had carried out careful research (see Luke 1:3, 2:51). He also wrote the story of the early church in the 5<sup>th</sup> book of the New Testament, whose full title is: 'The Acts of the Apostles'. It takes us up to Paul's imprisonment in Rome but not his trial, suggesting Luke finished writing it before that event.

## The Date of writing

Luke wrote his gospel before he wrote Acts (see Acts 1:1), probably before 63AD.

## The structure

A	The introduction	(1: 1 - 4)
B	The birth of Jesus	(1:5 - 2:52)
C	The start of Jesus' ministry	(3:1 - 4:13)
D	Jesus in Galilee	(4:14 - 9:50)
E	From Galilee to Jerusalem	(9:51 - 19:44)
F	Jesus in Jerusalem	(19:45 – 21:38)
G	The death of Jesus	(22:1 – 23:56)
H	The resurrection of Jesus	(24:1 - 53)

## Its purpose

Matthew and Mark probably wrote their gospels before Luke. Unlike them Luke had not himself witnessed Jesus' birth, life, death and resurrection, but he'd had personal contact with many eyewitnesses who had. He addresses both his Gospel and Acts to someone called Theophilus. This may have been a real individual: could he have been an official in Roman government?... Someone who wanted details of Christianity before Paul's trial in Rome?... Someone who paid Luke's expenses while writing? Actually, the name means, 'friend of God', so it might refer to anyone, in any time or place, who *wanted to know the Gospel and be a friend of God*.

# The Themes

Five themes keep re-occurring in Luke's Gospel:

## 1 Salvation

- a) a historical event

Jesus Christ's coming to earth as a man is the centre point of history. Luke points out the exact time and situation of Jesus' birth. (Luke 2). Jesus sets his face towards Jerusalem (9:51) where he completes his work, commits his Spirit to the Father, and dies (23:46). On the third day he rises from death. Forty days later, having promised to return, he ascends to heaven (Acts 1:9-11). Meantime, the Good News of this salvation is offered to all by the power of the Spirit (Acts 2:38,39).

- b) for all mankind

From the announcement by the angels of 'good news ... for all people' (2:10) to the genealogy of Jesus stretching back to Adam (3:38), it is clear the non-Jews are included too. This does not deny the importance of Israel. Luke begins and ends his Gospel with people in Jerusalem and shows it to be the ultimate destination of Jesus' earthly ministry (1:8; 2:22, 36; 9:51-53; 13:22; 17:11; 18:31; 19:28).

## 2 The 'outsiders'

Luke shows that people seen as 'weak' are equally welcome in the Kingdom of God, by recording Jesus' interaction with them. This includes:

- a) Women

Women are central to the story. At the beginning, the angelic announcement of His birth was to Mary (1:26-38) and at end, the truth of His resurrection was given first to the women at the tomb (24:1-11). He ministered to women in various settings (7:11; 7:37; 13:11; 21:1-4) and it was women who helped finance Him and His apostles (8:2-3).

- b) Children

The accounts of Jesus' birth show the importance and value of a child from the womb (1:41!). At various times he intervenes to heal the child of a distraught parent (7:12; 8:42; 9:38)

- c) The poor

Jesus himself was from Nazareth (4:16) – a poor, insignificant town (John 1:46). His birth was to an unmarried girl and witnessed by the 'outcasts' of society, the shepherds (2:8-20). The offering at His birth was that of the poor (2:24; Leviticus 12:8) and the message he preached was for the poor (4:18; 7:22). He died with common criminals (23:32,41).

#### d) Gentiles

Luke, himself a Gentile, is writing to another Gentile, Theophilus (1:3). He records the faith of a Gentile Roman Centurion: of him, Jesus says he had 'not found such great faith in Israel' (7:9). Possibly out of deference to his non-Jewish readership, Luke seldom quotes the Old Testament.

### 3 The Holy Spirit

The ministry of the Holy Spirit is explicit throughout the Gospel, in:

- a) the birth of John the Baptist (1:15,41,57)
- b) the conception of Jesus (1:35)
- c) Simeon's prophecy about Jesus (2:25-27)
- d) John's promise that Jesus would 'baptise with the Holy Spirit' (3:16)
- e) the baptism of Jesus (3:22)
- f) the temptations of Jesus (4:1)
- g) the power of Jesus' ministry (4:18)
- h) the joy of the Spirit (10:21)
- i) the promise of the Spirit for His followers (11:13; 12:10-12; 24:49), fulfilled at Pentecost, as Luke records in Acts 2.

### 4 The humanity of Jesus

There is no clearer way of demonstrating Jesus' humanity than noting his recourse to prayer. Through this he shows:

- a) his own dependence on the Father through prayer (3:21; 5:16; 6:12; 9:18, 28, 29; 10:21; 11:1; 22:39-46; 23:34, 46).
- b) his identification with his disciples, as He similarly instructs them in prayer through
  - i) parables - the friend at midnight (11:5-13) the unjust judge (18:1-8); the Pharisee and the tax collector (18:10-14)
  - ii) teaching on prayer (6:28; 11:2; 22:40, 46)

### 5 The deity of Jesus

Luke presents Jesus as God in an *oblique* way. This fact was not acknowledged at that time. This is the key theme of the first 5 chapters:

- 1:17 John prepares for the Lord
- 1:32 called Son of the Most High
- 1:43 Mary mother of 'my Lord'
- 2:11 Saviour who is Christ the Lord
- 2:49 in 'His Father's house'
- 3:22 God says 'you are my Son';
- 4:34 The Holy one of God

- 4:41 the Son of God
- 5:8 the Holy presence
- 5:13 able to cleanse an individual
- 5:20 a forgiver of sin
- 5:32 (righteous one) calling sinners to repentance
- 5:34 the bridegroom

## Jesus teaching on prayer

### Background information

Religious leaders of the day often taught their followers how to pray.

Jesus often refers to the 'Kingdom' of God; here he includes the word in the prayer, leaving us to fill in the meaning from the rest of his teaching.\*

Jesus uses humour in this parable. Households baked their own bread every morning. Hospitality was a sacred duty even if a visitor arrived unexpectedly. The house would have had a single room, with the whole family sleeping on the floor in the raised half of the room, and the animals on the lower part near the entrance; so the man getting up would disturb *everyone*.

The NT rarely mentions The Son, Father and Holy Spirit together (*c.f.* 3:22)

### Word List

1 <i>John</i>	John the Baptist who had prepared the way for Jesus
2 <i>Father</i>	Aramaic <i>Abba</i> , the address of an infant to a parent
<i>hallowed</i>	'Treated as holy', 'reverenced'
<i>name</i>	Summed up a person's nature and character
<i>kingdom</i>	Where everyone acknowledges God as King and thinks and behaves in character with Him
3 <i>give</i>	verb tense is 'continuous present', <i>keep giving</i>
<i>daily</i>	Greek <i>epiousios</i> is a very rare word.
4 <i>sins against us</i>	Greek 'is indebted to us'.
8 <i>boldness</i>	Lit. 'importunity' = unreasonable urgency
9 <i>ask, seek, knock</i>	The verbs are all continuous tense, <i>keeps asking</i> etc.

### Bible connections

	<i>Parallel passages</i>	Matthew 6:9-13; 7:7-11
1 <i>John the Baptist</i>		<i>see</i> Luke 3:1-23
2 <i>Abba, Father</i>		<i>see</i> Romans 8:15; Galatians 4:6
<i>name</i>		<i>see</i> Psalm 9:10
<i>*kingdom</i>		In Luke: 1:34; 4:5-8; 7:28; 8:9; 9:2,11,20,35,60,62; 10:9,11; 11:17-20; 12:32; 22:16; 23:42; John 18:36
<i>*parables of the kingdom in Luke</i>		13:18-30; 14:15-24; 17:20-37; 18:15-17, 24-30; 19:11-27
<i>God's will</i>		Luke 22:42
3 <i>daily bread</i>		<i>c.f.</i> manna, Exodus 6:11-21
4 <i>lead us not into temptation</i>		<i>c.f.</i> 1 Cor 6:18; 10:14; 1 Tim 6:11; 2 Tim 2:22
13 <i>Holy Spirit - Enables us to call God 'Father'</i>		Romans 8:15
	<i>- Convicts of sin, righteousness, judgement</i>	John 16:8

# LOOK

## 1) The Text

What questions does the passage raise?

