

HEARING THE WORD



NIGEL BARGE

Luke 8²² – 9³⁶
Leader's Guide

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Email: info@hearingtheword.org.uk
Website: <https://hearingtheword.org.uk>

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*Nigel Barge,
December, 2014*

Resources

The *New Bible Commentary* 21st
century edition.
A one-volume commentary on
every book of the Bible, published
by Inter Varsity Press.

The *New Bible Dictionary*
3rd edition, IVP

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 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 - 5)

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 calms the storm

Background information

Jesus continues his preaching tour in the Galilee region, with large crowds gathering and many people being healed.

The Sea of Galilee (also Sea of Chinnereth or Tiberias) is an inland lake, roughly oval, up to 7½ miles E-W and 14 miles N-S. It is subject to sudden storms because of its location. It lies in a rift valley, 696 feet below sea level. From the north, part of the River Jordan brings melted snow from Mts Hermon and Lebanon (both over 9,200 feet); the rest of the R Jordan drains it south, falling another 600 feet in 70 miles to the Dead Sea (1,296 feet below sea level). Other nearby mountains are Tabor (1929) and Gilboa (1640) to South West and Meron (3,963) to North West. Gorges from at least five different angles channel cold air from these and other heights. These conflicting winds can whip up the sea unpredictably.

‘Other side’ (22) region of the Gerasenes (26) is in the south; Capernaum is in the North. Presumably this is a trip from North to South

Word List

22	<i>disciples</i>	the Twelve <i>see</i> 5:12-16
	<i>lake</i>	ie Sea of Galilee
24	<i>Master</i>	This Greek word <i>epistates</i> is used in the New Testament only by Luke. (23 times) It has overtones of superintendent or overseer. It literally means one who ‘stands over’, so acknowledges authority / invites the one addressed to command

Bible connections

See also Matthew 8:23-27; Mark 4:36-41; John 6:16-21

24	<i>rebuked</i>	<i>see</i> Psalm 106:9
	<i>calm</i>	<i>see</i> Psalm 107:29; Jonah 1:15

LOOK

1) The Text

What questions does the passage raise?

22 *Why 'one day'?*
Who were His disciples?
Where is 'the other side'?
Why is this intent expressed here?

23 Why was he asleep so soundly – it was during the day?
Why were these experienced fishermen caught out?

24 Why was he still asleep?
What would have happened if he hadn't woken Him?
Why address Him as 'master' and not 'Lord'?
Why did they wake Him / did they expect Him to do anything about the storm?
Why did He 'rebuke' the wind and the waves?
What does it mean that the sea was calm?

25 What did He mean 'faith' – faith in what / who?
Why His 'disciples'?
Why were they frightened and amazed?
What were the options of answer – to 'who is this'?
What did the implication of his commands mean?

What surprises or confuses you?

23 *How Jesus could sleep when the boat was being swamped!*

2) The Context

a) surrounding passage

b) individual book

22 One day – a change in account/ subject (5:1; 11:1; 20:1)

23 Asleep – only instance of Jesus reported as asleep in any Gospel!
A squall arose that surprised fishermen – an opportune time? (4:13)

24 Rebuked – fever (4:39), demon (9:42); disciples (9:55)

25 Do not be afraid {same word - 2:10)
Go away from me Lord for I am a sinful man (Lk 5:8)
Amazed (5:26; 9:43; 11:14)
Power over – people (4:32); sickness (6:19); demons (4:35,36); death (7:11-17,22)
Who is this? ... Son of the Most High God (8:28)

c) whole bible

- 22 *Let there be light. (Genesis 1:3)*
- 23 *Jesus was with them. (Matthew 28:20)*
He fell asleep. (Ps 121:4!)
Squall- c.f. whirl wind / storm (Job 38:1; Jonah 1:4)
- 24 *Without hope (Ephesians 2:12)*
Contend against principalities and powers (Ephesians 6:12)
- 25 *In fear (c.f. Isaiah 6:5; Ezra 1:28)*
Fear no evil for God is with me. (Psalm 23:4)
Jesus able to save to the uttermost. (Hebrews 7:25)

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?

22 ‘One day’ means the start of a new section.

The disciples (c.f. 6:17) now referred to as ‘the twelve’ (8:1)

‘The other side’ is opposite from Capernaum (7:1) – SE?

This intent is expressed here to show that it is Jesus’ decision – the Word of God!

23 He was asleep because he was tired and in control.

They were caught out as this was unusual.

24 He was still asleep as He was unthreatened / unworried.

If he hadn’t been woken they would have survived the storm - (he said they were going across to the other side).

The addressed Him as ‘master’ because they expected Him to take charge / save them.

They woke Him as they had reached the end of their natural ability.

He ‘rebuked’ the wind / the waves because a person / the evil one was behind them?

It means a miracle had happened

25 Faith was in Him / His Word and His intent to go to the other side.

He is asking those who should have known?

Why were they frightened and amazed ?

‘Who is this?’ – no other man has ever had this power.

His command implied that He was “God?”

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

He was asleep as he was tired and completely relaxed / had contrived the situation(?)

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

Jesus says they will go over the other side and then falls asleep in the boat. A storm comes upon them and overpowers the disciples. Fearing for their lives, they wake Jesus for help. He rebukes them for their lack of faith and stills the wind and waves. They marvel at Him.

LISTEN

1) What is the lesson or the main point?

MP Jesus, the Word of God, has authority over nature.

2) Which verse best sums up the message of the passage? **v 25**

KV Who is this? He commands even the wind and the water and they obey Him?

LIVE

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

a) His nature and character?

22 The Lord keeps His Word.

23 Though the Lord is asleep, He is still in control.

25 The Lord expects us to trust Him.

The Lord has authority over the wind and the waves.

b) His grace?

