

HEARING THE WORD



NIGEL BARGE

Luke 19¹¹ – 21³⁸
Work Book

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Nigel Barge, April 2020

Scripture Quotations taken from

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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. Luke is mainly *narrative* (story), the most common type, seasoned with *teaching* and *parable*. To approach narrative correctly we need to keep these principles in mind.

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 writing 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)

So this volume of *Hearing the Word* overlaps the end of Section E and the start of Section F.

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 been in 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' (moves determinedly) 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 then 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’; | |
| 4:34 The Holy one of God | 5:34 the bridegroom |

Be prepared, Jesus will judge us all, eventually.

Background

Jericho is about 17 miles from Jerusalem, so the journey is nearly over. This led some to think the 'Kingdom of God' would appear immediately. So, Jesus told them this parable.

A 'nobleman going to a far country to receive a kingdom' would remind the Jews of a vassal going to Rome to be made king. This had happened with Herod the Great's son Archelaus. When Herod died in 4BC, he bequeathed Judea to him with the title of king. The people hated him and sent 50 representatives to Rome to ask he *not* be made king. The emperor, while confirming his authority, did not give him the title of 'king'. Archelaus built a magnificent palace in Jericho and an aqueduct for irrigation purposes.

Word List

12	<i>distant country</i>	i.e. He would not be returning soon.
13	<i>mina</i>	1 mina = 100 drachmas i.e. about 3 month's wages
20	<i>in a piece of cloth</i>	i.e. It did not comply with the minimum requirements for safety which required burial in the earth.
21	<i>severe</i>	Unusual word, (very negative), meaning 'ungenerous, mean'
27	<i>enemies of mine</i>	Those who had set themselves in opposition to him (<i>see v14</i>).

Bible Connections

There are resemblances to the parable of the talents in Matthew 25

11	<i>coming of the kingdom</i>	<i>c.f.</i> Luke 17:20; Acts 1:6
17	<i>well done...</i>	<i>see</i> Proverbs 27:18
22	<i>judge you by your own words</i>	<i>c.f.</i> 2 Samuel 1:16; Job 15:6

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?

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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.

Welcome Jesus as King.

Background

Luke tells us only the facts about Jesus' approach to Jerusalem; Matthew and John add the prophecy of Zechariah 9:9 about Zion's king coming on an ass's colt. The ass was the mount of a man of peace, a merchant or a priest. An earthly king was more likely to appear on a mighty warhorse.

By this time there is a price on Jesus' head (John 11:57), so this entry is an act of glorious defiance, focussing the attention upon himself, and a deliberate claim to be the promised king.

From Mark we know Jesus cleansed the temple the *day after* the triumphal entry. The only place in the temple where a non-Jew could go to pray and meditate was the outside courtyard, called 'the court of the Gentiles'. This, however, was where the traders had set up their stalls for changing ordinary (secular) money into the 'sacred' Temple coinage and for the sale of sacrificial animals, which had to be 'pure, spotless, without blemish'. If you had brought your own animal and the priest found a fault with it, you had to buy one of theirs, at inflated prices.

There was no peace for Gentiles to pray. Besides, the Jews were being charged extortionate rates of exchange. The Temple was the usual place for teaching. As He did so, Jesus aroused even more opposition from officialdom, while the crowds of ordinary people 'hung on his words'.

Word List

29	<i>Bethany</i>	Village about two miles from Jerusalem on eastern slopes of Mount of Olives
	<i>Bethphage</i>	Location unknown. It means ' <i>place of young figs</i> '
30	<i>colt</i>	Word could mean the young bred from a horse or an ass
	<i>The Lord</i>	Same word as in vs 38
41	<i>wept</i>	'Waisted' i.e. sobbing.
47	<i>leaders among the people</i>	The ruling classes generally.

Bible Connections

See also Matthew 21:1-9; Mark 11:1-10; John 12:12-15

36	<i>spreading cloaks</i>	<i>c.f. 2 Kings 9:13</i>
38	<i>"Blessed is...name of the Lord"</i>	<i>quoting Psalm 118:25,26;</i>
	<i>peace in...highest</i>	<i>and the angels in Luke 2:14</i>
40	<i>stones cry out</i>	<i>c.f. Habakkuk 2:11</i>
41	<i>weeping over Jerusalem</i>	<i>see Isaiah 22:4</i>
43	<i>embankment, siege</i>	<i>see Isaiah 29:3</i>
44	<i>dash to ground, complete overthrow</i>	<i>c.f. Psalm 137</i>
46	<i>house of prayer</i>	<i>see Isaiah 56:7</i>
	<i>den of robbers</i>	<i>see Jeremiah 7:11</i>

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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.

Study 3

Luke 20:1-8

Submit to God if you want to hear His voice.