- 1 *What does 'one day' mean?*  
*Why in 'a certain place'?*  
*What does it mean he 'had finished'?*  
*Why did the disciple want to pray?*  
*How had John taught the disciples to pray?*
- 2 *Why did he say, 'When you pray'?*  
*Why not 'our' or 'my'?*  
*What does 'to hallow' mean?*  
*What does 'your name' involve?*  
*What did the order progression mean?*  
*What is 'our daily bread'?*  
*Why 'give' it and not 'help us earn it'?*
- 4 *What if we find it hard to / can't / don't forgive?*  
*Why would he lead us into temptation?*
- 5 *Why at midnight?*  
*Why three loaves of bread?*  
*What does it mean 'boldness'?*
- 6 *What does he mean by 'friend'?*
- 9 *What are we to ask /seek / knock for?*
- 10 *Who does 'everyone' include?*
- 11 *Which fathers will give their children something dangerous?*
- 13 *Why does he call them 'evil' rather than 'not perfect'?*  
*Why should we ask for the Holy Spirit?*  
*What difference would the Holy Spirit make?*

What surprises or confuses you?

- 2 *Why does Jesus answer them by giving 'a set prayer'?*
- 13 *Why does he mention the Holy Spirit 'out of the blue'?*

## 2) The Context

a) Surrounding passages

b) The book,

- 1 *Jesus praying (6:12; 9:18, 29)*  
*John promised Jesus would baptise with the Holy Spirit and fire (3:16)*  
*One least in the Kingdom of God is greater than he. (7:28)*
- 2 *Father (Romans 8:15; Galatians 4:6; 1 Peter 1:17)*

Kingdom – Jesus proclaims Kingdom (4:43); Some here will not taste death before they see the K come (9:27); the K is near (10:11); K among / within you (17:21); K not at once (19:11); not drink until K comes (22:18).

- 4 Forgive and you will be forgiven. (6:27). If they repent, you must F them. (17:3,4). F them, for they don't know what they are doing. (23:34)  
The Holy Spirit led Jesus into the desert where He was tempted. (4:1,2)
- 7 God as an unsympathetic friend!? C.f. Unjust Judge (18:1ff)!
- 8 Friend (5:20; 7:34; 14:10)

c) The Bible,

- 2 Name - Those who know your name will trust in you. (Psalm 9:10)
- 3 Bread c.f. manna (Exodus 16:11-21)  
Daily Bread (Proverbs 30:8)
- 4 Your enemy the devil prowls around like a roaring lion looking for someone to devour. (1 Peter 5:8b)  
God is never the primary cause of temptation. (James 1:13)  
Flee from temptation. (1 Corinthians 6:18; 10:14; 1 Timothy 6:11; 2 Timothy 2:22)
- 8 Friend (John 11:11; 15:13-15)
- 9 The Lord is good to those who seek Him. (Lamentations 3:25)  
Blessed are all who wait for Him. (Isaiah 30:18)  
If you call out... then you will know the fear of the Lord. (Proverbs 2:3-5)  
Open wide your mouth and I will fill it. (Psalm 81:10)
- 11 Your father the Devil (John 8:44)
- 13 Show us the Father ..... I have been among you. (John 14:6)

d) The Bible story

God and humanity have been separated by sin.  
God's requirements of the Law have been given but not met.  
God's solution is about to happen as He sends His Son, Jesus.

## LEARN

- 1) How do you answer the questions that the passage raises?
  - 1 'One day' implies the start of a new section.  
A 'the certain place' implies this prayer was an event  
'Finished' implies this prayer had a beginning and an end  
They wanted to pray as they saw the benefit of it in Jesus life  
John taught a discipline of prayer?
  - 2 He said 'when you pray' because he expected them to pray.

Not 'our' or 'my' because he is universal, all powerful and accessible to all.

Hallow means make holy / reverence

'Name' involves a whole persons character

The order puts God first his Kingdom etc first – before our needs

3 'Our daily bread' are our physical needs(?)

'Give' acknowledges that this is an act of grace alone on God's part

4 If we can't forgive (from the heart) we will not know God's forgiveness

Why would he lead us into temptation????

5 Midnight – dead of night, deep sleep, no light etc!

Three loaves of bread –Trinity?. (The Son points to prayer to the Father for the Spirit?)

'Boldness' lit importunity – unreasonable urgency.

6 'Friend' = someone he knows and is committed to.

9 Ask/knock/seek for bread (?)

10 'Everyone' means all who are willing to ....ask.

11 Your father, the devil, will give you ill.

13 He calls them 'evil' rather than 'not perfect' because even our highest act is marred by our sin.

To be given the Holy Spirit (13) is to be given our daily bread. (3)

The Holy Spirit would enable us to hallow God's name and help bring in His Kingdom.

3) How do you resolve issues that surprised or confused you?

2 The set prayer describes our relationship with God.

13 The Holy Spirit is the one who reveals the Father and shows our need.

4) Give an overall 'picture' of the passage in a few sentences.

Finding Jesus praying, the disciples asked him to teach them to do it. He gave them a model – honour God, seek the kingdom, ask for your needs. (1-4) He told the a parable encouraging them to pray and not give up because their heavenly Father give His children good gifts, none better than the Holy Spirit. (5-13)

## LISTEN

1) What is the lesson or the main point?

**MP** *In prayer speak to God as a benevolent Father, who gives us Himself, His Holy Spirit.*

2) Which verse best sums up the message of the passage? **v 2**

**KV** “When you pray say, ‘Father’ .....

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

2 *The Lord expects all his disciples to pray to Him as a child to its Father.*

9 *The Lord is committed to answering our prayer. (c.f. 2-4)*

13 *Your Father desires to give you good gifts / His Holy Spirit.*

13 *God is committed to your good.*

b) His grace?

3 *God meets our needs daily.*

13 *God will give Himself / His Holy Spirit to those who ask.*

c) Jesus and His salvation?

4 *Forgiveness is the gift of God.*

Now underline the application of the Main Point.

2) What should I do ?

1 *Note - Prayer can be an event, a certain place and time.*

*Make time for prayer with your Father!*

*Be eager to learn to pray.*

2 *Approach God as a child does to its father.*

*Make your prime concern / purpose to bring Glory to God/to hallow His Name.*

4 *Forgive others in the same way as God forgives you.*

8 *Be urgently persistent in prayer.*

11 *Acknowledge the Fathers heart to give you good gifts.*

13 *Put God first, seek Him and He will give Himself / His Holy Spirit to you.*

Now underline the application of the Main Point.

## Jesus and Beelzebub

### Background

Demon possession seems to be a phenomenon especially associated with the earthly ministry of the Lord Jesus.; it was an outburst of evil opposition to his work. The Gospel accounts distinguish between demon possession and illness, whether mental or physical (eg Matthew 4:24).

There were many exorcists in Jesus' time in Palestine.

Beelzebub: It seems that the Jews took the name of a heathen god and understood it in terms of a similar-sounding Hebrew word meaning 'lord of dung'. They applied the term to Satan, satirically.

### Word List

14	<i>demon</i>	Spiritual being hostile to God
15	<i>Beelzebub</i>	Greek <i>Beelzebul</i> , another name for Satan /the devil, a malignant reality, always hostile to God, but inferior.
18	<i>Satan</i>	<i>see v15</i>
19	<i>your followers</i>	The Greek is strongly emphatic
24	<i>comes out</i>	i.e. 'Leaves' not expelled
26	<i>seven</i>	The divine / perfect/ complete number ( <i>c.f.</i> Gen 2:2)
	<i>live there</i>	i.e. 'Settle down', 'live permanently'
28	<i>rather</i>	The Greek word used emphasises the greater relevance of what follows.

