

HEARING THE WORD



NIGEL BARGE

Luke 11¹ – 12⁵⁹

Work Book

Hearing the Word Luke 11:1 – 12:59 Work Book

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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* 3rd edition, published by Inter Varsity Press
The *New Bible Commentary* 21st century edition. A commentary on every Bible book, IVP

www.blueletterbible.org

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 5th 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	4:41 the Son of God
1:32 called Son of the Most High	5:8 the Holy presence
1:43 Mary mother of 'my Lord'	5:13 able to cleanse an individual
2:11 Saviour who is Christ the Lord	5:20 a forgiver of sin
2:49 in 'His Father's house'	5:32 (righteous one) calling sinners to repentance
3:22 God says 'you are my Son';	5:34 the bridegroom
4:34 The Holy one of God	

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 *Parallel passages* 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?

What surprises or confuses you?

2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

LEARN

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

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

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

LISTEN

- 1) What is the lesson or the main point?
- 2) Which verse best sums up the message of the passage? v.

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?
- a) His nature and character?
 - b) His grace?
 - c) Jesus and His salvation?

Now underline the application of the Main Point.

- 2) What should I do?

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>Beelzebub</i> , another name for Satan /the devil, a malignant reality, always hostile to God, but inferior.
18	<i>Satan</i>	<i>see</i> v15
19	<i>your followers</i>	The Greek is strongly emphatic
24	<i>comes out</i>	<i>i.e.</i> 'Leaves' not expelled
26	<i>seven</i>	The divine / perfect/ complete number (<i>c.f.</i> Gen 2:2)
	<i>live there</i>	<i>i.e.</i> '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

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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 & 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

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- 2) What should I do?

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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'</i> <i>alms</i>	A pittance, the offering <i>for</i> (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</i> Leviticus 27:30; Deuteronomy 14:22
44	<i>touching a grave</i>	<i>see</i> Numbers 19:16

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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>	<i>lit 'Murias' = 'ten thousands'</i>
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 <i>emphatic</i> .
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)
 against the Holy Spirit	<i>see also</i> Matt 12:31-32; 1 John 5:16
11-12	<i>know how to defend ourselves</i>	<i>see</i> Matthew 10:17,19,20; Luke 21:12,14-15; Exodus 4:12

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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>	See 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>		see Luke 15:12
20	<i>fool</i>		see Psalms 14 and 53
27	<i>Solomon...splendour</i>	Temple, luxurious Palace: gold:	1 Kings 6-7 1 Kings 10:14-25

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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>i.e.</i> 'Dug through' the mud brick wall
42 <i>manager</i>	<i>i.e.</i> 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>	<i>lit.</i> '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>	<i>c.f.</i> Amos 3
48 <i>no such thing as absolute moral ignorance:</i>	<i>see</i> Romans 1: 20; 2:14-15

LOOK

1) The Text

What questions does the passage raise?

What surprises or confuses you?

2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

LEARN

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

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

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

LISTEN

- 1) What is the lesson or the main point?
- 2) Which verse best sums up the message of the passage? v.

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?
- a) His nature and character?
 - b) His grace?
 - c) Jesus and His salvation?

Now underline the application of the Main Point.

- 2) What should I do?

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 |

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Now underline the application of the Main Point.

2) What should I do?

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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