Background

The chief priests, teachers of the Law and the elders were component parts of the Jewish Sanhedrin. This was the supreme council and governing body of the Jews. It consisted of :

Chief priests were the current High Priest and ex high priests

Scribes were 'lawyers' – they were experts in the Law (First five books of Bible)

Elders were representative heads of families. (*c.f.* Numbers 11:25)

The chief priests, the teachers of the law and the elders were plotting to kill Jesus. (19:47) They thought Jesus had no right to act as he had in the temple (only the Messiah would be at liberty to act without their permission) so they sent a delegation and came to question Him about his authority, hoping to trap him into a corner. Knowing this, Jesus puts them on the horns of a dilemma with His counter-question.

Word list

- | | |
|-------------------------|--|
| 1 <i>gospel</i> | God's 'good news' to the people |
| 3 <i>John's baptism</i> | A baptism for the forgiveness of sins in preparation for one who would baptise in the Holy Spirit (Mark 1:4,7) |

Bible Connections

- | | |
|---|---|
| 2 <i>Jesus' authority</i> | <i>see</i> Matthew 7:29; 26:64; 28:18
Mark 1:27
Luke 10:22
John 3:31,35; 5:26-27; 7:16; 17:2
Ephesians 1:21
Philippians 2:9-10
Colossians 2:10
1 Peter 3:2 |
| 3 <i>Jesus replying with a question</i> | Luke 5:21 – 22-24; 6:2 – 3-5; 11:15 – 17-22 |
| <i>John's baptism</i> | <i>see</i> Luke 3:1-6 |

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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.

Do not think that you can go on ignoring God

Background

Judea in the time of Jesus was in the throes of economic trouble and labour unrest. There were many absentee landlords who let out their lands in this way. Rent was usually a fixed amount, or a percentage, of the produce, irrespective of the success or failure of the crop.

Word list

- | | | |
|----|--------------------------------|--|
| 9 | <i>parable</i> | A story with one main point. (cf an allegory in which every detail of a story has another meaning eg 'Pilgrim's Progress') |
| | <i>vineyard</i> | A field for growing vines to produce grapes. |
| 10 | <i>servant</i> | bond servant or slave |
| 17 | <i>capstone or cornerstone</i> | A vitally important stone in a building that give it its stability or alignment. |

Bible Connections

Israel rejecting God's messengers *cf* Nehemiah 9:26; Jeremiah 7:25f; 25:4-7; Matthew 23:34; Acts 7:52; Hebrews 11:32, 36-38

- | | | |
|----|---|--|
| 9 | <i>Israel as God's vineyard</i> | <i>see</i> Isaiah 5:1-7 |
| | <i>The people -also at the trial – cried crucify Him.</i> | <i>see</i> Luke 23:13,21 |
| 13 | <i>beloved son</i> | <i>see</i> Luke 3:22 |
| 17 | <i>Jesus our cornerstone</i> | <i>see</i> Psalm 118 :22; Acts 4:11; 1 Peter 2:7 |

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2) What should I do?

Now underline the application of the Main Point.

Never try and get round Jesus

Background

The tribute to be paid to Caesar was a poll tax of one *denarius* (a day's wage for an agricultural labourer) to be paid once a year by everyone aged fourteen to sixty five..

It was levied in Judea from AD 6 when Archelaus was deposed and it became a Roman province under a procurator. It was very unpopular and led to the rebellion of Judas the Galilean (see Acts 5:37) which was quickly suppressed.

Some Jews held that it was wrong to pay tribute to anyone other than God.

Word List

21	<i>partiality</i>	Take sides, influenced by others
22	<i>Is it right?</i>	Or is it lawful <i>ie</i> in accord with law of God?
	<i>taxes</i>	Greek word for tribute <i>ie</i> not taxes like custom duties.
23	<i> duplicity</i>	Or craftiness. The Greek word used has overtones of unscrupulousness., 'ready to do anything'.
24	<i>denarius</i>	Roman silver coin with effigy of Emperor Tiberias stamped on it.
25	<i>render</i>	n.b. Not 'giving' but 'owing' (c.f. surrender)
26	<i>likeness</i>	c.f. Image (Gen 1:26,27)

Bible Connections

see also Matthew 22:15-22; Mark 12:13-17

24	<i>denarius</i>	<i>see</i> Matthew 20:2; John 12:5
25	<i>attitude to authorities</i>	<i>see</i> John 19:10-11; Romans 13:1-6; 1 Tim 2:1-4; Titus 3:1; 1 Peter 2:13-17

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2) What should I do?

Now underline the application of the Main Point.

What happens when you die?

Background

Luke refers to the Sadducees, only here and in (Acts 23:7-8) They were mostly priests and High Priests from the most powerful 'aristocratic' families.

They ruled the Temple. Despite this, they did not believe in the soul and its after life, the resurrection, rewards and retributions, angels and demons! (The New Bible Dictionary)

'Levirate marriage' is described in Deuteronomy 25:5ff. To retain land within each of Israel's tribes, a widow was expected to marry the brother of her late husband, and he was expected to marry her. By New Testament times it seems to have fallen into disuse, so that the question they put to Jesus was an academic one. They clearly regarded a definitive answer as impossible and the impossibility of an answer implied to them the impossibility of a resurrection. Jesus shows that life in heaven will be significantly different!