### Bible connections

*Parallel Passages* Matthew 12:22, 24-29,43-45; Mark 3:23-27

20 finger of God *c.f.* Exodus 8:19

# LOOK

## 1) The Text

What questions does the passage raise?

14 *What does the tense, 'was driving' ,imply?*  
*What amazed them?*

16 *Why did they ask for a sign from heaven?*  
*How did Jesus know their thoughts?*

18 *What did Jesus mean 'if Satan is divided against Himself'?*

19 *How did their followers drive out demons?*  
*How will they be their judges?*

20 *How does the kingdom of God come by the driving out of demons?*

21 *What is the point of the parable?*

23 *What does this division mean?*

24 *Why does Jesus continue about the evil spirit leaving a man?*

26 *Why seven spirits?*

27 *What did the woman mean?*

28 *How did Jesus reply correct her?*

What surprises or confuses you?

19 *The implication that the followers of the people questioning Jesus were able to cast out demons themselves by the power of God / the same power as Jesus had?*

## 2) The Context

a) surrounding passage,

14 *Amazed (9:43)*

b) individual book,

27 *All generations will call me blessed (1:48)*

c) whole bible,

17 *Knew their thoughts (Psalm 139:2)*

23 *Every knee will bow (Philippians 2:10)*

*Chose this day whom you will serve (Joshua 24:15)*

28 *Consider all things 'refuse' (Philippians 3:7)*

d) Bible story

See study 1.

## LEARN

1) How do you answer the questions that the passage raises?

14 *It implies that it took time to do it.*

*What amazed them was His authority.*

16 *They asked for a sign from heaven because they didn't believe.*

*Jesus knew their thoughts naturally – their cynicism was apparent.*

18 *Jesus meant 'if Satan has a civil war going amongst his troops'.*

19 *Their followers drove out demons by the name of God – Yahweh'.*

*They be their judges as their actions will provide the evidence.*

20 *The Kingdom of God comes as God's rule is extended.*

21 *The point of the parable is that God is more powerful than Satan.*

23 *This division mean that there are only two choices – God or the Devil.*

24 *Jesus continues to underline the choice – there is no such thing as 'an empty house'?*

26 *Seven spirits as it is the complete counter to the presence of God.*

27 *The woman was giving the glory / credit to His mother.*

28 *Jesus corrected her as it wasn't earthly achievements that brought blessing of God but rather obedience to His Word.*

2) How do you resolve issues that surprised or confused you?

*If a demon was going to be dislodged it must be by the power of God / Yahweh.*

3) Give an overall 'picture' of the passage in a few sentences.

*Jesus obviously demonstrated power over demons but it was not recognised by many (14-16). He pointed out that as there were only two spiritual powers and the devil's minions were not in civil war. Therefore, He must have been acting as the supreme power, God (17-22). Everybody must serve either God or the devil (23-26). So, don't look back to the things of earth but look upwards to God (27,28).*

## LISTEN

1) What is the lesson or the main point?

**MP** *There is one choice, Jesus or not, and all who do believe in Jesus are blessed by God, those who don't, aren't.*

2) Which verse best sums up the message of the passage? **v 23**

**KV** *He who is not with me is against me and he who does not gather, scatters.*

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

*17 God knows our thoughts.*

*22 God is always stronger than / superior to the devil*

*23 God expects our total commitment to Him.*

b) His grace?

*14 Jesus makes the dumb speak*

c) Jesus and His salvation?

*21/22 Jesus wins - always*

Now underline the application of the Main Point.

2) What should I do ?

*14 Note - the expulsion of a demon by Jesus is a process  
Expect people to be 'amazed' by the work of God*

*15 Note - There may be some who see God's actions as 'evil'.*

*16 Note - Some folk think they need to see to believe*

*18 Note - Satan is not divided against himself*

*20 Note - The expulsion of demons is a sign that God is at work.*

*23 Choose – God or the devil.*

*27 Don't look back and 'wrest on laurels'.*

*28 Look forward – hear and obey God's Word,*

Now underline the application of the Main Point.

## The sign of Jonah/The Lamp of the Body

### Background information

Luke gives eighty four verses of Jesus' teaching 11:29 – 12:59. There is little to show the time or the place, though some of the sections are linked to one another. Some parts are unique to Luke; others appear in Matthew but in a different context.

Jesus is the person *anointed* by God (Christ (Greek)/Messiah-(Hebrew)). Prophets, priests and especially kings were anointed. Luke quotes two sayings in which Jesus claimed to be greater than Jonah and greater than Solomon. Both men were well known in Jesus' day, one as a prophet who spoke God's word, the other as a King who ruled God's people in a time of peace and prosperity.

Artificial light came from oil lamps. Unlike glass mixing bowls in our kitchens today, containers then were made of clay or basketry. Putting a lamp on *top* of one increased the spread of light. Putting it *under* one was laughable!

### Word List

29 <i>Jonah</i>	Old Testament prophet – <i>see</i> book by the same name
30 <i>Ninevites</i>	Inhabitants of Nineveh to whom Jonah was sent
31 <i>Queen of the South</i>	Queen of Sheba (modern day Yemen)
<i>will arise</i>	Lit. 'will be raised' (cf Luke 24:7; 1Cor 15:52)
<i>from the ends of the earth</i>	<i>i.e.</i> a long and difficult journey
<i>Solomon</i>	a King of Israel with a reputation for wisdom
31,32 <i>one greater</i>	Greek is neuter <i>i.e. something greater</i> , standing for all that is involved in the coming of Jesus and the kingdom
34 <i>good</i>	Greek is <i>singular i.e.</i> single-mindedly fixed on the good
<i>bad</i>	The Greek word can mean <i>evil</i> .

### Bible connections

<i>parallel passages:</i>	Matthew 6:22-23; 12:38-42; Mark 8:12; John 2:18-22;
29-32 <i>sign of Jonah</i>	<i>see</i> Jonah chapter 3
31 <i>Queen of Sheba &amp; Solomon</i>	<i>see</i> 1 Kings 10:1-13; 2 Chron 9:1-12
<i>Solomon's wisdom</i>	1 Kings 3:1-28; 4:29-34
35,36 <i>light</i>	Matthew 5:16; 2 Corinthians 4:6

# LOOK

## 1) The Text

What questions does the passage raise?

- 29 *Why 'as the crowds increase' did Jesus say ....?*  
*Why is this a 'wicked generation'?*  
*When did it ask for a sign?*
- 30 *How will the son of man be a sign – like Jonah?*
- 31 *Who is the queen of the south?*  
*How will she condemn?*  
*Why will she condemn?*  
*How is he greater than Solomon?*
- 32 *Why will Nineveh condemn?*
- 33 *Who is Jesus suggesting might be lighting a lamp?*  
*Who are those who 'come in'?*
- 34 *What does he mean the eye being 'good' or 'bad'.*
- 35 *How can the light within be 'darkness'?*
- 36 *How may your full body be lighted?*

What surprises or confuses you?

- 32/33 *What is the connection between both of the teachings?*

## 2) The Context

- a) surrounding passage,
  - 29 *Crowds increase (11:14, 27)*  
*Wicked – 'though you are evil' (11:13)*  
*Asks for a sign (11:16)*
  - b) individual book,
    - 29 *Herod hoped to see Him perform a sign. (23:8)*  
*Not even a resurrection will persuade some. (16:27-31)*
    - 31 *Tyre and Sidon at the judgment (10:14)*
    - 34 *Lamp on a stand (8:16)*
  - c) whole bible,
    - 29 *Only sign would be Jesus, raised from the dead. (John 2:19)*  
*Three days/nights in fish (Jonah 2&3)*  
*Three days and nights in the earth (Matthew 12:40))*
    - 33 *Jesus is light of the world / light all men. (John 1:5, 9; 8:12; 9:5)*  
*The light that lightens every man. (Romans 1:19-20; 2:14-15)*  
*God's invisible qualities clearly seen (Romans 1:20)*
    - 34 *Sinful unbelief keeps light out. (John 15:22)*

*People in darkness have seen a great light. (Isaiah 9:2)*

36 *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 Jesus Christ. (2 Corinthians 4:6)*

d) Bible story

See study 1.

## LEARN

1) How do you answer the questions that the passage raises?

29 *He said this as they were being attracted by the spectacle not the message*

*This a 'wicked generation' for it will not believe what God is doing  
It asked for a sign in (11:16)*

30 *The son of man be a sign like Jonah in that he too will be 'dead' for three days*

31 *The queen of the south is the Queen of Sheeba*

*She will condemn by presence*

*Her contrasted fate – raised to life, will put into relieve the fate of the unbelievers.*

*He is greater than Solomon in that he is The King*

32 *Nineveh will condemn as their presence. By contrast, shows they have repented.*

33 *God lights the lamp and puts it on the stand for ALL to see.*

*Those who come in are those who see / believe.*

34 *'Good' means seeing the light or 'bad' means not seeing the light.*

35 *The light within 'darkness' means no light within.*

36 *Your full body is lighted by 'the glory of God in the face of Jesus'.*

2) How do you resolve issues that surprised or confused you?

32/33 *A warning is given to this wicked generation that is evident to all.*

3) Give an overall 'picture' of the passage in a few sentences.

*As crowds flock to see miracles, Jesus warned 'the wicked generation' that the only sign they would see would be the resurrection. (29) He warned them to listen like the queen of Sheba did to Solomon and repent like the Ninevites did before Jonah, for He is far greater than them. (30-32)*

## LISTEN

1) What is the lesson or the main point?

*MP Don't be like this wicked generation and not believe in Jesus: Let His light fill you.*

2) Which verse best sums up the message of the passage? **v 35**

*KV See to it, then, that the light within you is not darkness.*

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

**29 The Lord is attractive even to a wicked generation**

**35 The Lord wants to shine His light in / reveal Himself to you.**

b) His grace?

**29b We are given the sign of the resurrection**

c) Jesus and His salvation?

**33 Jesus is displayed to all mankind like a lamp on a stand to all creation**

Now underline the application of the Main Point.

2) What should I do ?

**29 Note - People seek signs to believe in. God will not encourage this.**

*Do not be like 'this generation'*

**30 Note - Like Jonah, res. after 3 days and nights 'lost' will be the sign of Jesus.**

**31 Note - On day of Judgement a faithful response will be self evident / judged by others**

**35 Choose to believe in Jesus and see the light**

**35 Receive the light of Jesus**

**36 choosing to believe in Jesus and you will be 'flooded with light'.**

Now underline the application of the Main Point.

## Six woes

### Background

Before eating anything, scrupulous Jews had water poured over their hands to remove the defilement contracted by their contact with a sinful world.

Pharisees were a strict religious party. They made a mockery of the Law by adding burdensome minutiae like tithing stalks of herbs.

To come into contact with a grave incurred ceremonial defilement. Some graves were unmarked, so the unwary could easily walk over one and be unwittingly defiled, *i.e.* ‘unclean’ for seven days, therefore debarred from worship.

The ‘experts in the law’ or scribes were also experts at evasion, finding a way around the details of the law when it suited them. Their attention had moved from the spirit of obeying God to merely keeping the letter of the Law.

### Word List

37	<i>eat with him</i>	Greek <i>aristao</i> ‘to have lunch’
41	<i>literally: ‘Nevertheless the things being within give alms and behold all things clean to you’ alms</i>	A pittance, the offering for (or maybe <i>of?</i> ) the poor
42	<i>woe</i>	Like ‘ <i>alas</i> ’, an expression of regret, not vindictiveness
43	<i>most important seat</i>	<i>i.e.</i> At the front, facing the congregation
	<i>greetings in the market place</i>	<i>i.e.</i> Being shown deference
45	<i>expert in the law</i>	Those who gave themselves over to study of Old Testament Law
50	<i>Abel</i>	Son of Adam and Eve, killed by his brother Cain (Genesis 4:8)
	<i>Zechariah</i>	prophet; his death was last death of a prophet mentioned in the Old Testament (2 Chronicles 24:21f)
54	<i>catch him</i>	Greek <i>thereusai</i> is used of hunting wild beasts!

### Bible connections

42	<i>tithing commanded in the Law</i>	<i>see Leviticus 27:30; Deuteronomy 14:22</i>
44	<i>touching a grave</i>	<i>see Numbers 19:16</i>

# LOOK

## 1) The Text

What questions does the passage raise?

37 *Why was it mentioned that he had finished speaking?*  
*What did inviting him to eat with them mean?*  
*Why does it say he reclined at their table*

38 *Why were they surprised he didn't wash?*

39 *How did he know?*  
*Why was he 'so rude'?*

40 *What did 'you foolish people' mean?*  
*Why did he point out that the one who made the outside made the inside also?*

41 *Why give what is as an offering to the poor?*

42 *How did they neglect justice and the love of God?*

44 *How are the Pharisees like unmarked graves?*

45 *What did the teachers of the Law expect?*

49 *Where did he say 'I will send ... they will persecute'*

51 *Why will this generation be held responsible?*

52 *How have they taken away the key to knowledge?*  
*Where have they not entered?*

What surprises or confuses you?

53 *Why did Jesus deliberately antagonise Pharisees and teachers of the Law?*

## 2) The Context

a) Surrounding passage,

37 *Pharisees ... 'this wicked generation (11:29)*

b) Individual book,

41 *Bring the best robe and put it on him (Luke 15:22)*

43 *When you are invited take the lowest place (14:10)*

49 *Kill and persecute the prophets and apostles (20:9)*

c) Whole bible,

39 *You perceive my thoughts from afar. (Psalm 139:2)*

41 *Made righteous by God (2 Corinthians 5:21)*

49 *Kill and persecute the prophets and apostles (Matthew 21:35)*

51 *As in Adam all die so in Christ all will be made alive. (1 Cor. 15:22)*

d) Bible story

See study 1.

# LEARN

1) How do you answer the questions that the passage raises?

37 *It shows the incident followed on*  
*Inviting him to eat with them meant an acceptance of him / fellowship with him – they didn't think they were part of 'the wicked generation'*  
*Reclining meant full acceptance by them of Him and Him of them*

38 *They were surprised that he did not conform*

39 *He knew as a 'gut feeling' – it was obvious.*  
*He was 'so rude' as they needed a jolt*

40 *'you foolish people' mean their thinking was totally wrong.*  
*He pointed it out to show that God knew / saw all.*

41 *It underlines that all we have to give is a pittance*

42 *They kept their religion but did not love people.*

44 *They were like unmarked graves in that they looked ok from the outside but underneath they were putrid.*

45 *The teachers of the Law expected Jesus to reassure them that they were alright.*

49 *God (Jesus) is saying that now!*

51 *This generation be held responsible because they are rejecting the one who the prophets were pointing to; Jesus Himself.*

52 *They taken away the key to knowledge by not allowing God Word to speak for Himself.*  
*They have not entered into the Kingdom of God?*

2) How do you resolve issues that surprised or confused you?

53 *They were so wrong that they needed 'shocked'!*

3) Give an overall 'picture' of the passage in a few sentences.

*Pharisees, believing Jesus had been speaking to others, welcomed Him with 'open arms' but were surprised He didn't obey their laws of cleanliness.*  
*(37,38) Jesus pointed out that within they were putrid but if they gave that to God He would clean them totally. He warned them about the hypocrisy of their giving, self-importance and feigned uprightness.*  
*(39-44) Teachers of the Law thought they were exempt but he warned them of imposing their religious rules on others by thinking that they were better than those who had rejected God's Word before and of being an obstacle to those seeking God now.*  
*(46-52) The Pharisees and teachers of the law took serious umbrage and opposed Him from then on.*  
*(53)*

## LISTEN

1) What is the lesson or the main point?