Word list

27 <i>Sadducees</i>	See background material above
34 <i>sons (people) of this age</i>	Denotes all who live in this world
<i>marry...given in marriage</i>	In those days, men 'married'; women were 'given in marriage'. i.e. Jesus was referring to <i>weddings</i> which on earth facilitate identifiable reproduction, to replace those lost by death.
35 <i>that age</i>	i.e. The life to come
37 <i>account of the bush</i>	i.e. God meeting with Moses at the burning bush

Bible Connections

See also Matthew 22:23-33; Mark 12:18-27

28 Levirate marriage	<i>see Deuteronomy 25:5ff</i>
37 God reveals His Name.	<i>see Exodus 3:1-6</i>

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Study 7

Luke 20:41 – 21:4

Be humble before God and He will exalt you

Background

In antiquity earlier generations were regarded as greater and wiser than the present one. David was seen as the ideal king, so his descendants were by definition less important than he.

The people who used the title ‘Son of David’ for the Messiah, however, saw the Messiah as someone who would defeat all Israel’s foes and bring in a new kingdom of David. They thought of David’s son as similar to David in being, outlook and achievement.

Jesus points out the inconsistency – David himself called the Messiah, ‘Lord’. (Psalm 110:1)

It was forbidden for teachers of the law to accept money for their teaching. But there was nothing to stop people making gifts to teachers and this was regarded as bringing merit to the giver.

Word list

ch 20

41	<i>Christ</i>	Messiah (<i>Christ</i> is the Greek word for the Hebrew word, <i>Messiah</i> ; both mean ‘anointed one’)
46	<i>flowing/ long robes</i>	Sign of distinction, marking the wearers as gentlemen of leisure
47	<i>widows show/ pretence</i>	The most defenceless group of the day Their prayers were only an illusion of piety.

ch 21

1	<i>Jesus looked up treasury/ offering box</i>	Rabbis sat down to teach. Court of the Women, inside court of Gentiles, at the Temple had 13 collection boxes for service expenses.
2	<i>small copper coins</i>	<i>lepta</i> , was 1/100 th Denarius, which was a labourers daily wage. Jewish copper coin of very little value.

Bible Connections

See also Matthew 22:42-46; Mark 12:35-40, 41-44

20:41 *Son of David* see 2 Sam 7:12-13 Matt 1:1; 9:27, 12:23, 15:22, 21:9 etc

42 “The LORD (*Yahweh*) said to my Lord (*Adonai*)....” (Psalm 110:1)

Yahweh- the unspoken divine name (Exodus 3:14,15) *Adonai* - Lord or King

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.

Reckon on what it means to follow Jesus

Background

The disciples were looking for a sign of the coming destruction. Jesus does not give any one sign but warns followers not to be led astray in the tumultuous happenings that lie ahead:

- v5 destruction of the Temple
- v8 false Messiahs
- v9-11 trouble among nations at large
- v12-19 persecution of the church by Jews and Gentiles, which will also be opportunity to bear witness to Jesus
- v20-24 destruction of Jerusalem (took place about 40 years later, in AD 70; Temple totally destroyed and there was a staggering loss of life)

c

Word list

- 5 *beautiful/noble stones* Columns of white marble, 40ft high, each made of one single block of stone
- gift/offerings* Most famous was a great vine made of solid gold with grape clusters as tall as a man.
- 12 *deliver you to synagogues* Jewish law was administered from synagogues (*lit* place where people gather together)

Bible Connections

- 12-17 *persecution* *witnessing under persecution*
 - see also* Matthew 24; Mark 13
 - see also* Matt 10:17-22; John 15:18-25
 - see* Philippians 1:12-14

LOOK

1) The Text

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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.

Expect Jesus' return

Background

When mankind ‘fell’, all creation was affected (Genesis 3:14ff). Similarly, the flood was precipitated by the enormity of human sin and the whole world suffered (Genesis 6:5ff). At the end of time, Jesus tells us to expect calamity and ‘natural’ disaster before Jesus returns.

The fig tree was a well-known symbol of the Jews as a people. If it was so here, ‘this generation’ (32) could refer to ‘a race or family of people.’ This being the case, it then would show God’s intent to preserve His people, the Jews, down the ages, through rejection, persecution and holocaust, to the end.

If the fulfilment of ‘the time Gentiles’ (24) refers to the end of the rule of Jerusalem by non-Jews in 1949, then the return of the King and the establishment of His Kingdom, may approach fulfilment!

After three years of ministry, in Luke’s Gospel, Jesus concludes his teaching to his disciples with a warning – “watch out”.

Word list

- | | |
|---------------------------|---|
| 27 <i>Son of Man</i> | Old Testament term used by Jesus of Himself |
| 28 <i>redemption</i> | Release on payment of a price |
| 32 <i>this generation</i> | Difficult phrase; It can mean ‘a race or family’ and so could refer to the continued existence of the Jews as a people. |

Bible Connections

see also Matthew 24; Mark 13

LOOK

1) The Text

What questions does the passage raise?

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

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a) His nature and character?

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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'**

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