**MP** *Give to God the pittance of your 'righteous acts' and He will give you the righteousness of Christ.*

2) Which verse best sums up the message of the passage? **v 41**

**KV** *'Give as alms the things from inside and behold everything is clean for you'* (lit.)

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

37 *God is prepared to speak to anyone if we meet Him 'on the level'*

38 *God does not 'endorse' our rituals.*

39 *The Lord knows our heart and its wickedness and sinfulness*

42 *God is honest – he doesn't fear adverse reaction.*

b) His grace

**41** *God will clean us if we give our 'pathetic' offering to Him.*

c) Jesus and His salvation

**41** *Jesus is our clean bill of health in Spirit.*

Now underline the application of the Main Point.

2) What should I do ?

39 *Trust in Jesus to make you clean.*

**41** *Do not trust in man-made conventions of purity.*

42 *Note - Giving is meaningless unless it expresses the discernment and the love of God.*

43 *Note - Human 'honour' is insignificant to God.*

44 *Beware presenting well on the surface when inside you are 'putrid'.*

45 *Beware of thinking God's judgement is for someone else.*

46 *Beware imposing your 'standards / judgements on others.*

48 *Accept your guilt by association with the past.*

52 *Beware your religion become an obstruction to those who would see Jesus.*

53 *Beware our religion may 'oppose (Jesus) fiercely'.*

Now underline the application of the Main Point.

## Warnings and encouragements

### Background information and

A very large crowd has gathered but Jesus speaks first to his disciples.

### Word List

1	<i>many thousands</i>	lit 'Murias' = 'ten thousands'
3	<i>inner rooms</i>	Store rooms, well protected from prying eyes or ears
4	<i>hell</i>	Greek <i>Gehenna</i> carries a notion of punishment.
4,5,8	<i>I tell you</i>	These are very <b><u>emphatic</u></b> .
8	<i>Son of Man</i>	An ambiguous title Jesus often used of Himself; it could have simply meant <i>human being</i> or refer to the supernatural being in Daniel 7:13-14.
11	<i>synagogues</i>	It could be <i>courts</i> as well as places of worship.
	<i>rulers and authorities</i>	Civil authorities, Jewish or Gentile
	<i>what you will say</i>	A greek term often used in sense of 'make a legal defence'.

### Bible connections

2-9	<i>Parallel Passage</i>	Matthew 10:26-33
(n.b.	in Matthew – '2 sparrows <u>per penny</u> .....acknowledge before <u>Father</u> )	
1	<i>yeast of the Pharisees</i>	<i>see also</i> Matthew 16:6,12; Mark 8:15
4	<i>disciples as Jesus' friends</i>	only here in Matthew, Mark and Luke <i>see also</i> John 15:14
5	<i>perfect love casts out fear</i>	1 John 4:18
10	<i>blaspheme - mere man claiming to be God</i>	John 10:36 <i>c.f.</i> Luke 5:21; Mark 14:64; Matthew 26:65), in Old Testament (Leviticus 24:16) <i>see also</i> Matt 12:31-32; 1 John 5:16
	<i>.... against the Holy Spirit</i>	<i>see</i> Matthew 10:17,19,20; Luke 21:12,14-15; Exodus 4:12
11-12	<i>know how to defend ourselves</i>	

# LOOK

## 1) The Text

What questions does the passage raise?

- 1 *What was it 'meanwhile'?*  
*Why were they 'trampling' on one another?*  
*Why did he speak first to his disciples?*  
*Why does he 'pick on' the Pharisees.*
- 2 *What is the 'nothing' referred to?*  
*When will all this be made known?*
- 3 *What sort of thing has been said in the dark?*
- 4 *Who is he referring to about killing the body?*
- 5 *Who has the power to throw into hell?*  
*Why 5 and 2?*
- 6 *How are the remembered? (sparrow hawks?)*
- 7 *What does he mean – the hairs on His head are numbered?*
- 8 *How do you acknowledge Jesus?*  
*Why the Son of Man?*
- 9 *Why 'before angels'?*
- 10 *What word might have been spoken against the Son of Man?*  
*Why is the Holy Spirit mentioned?*  
*How is the Holy Spirit blasphemed?*
- 11 *When will they be brought before them?*
- 12 *How will the Holy Spirit teach them?*

What surprises or confuses you?

*Why does Luke mention the Holy Spirit? ( 10,12)*

## 2) The Context

a) surrounding passage,

- 1 *Crowd - (11:14,27),.. increases (29)*  
*Privately to His disciples (10:23)*  
*Pharisees – clan without, unclean within (11:39)*
- 8 *The son of man (11:30)*
- 6 *Five loaves and two fish? (9:13)*
- 9 *Peter denies Jesus (22:54-62)*  
*The religious, civil authorities & the crowd killed Jesus (23:23)*
- 10 *Even 'crucify him' (23:21,34)*

## 12 I will give you the words (21:14)

c) Whole bible

- 2 Mountains fall on us – hide us from the wroth of the lamb (Rev 6:16)
- 4 Don't fear Satan - resist him (James 4:7; 1 Peter 5:9)
- 5 Hell (Matthew 5:22,29,30; 10:28; 18:9; 23:15,33)
- 8 Confessing Jesus (as Lord) (1 Corinthians 12:3; Philippians 2:11)  
We have an advocate with the Father – Jesus (1 John 2:1)
- 9 Jesus disowns at judgment (Matthew 7:23)
- 10 Blaspheme the Lord (Leviticus 24:16; Numbers 15:30)  
Blaspheme against the Holy Spirit (Mark 3:29)  
(n.b. after leaders had ascribed His cures to Devil (Matthew 12:31,32; Mark 3:28,29)
- 11 Brought before authorities (Acts 4:8)
- 12 Makes Jesus known (John 14:18; 16:14,15)  
The Holy Spirit teaches us about sin, righteousness and judgement (John 16:8)

d) Bible story

See study 1.

## LEARN

1) How do you answer the questions that the passage raises?

1 'Meanwhile' = as Jesus was delivering His 'woes'

They must have been 'trampling' one another in their desire to hear Jesus

He spoke to his disciples as he didn't want to distract the crowd in opposing the Pharisees.

He 'picked on' the Pharisees as the best of people who were trusting in their own righteousness

2 'Nothing' refers to all that is not seen in public

This will be made known on the day Judgement?

3 'Things in the dark' are what we do not want others to know.

4 He may be referring to religious and civil authorities that would kill him.

5 Only God has the power to throw into hell?

Five and two make the perfect seven ?

6 They are 'remembered' in that God knows /they are part of His plan.

7 Hairs on his head being numbered = God knows the smallest detail

8 You acknowledge Jesus by trusting in Him / His name.

The 'Son of Man' because Jesus is a human and represents humans.

9 'Before angels' is the counter to 'before men' – i.e. it is public.

- 10 Even the word ‘crucify’ might have been spoken against the Son of Man?  
The Holy Spirit will be to them the presence of the risen Jesus.  
The Holy Spirit is blasphemed when Jesus is not trusted for the forgiveness of sin
- 11 They will be brought before them when the Spirit is given at Pentecost.
- 12 The Holy Spirit will teach by revealing the Truth to them – sin, righteousness and in Judgement.

2) How do you resolve issues that surprised or confused you?

*He mentions the Holy Spirit here because in the coming of Jesus, He is at work, but Luke here anticipates the giving of the Spirit to all who believe.*

3) Give an overall ‘picture’ of the passage in a few sentences.

*Despite or because of His antagonism of the Pharisees, the crowds throng Jesus. Privately, He warns His disciples of Pharisees two-faced attitude. All the dark inside that they hide will be made known on judgement day. So most importantly – 1) Don’t fear them; fear the real judge, God. 2) Know that God watches over you whatever happens. 3) Believe in Jesus and He will be on your side and by His Holy Spirit will give you the words you need to speak for Him.*

## LISTEN

1) What is the lesson or the main point?

*Jesus is the only one with the power over life and death in the hereafter.*

2) Which verse best sums up the message of the passage? *v 5*

*But I will show you whom you should fear: Fear Him who after killing the body has the power to throw you into hell.*

## LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?  
a) His nature and character?
- 1 *There is something in Jesus that is attractive to man’s baser desires.*
- 5 God alone has power over life and death.
- 6 *God knows and cares about the smallest details in his children’s lives.*
- 8 *God will own/disown those who own/disown Him.*
- 10 *God will not forgive those who disregard the person of the Spirit.*
- 11 *The Holy Spirit teaches / enables us.*

b) His grace?

7 *God stoops to reassure.*

c) Jesus and His salvation?

*The Son of Man / His Spirit is the means of forgiveness of sin.*  
Now underline the application of the Main Point.

2) What should I do ?

1 *Expect the world to be very interested in Jesus 'power'.*  
*Beware the pretence of self-righteousness.*

2 *Be honest with the World – God already knows.*

4 *Do not fear anyone or anything in this world.*

5 *Fear God who alone will judge the living and the dead.*

7 *Know that you are very precious to Him.*

8 *Trust in Him and He will be your advocate in Heaven.*  
*Disown Jesus before men and He will disown you before God.*

10 *Note - To speak against Jesus in ignorance is forgivable but to ignore the work of the Holy Spirit to reveal Him is not.*

11/12 *Trust the Holy Spirit to empower you to defend yourself.*

Now underline the application of the Main Point.

## The parable of the rich fool/Do not worry

### Background

In this parable, which warns about greed and materialism, Jesus responds to a request from someone in the crowd. At v22 he goes on to tell his disciples *not* to worry about material things; God would provide all they needed.

In an agricultural economy, before supermarkets, pensions and benefit payments, most individuals were heavily involved in growing and storing their own food. That can breed a grasping spirit. Jesus shows that those who think like that need a drastic mental and spiritual shift in priorities.

### Word List

14 <i>man</i>	Not a very cordial form of address!
15 <i>beware</i>	Greek <i>phulassesthe</i> – a <u>strong</u> word
20 <i>fool</i>	Unusual word c.f. ‘silly’ (2 Corinthians 11:16,17,21; 12:6,11)
25 <i>single hour to his life / single cubit to his height;</i>	Greek <i>helikia</i> can refer to <i>age</i> as in John 9:21 or <i>Stature</i> as in Luke 19:3 ( <i>cubit</i> = 18 inches, 45cm).
27 <i>consider .. lilies</i>	Teaching in the open air, Jesus may well have been pointing to these actual flowers as he spoke.
31 <i>kingdom</i>	<i>See</i> references on page 5.
32 <i>little flock</i>	The only time this phrase occurs in NT; implies God the Father cares for them like a good Shepherd for his sheep.

### Bible connections

		<i>Parallel Passage</i> Matthew 6:25-33
13 <i>divide inheritances</i>		<i>see</i> Luke 15:12
20 <i>fool</i>		<i>see</i> Psalms 14 and 53
27 <i>Solomon...splendour</i>	Temple, luxurious Palace: gold:	1 Kings 6-7 1 Kings 10:14-25

# LOOK

## 1) The Text

What questions does the passage raise?

- 13 Why did he appeal to Jesus?  
Why did he call him 'teacher'?
- 14 What was a judge or an arbiter meant to do?  
What kind of greed was this?
- 16 Why 'rich man'?
- 17 What could/should he have done?
- 19 What was his problem?
- 20 Why did God call him a fool?  
What was his folly?
- 21 How are you rich to God?
- 22 Why 'therefore'?
- 23 What 'more' is life?
- 24 How does God feed them?
- 28 What does 'clothe' mean?
- 32 Why would they be afraid?  
Why does he call them 'little flock'?  
What is the Kingdom?  
When has the Kingdom been given?
- 33 How many of your possessions do you sell?  
How do you provide purses in heaven?

What surprises or confuses you?

- 16 He had seemed to just have 'grown his business'

## 2) The Context

a) surrounding passage

- 22 An aside to his disciples cf (12:1)
- 31 "Your kingdom come" (11:2)
- 32 Do not be afraid (12:4)
- 33 Give to the poor (11:41)

b) individual book

- 13 Divide the inheritance (15:12)
- 14 Man was an unusual form of address (cf 7:14)
- 15 Watch out (21:8)
- 22 Worry (21:14)

29 Love God ...all your heart (10:27), good seed ....a noble and good heart (8:15)

32 'Flock' of sheep (2:8)  
Father David... a kingdom that will never end (1:32,33)

c) Whole bible,

15 The human heart is deceitful (Jeremiah 17:9)

20 Fool is an unusual word meaning 'silly' c.f. (2 Corinthians 11:16,17,21; 12:6,11) {different word from 'raca' (Matthew 5:22)}

24 Ravens (1 Kings 17:4, 6, 9; Psalm 147:9)

28 Little faith in Matthew – wind and waves (8:26), Peter and waves (14:31) understanding bread (16:8), as a mustard seed (17:20)

30 I have learned the secret of being content in every situation. (Philippians 4:12)

31 Seek His Kingdom (Matthew 6:33)

32 Sun not smite .... the Lord the maker of Heaven and earth (Psalm 121:2)  
The Good Shepherd (John 10:11,14; Psalm 23:1)  
Perfect love cast out fear (1 John 4:18)

d) Bible story

See study 1.

## LEARN

1) How do you answer the questions that the passage raises?

13 He appealed to Jesus because Jesus had authority that he could use.  
He called him teacher as he acknowledged his authority.

14 They were meant to pronounce as an authority recognised by both parties.  
This was greed for possessions.

16 'Rich man' because he was already wealthy.

17 He could have asked God / resolved to give all or some of it away.

19 His problem was presumption / not acknowledging God.

20 'Fool' because he had been duped into thinking he controlled his life.  
His folly was in presuming the conditions of the present would continue.

21 Rich to God means submitting to His will / wishes first.

22 Therefore' i.e. because there is a reckoning with God.

23 Life as well as a physical dimension has a spiritual / God aware dimension.

24 They don't store food as, in general, they are provided for by the seasons produce.

28 'Clothes' means cover with an outer presentation to the world.

32 They may be fearful about where their sustenance comes from?  
He calls them 'little flock' because He is the good shepherd?  
The Kingdom is where the King (Jesus) rules. I.e. It is spiritual.  
The Kingdom comes with the acknowledgement of Jesus.

33 You sell possessions that before God, you want to sell.  
You provide purses in Heaven by doing God's will.

2) How do you resolve issues that surprised or confused you  
*He has 'grown his business', but he has done it without acknowledgement of God.*

3) Give an overall 'picture' of the passage in a few sentences.  
*A person asks Jesus' help for purely earthly gain. Jesus warns that everything in this life will be lost. He teaches them not to worry about the things of this world, but to seek to do God's will and He will ensure you have all you need. Let God rule in this life and in eternity you will enjoy the benefit.*

## LISTEN

1) What is the lesson or the main point?

**MP** *Don't worry about this life; put God first and He will ensure your wellbeing now and eternally.*

2) Which verse best sums up the message of the passage? **v 31**

**KV** *'But seek His Kingdom and these things will be given to you as well'.*

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

**14** *God will not be drawn into earthly disputes.*

**28** *God is trustworthy to provide for your needs.*

**30** *God knows that temporal things are important.*

b) His grace?

**32** *God is a loving shepherd / father looking after you.*

*God is gracious to you.*

*God is delighted to welcome you graciously into His Kingdom*

c) Jesus and His salvation?

31 Jesus promises His Kingdom to all who seek Him/His rule.

Now underline the application of the Main Point.

2) What should I do ?

13 'Sit light' to the things of this world.

*Tell Jesus what is on your heart and then listen.*

15 Know the sinfulness of your own heart.

*Do not be impressed by material things.*

21 Note - Everything of this life will be lost.

*Live a life that is 'rich to God' - lift our eyes and focus on Spiritual things.*

22 Note - Therefore' – you have 'reason' not to be worried.

23 Note - There is more to life than physical provisions.

25 Note - Worry, in itself, does not alter our human circumstances.

29 Do not worry about temporal things -trust God for earthly provision.

31 Make Jesus your highest priority.

33 Be gracious to others because God is gracious to you.

*In terms of reward, keep focus on heaven.*

34 Note - Your mind will be centred on what you value.

Now underline the application of the Main Point.

## Watchfulness

### Background

Long eastern robes could restrict movement; when working, people hitched them up under the belt at their waist, to be free for activity.

Eastern lamps were like sauceboats, with a cotton wick floating in oil emerging at the spout. The wick had to be kept trimmed and the oil replenished or the light went out.

The groom travelled to the bride's family home for the marriage and banquet, then brought her back to his house.

In the Old Testament, Israel divided the time between sunset and sunrise into three watches (Judges 7:19) presumably starting around 6pm, 10pm and 2am. In New Testament times, people seem to have used the *Roman* division of *four* watches, changing at roughly 6pm, 9pm, midnight and 3am (Mark 6:48).

Luke alone tells us about Peter's question in v .41. Matthew, in the parallel passage, omits it.

### Word List

35 <i>your</i>	The word is emphatic.
39 <i>broken into</i>	i.e. 'Dug through' the mud brick wall
42 <i>manager</i>	i.e. A slave; he is called <i>doulos</i> (Greek for slave) in v43 even though he has control of all the other slaves.
46 <i>unbelievers</i>	lit. 'Unfaithful' - same root as 'faithful' (42)

### Bible connections

*Parallel Passages* Matthew 25:1-13; Mark 13:33-37; Matthew 24:43-51

35 <i>dressed...for service</i>	1 Kings 18:46
36 <i>wedding banquet parable</i>	Luke 14:15-24
47, 48b <i>responsibility of those who have received much</i>	c.f. Amos 3
48 <i>no such thing as absolute moral ignorance:</i>	see Romans 1: 20; 2:14-15

# LOOK

## 1) The Text

35 *What sort of dress / what sort of service?*  
*Who is the master and when will he return?*  
*How can we be ‘dressed and ready for service’?*

36 *Why a wedding banquet?*

37 *Why will it be ‘good’?*  
*Why will he ‘dress himself’?*  
*Why would the master serve his servants?*

38 *Why will it be good if they are ready?*  
*When is the 2nd and 3rd watch?*

39 *Why the change of person from bridegroom to thief?*

40 *Why ‘the son of man’?*  
*When do I not expect him?*

41 *Who is ‘us’ and who is ‘everyone’?*  
*Why the question?*

42 *Who are the faithful managers?*

44 *What are ‘all his possessions’?*

45 *When is ‘the long time’?*  
*Why would he beat, eat ,drink and get drunk?*

46 *Why so savage a treatment of his servants?*  
*How can you assign a dead person (cut to pieces) in a place with unbelievers?*  
*Who are the unbelievers?*

47 *Who know and who don’t know?*  
*Why so ‘aggressive’?*

48 *Why will those who don’t know be punished at all?*  
*Why is it a question of degree and not an absolute?*

What surprises or confuses you?

41 *Why is the confusion of who Jesus is speaking to?*

## 2) The Context

a) surrounding passage,

35 *Treasures for heaven (11:33)*

40 *Son of man (12:8-10)*  
*Coming at an unexpected hour (12:20)*

41 *Everyone ? Jesus said to His disciples. (12:22)*

46 *The master returns / the Kingdom comes. (11:2)*

b) individual book,

37 (*Jesus is) among you as one who serves.* (22:27)  
*Recline at table* (11:37)

39 *Strong man guarding his house* (11:21)

42 *Ruling over the tribes* (22:30)

45 *One disciple was not faithful and wise.* (22:21)

46 *Judge.. and it will be measure to you.* (6:37-40)

c) whole bible,

35 *Wedding clothes* (Matt 22:11)  
*Lamps burning as they wait* (Matt 25:1-13)  
*Come again* (Acts 1:11)

37 *The serving master* (Mark 10:45)  
*Dress himself, (c.f. John 13:4) – take off the wedding clothes?* (Matt 22:11)

43 /44 *Reward and loss when master returns* (1 Corinthians 3:12-15)

44 *'In charge of...* (Acts 8:27)

46 *Those who live by the sword die by the sword.* (Matthew 26:52)  
*Night comes when no one can work.* (John 9:4)  
*Cut him to pieces.* (Matthew 24:51)  
*Our God is a consuming fire.* (Hebrews 12:29)

47 *Those failing to do good are punished.* (James 4:17)  
*Judas* (22:4,22) - the disciple (c.f. 12:41)

48 *Those receiving much* (Amos 3:2)  
*No absolute ignorance* (Romans 1:19,20; 2:14,15)  
*Much is expected.* (James 3:1)

d) Bible story

See study 1.

## LEARN

1) How do you answer the questions that the passage raises?

35 *Dressed ready to serve the master.*  
*The master is Jesus and the return expected is 'the second coming'.*  
*We can be 'dressed' by being expectant that any day / time Jesus might return.*

36 *A wedding celebration is unpredictable(?)*

37 *It will be 'good', for he will reward them.*  
*Why would the master serve his servants??!!??!!*

38 *It will be good for the master will serve them.*  
*Second and third watch was 9pm to midnight and midnight to three am.*

39 The change of person accentuates the point – be ready for you don’t know when to expect Him,

40 ‘The son of man’ was Jesus as a human being  
When do I not expect him?!

41 ‘Us’ are the disciples (22), ‘everyone’ is the crowd (13)

42 The faithful and wise managers are the disciples who obey (all but Judas).

44 ‘All his possessions’ is everything the master owns.

45 ‘The long time’ is longer than is expected!  
He would do this because he has no consideration for man nor expectation that he will be held to account.

46 The savage treatment because this was a matter of life and death.  
You can assign them if it is to a grave yard or if all are raised from death  
The unbelievers are those who don’t have faith in the master.

47 Both deserve punishment but one servants one knows / understands and one doesn’t.  
‘Aggressive’ because reached a point moment of decision.

48 Ignorance is no excuse.  
There are relative degrees of hell???

2) How do you resolve issues that surprised or confused you?

*Peter must have thought that all the disciples were ready. (Jesus was emphatic in the way He went on that they were not!)*

3) Give an overall ‘picture’ of the passage in a few sentences.

*Be ready for the master (Jesus’) return. If you are, HE will serve you! Be Ready at ANY hour for him to come. Peter asks who it is for? (e.g. for the disciples?). The Lord says for wise managers (disciples) – if they are obedient and alert, they will manage ALL His possession. If they abuse others and ignore His commands they will be ‘cut to pieces’ and put with the unbelievers. Much will be expected of those given much (the disciples).*

## LISTEN

1) What is the lesson or the main point?

*MP All, especially those given much, should be permanently ready to account for themselves on Jesus return;*

2) Which verse best sums up the message of the passage? **v 40**

*KV You also must be ready, because the Son of Man will come at an hour when you do not expect Him*

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?  
a) His nature and character?

**46** *The Lord a 'consuming fire'*

**46** *The Lord will return when we do not expect it.*

b) His grace?

**37** *Jesus will serve those who are waiting for Him*

c) Jesus and His salvation?

**40** *Jesus will return*

Now underline the application of the Main Point.

2) What should I do ?

**35** *Be always ready to meet Jesus*

**37** *Note - Those ready for Jesus will be rewarded by Him*

**40** *Be ready, expecting Jesus at any time*

**41** *Note - All of us need to hear the Word of God – all of the time.*

**42f** *Note There are some called by the master to rule over others.*

**43** *Expect a reward in heaven in doing the Master's will*

**45** *Don't get lax - The Lord's return may see a distant prospect*

**46** *Note - The fate of the unfaithful will be brutal.*

**47** *Note - We will be judged on the basis of what has been revealed to us*

**48** *Be realistic - Much will be expected of those to whom God has given much*

Now underline the application of the Main Point.

## Fire on the earth/Interpreting the times

### Background information and Word List

In Jewish thought, fire was almost always the symbol of judgment. It was used for some of the Old Testament sacrifices, so was associated with destruction of a spotless animal in place of the guilty sinner. It is necessary in refining metals, so carried the idea of purifying.

The term baptism is often used metaphorically, especially in the sense of a person passing through some grim and terrible experience.

In Judea there were two jurisdictions, Roman and Jewish. Someone in trouble under one jurisdiction might appeal to the other successfully. People in dispute with God might think they can avoid heavenly judgment because an earthly court would acquit them; but God's is the higher court, with the greater penalty; hence the urgency of finding reconciliation with God *in time*.

51 <i>no</i>	The Greek is emphatic, <i>certainly not</i> .
56 <i>'time'</i>	Greek <i>kairos</i> - a chosen time or 'season'
57 <i>judge</i>	Same word as ' <i>the judge</i> ' (58) <i>lit</i> "And why even from yourselves do you not discern the righteous one / thin.g"
58 <i>reconciled</i>	<i>lit.</i> 'To set free' - an expression of the courts
59 <i>penny</i>	Greek <i>lepton</i> means 'thin one'. It was the smallest coin worth one sixteenth of a penny. It is the widow's mite of Mark 12:42

### Bible connections

<i>Parallel passages</i>	Matthew 10:34-36; 16:2-3; 5:25-26
50 <i>a baptism to undergo</i>	<i>see</i> Mark 10:38; John 19:30
54 <i>cloud in west</i>	1 Kings 18:42-45
57 <i>righteous</i>	Acts 3:14; Rom3:10

# LOOK

## 1) The Text

What questions does the passage raise?

- 49 *When will it be kindled?*
- 50 *What is his baptism?*  
*Why is he distressed?*
- 51 *What did they think he had come to bring?*  
*What does he mean division?*
- 52 *When is ‘from now on?*  
*Why will there be division in families?*  
*What will the division be about?*
- 53 *Why the repetition – father against son... son against father?*  
*Why only women in laws?*
- 54 *Why does he turn to the crowd?*
- 56 *Why does he call the crowd ‘hypocrites’?*  
*What was ‘the present time?’*
- 57 *What was the alternative to ‘judging for yourself’?*
- 58 *Why the courtroom analogy?*  
*Why is the ‘officer’ mentioned?*
- 59 *Where would they not get out of?*  
*What would they be expected to pay?*  
*What does ‘the last penny mean’?*

What surprises or confuses you?

- 54 *Why does He turn to the crowd and include them?*

## 2) The Context

- a) surrounding passage,
- 49 *Come to bring fire... master returning from a wedding banquet (12:36)*  
..... *cut to pieces and assign him a place with the unbelievers (12:46b)*
- b) individual book,
- 49 *As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem (9:51)*  
*Jesus predicts his death (18:31-33)*
- 50 *Baptism of John of repentance for forgiveness of sin (3:3)*  
*Jesus baptised (3:21)*  
*Distressed (cf 22:44)*
- 51 *Peace to men on earth (2:14)*  
*Peace in the Highest heaven (19:48)*

56 *Hypocrites* (6:42; 13:15) only used here in Luke, once in Mark, 12x in Matthew.

58 *The prison is hell.* (12:5)

c) whole bible,

49 *Fire associated with judgement* (Joel 2:30; Zephaniah 1:18; Acts 2:19)  
*Jesus the judge* (1 Peter 4:5)  
*Jesus is not the judge now.* (John 12:47)  
*Judgement day* (Romans 14:10; 2 Corinthians 5:10)  
*My God, My God, why have you forsaken me?* (Matthew 27:46)

50 *Baptism – a symbol of Jesus participation with Jesus in His death and resurrection* (Mark 10:39)  
*Baptised into his death* (Rom 6:4)

53 *Hate members of one's own family* (14:26)  
*Who are my mother and my brothers* (Mark 3:33)  
*Divided family* (Micah 7:6)

57 *God's invisible qualities ... seen clearly... so we are without excuse.*  
*(Romans 1:20)*

58 *You have been weighed and found wanting.* (Danie 5:27)

d) Bible story

See study 1.

## LEARN

1) How do you answer the questions that the passage raises?

49 *Fire / judgment will be kindled when Jesus returns.*

50 *His baptism is His death on the cross.*  
*He is distressed at the prospect of becoming sin / separation from the Father.*

51 *They thought He had come to bring harmony?*  
*Division implies disagreement with who He is*

52 *'From now on' means the coming of Jesus / His ministry.*  
*In families because even the closest relationships will be weaker than with God.*  
*The division will be about 'I' (six times in 49-51) i.e. Jesus*

53 *The repetition shows the rupture is compete – from both sides.*  
*Why only women in laws?????????????*

56 *'Hypocrites' because they read the signs of the weather but not of Jesus' coming.*  
*'The present time' was the coming of Jesus / His impending death and resurrection.*

57 The alternative to ‘judging for yourself’ is to follow the ignorance.

58 The courtroom analogy for this is the context of the judgement of the world.

The ‘officer’ is the one who enforces the sentence.

59 The prison is hell.

They would be expected to pay their penalty of money they owed (sin before God).

‘The last penny’ means the full quantity required – no mercy.

2) How do you resolve issues that surprised or confused you?

54 He turned to the crowd to illustrate what He has just said about division of folk on His account; to show that the message is for all.

3) Give an overall ‘picture’ of the passage in a few sentences.

To the disciples He said, I have come bringing judgement that will follow my death and divide all people, even the closest. Wheeling on the crowd, who had been ‘eaves dropping’, he called them hypocrites as they anticipated the weather but could not see what God was doing. Be discerning about who is righteous. Be reconciled to God now, before it is too late.

## LISTEN

1) What is the lesson or the main point?

**MP** Discern now your need to be set right with God before the coming judgement.

2) Which verse best sums up the message of the passage? **v 57**

**KV** Why don’t you judge for yourself ‘what is right’ (lit. ‘the righteous one’)

## LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

- His nature and character?

51 The Lord divides people

57 God expects us to be discerning before Him

- His grace?

58 God, though he has been wronged, may be reconciled to us

- Jesus and His salvation?

49 *Jesus is the judge and the saviour*

50 *Jesus the man, dreaded his baptism/death*

Now underline the application of the Main Point.

2) What should I do ?

51 *Reckon with the struggle of following Jesus*

52 *Devotion to Jesus is stronger even than family ties*

54 *There is evidence of God's plan all to see*

56 *We will be judged on our response to the revelation of God*

57 *Be sure of your righteousness before God (Jesus!)*

58 *Judgement is 'brutal'*

59 *A time comes when it will be too late to respond to God*

*Know that being reconciled to God through Jesus is your only hope*

Now underline the application of the Main Point.



# 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. \*

## Format

- a. LOOK - Any questions? (If answer is known or not!)  
Relevant cross references in rest of the Bible?
- b. LEARN - Answers to questions?
- c. LISTEN - Key verse and Main Point?
- d. LIVE - What does it show about God /His grace/ Jesus?  
What should I do

**n.b.** Leave plenty of time for the LIVE section!

By also eating together and a time of prayer, you will have shared something of the life of the early church! (Acts 2:42-47)

## 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.
- d) Try to include others, especially 'seekers', in your time together.

\* The **process** is explained and practiced in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**

<https://hearingtheword.org.uk>



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