24 Jesus saves all who are 'in the boat' with Him.

c) Jesus and His salvation?

25 Jesus is able / has absolute power to save us.

Now underline the application of the Main Point.

2) What should I do?

22 When Jesus speaks (let's go to the other side) – believe Him!
Get into the boat with Jesus!

24 Note - Though a situation may look desperate, Jesus is always 'on hand'.

Note - Even when we fail to believe in Jesus, He intercedes for us.

25 You have no need to be afraid with Jesus.

Wonder at the authority of Jesus and trust in Him.

Now underline the application of the Main Point.

Jesus heals a demon-possessed man

Background information

The exact location of this incident is uncertain. It happened on the east side of the Sea of Galilee. Possible towns, Gerasa or Gadara, are not at the lakeside. We assume the town in question had control of a tract of land bordering the lake. There were some Jews but the population was mostly Gentile.

Word List

26	<i>Gerasenes</i>	or <i>Gadarenes</i> or <i>Gergesenes</i> See note above
	<i>Galilee</i>	region on the west side of Sea of Galilee
27	<i>demon</i>	spiritual being, hostile to God and people
	<i>tombs</i>	thought to be the haunt of demons
29	<i>evil spirit</i>	as above
30	<i>legion</i>	i.e. a large number (a Roman legion had 6,000 soldiers)
31	<i>abyss</i>	Greek <i>abyssos</i> = bottomless pit
		i.e. the place where evil spirits were confined
35	<i>sitting at Jesus' feet</i>	position of pupil listening to teacher

Bible connections

		<i>see also</i> Matthew 8:28-34; Mark 5:1-20
31	<i>abyss</i>	<i>see also</i> only mention outside book of Revelation
		Revelation 9:1,2,11; 20:1-3
35	<i>sitting at Jesus' feet</i>	<i>see also</i> 10:39
36	<i>demon-possessed</i>	<i>see also</i> Matthew 4:23
37	<i>asked Jesus to leave them</i>	<i>c.f.</i> Acts 16:39

LOOK

1) The Text

What questions does the passage raise?

27 *Why did Jesus go into the non-Jewish region of the Gerasenes?*
What does when he stepped ashore infer?
Where was the town?
What does it mean 'for a long time'?
Why did he live in a solitary place / among the 'tombs?

28 *How did he recognise Jesus?*
Why did he think that Jesus was interested in them?
Why did he fall at His feet?
What does 'Son of the Most High God' mean?
What did he envisage by 'torture'?

29 *When had Jesus commanded the spirit to leave?*
Why 'the evil spirit' (singular) but he was called 'legion'? (30)
How had the demon driven him?

30 *Why did Jesus ask him his name?*
Who was he speaking to – man or demon?
Why did he reply 'Legion'

31 *What was so bad about going in the abyss?*

32 *Why were there pigs among Jews?*
What did a 'herd / large number of pigs' mean?
Why did the demons choose to go into the pigs rather than the abyss?
Why did Jesus allow the demons to go into the pigs?

33 *Why did they rush into the water?*
Where did the demons go when the pigs died?

34 *What was reported?*
Why did the people come out?

35 *Why were they afraid?*

37 *Why did Jesus respond to their request to leave?*
Why the contrast - the people say 'go away', the man 'begged to go with him'?

38 *Why did he beg to go with Jesus?*
Why did Jesus not allow the man to go with him?

39 *What had God done for him?*
Why did he tell 'all over the town what Jesus had done for him?

What surprises or confuses you?

26/40 *Why did he go over into gentile territory, for one man then back*

2) The Context

a) surrounding passage

28 *Fell at his feet (8:47)*

Son of the most high (1:32)

39b *Mothers and brothers are those who do God's Word. (8:21)*

b) individual book

28 *'What do you want with me?' (4:34)*

29 *Driven by demons into solitary places (11:24)*

30 *Multiple demon possession (8:2; 11:26)*

32 *Feeding pigs (15:15)*

33 *'Fair'? (Romans 9:20; Daniel 4:35)*

35 *Sitting at Jesus feet (c.f. Mary 10:39)*

The blind man received his sight and followed Jesus. (18:43)

39 *'Tell how much God..' c.f. Don't tell...! (4:41)*

c) whole bible

26 *Region of Gerasenes / non-Jews (Romans 1:16)*

28 *The reason the Jesus came – to destroy the work of the evil one (1 John 3:8)*

Torture (Rev 9:5)

29 *Evil or unclean (same word - Greek akathartos) (cf Acts 10:14)*

31 *Abyss (Rev 9:1,2,11; 20:1-3) only mention outside book of Revelation*

32 *Pig – unclean (Deuteronomy 14:8)*

Permission (Matthew 28:19)

35 *From darkness to light and from the power of Satan to God (Acts 26:18)*

d) Bible story

See study 1.

LEARN

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

27 *Jesus went to non-Jewish region to speak to the non - Jews*

'When he stepped ashore' suggests the man was waiting for Him

The town must have been near the cemetery (c.f. Mt of Olives in Jerusalem)

'for a long time' means may years (?)

He lived among the 'tombs' – the haunt of demons, because he got 'peace'?

28 *The demons must have discerned Jesus*
He knew Jesus had come to destroy the work of the evil one.
He fell at His feet acknowledging His total authority.
‘Son of the most high God’ infers he is divine?
By ‘torture’ he meant being cast into the abyss. (31)

29 *Jesus must have commanded it when confronted by the man but before he spoke.*
‘The evil spirit’ must be a collective description.
It had ‘driven him’ to escape being trussed up.

30 *Jesus asked the demon his name.*
He was speaking to the demons. They had control of the man.
He replied ‘Legion’ – because the man was speaking but his identity had been taken by the demon. (?)

31 *The abyss is where all demons would be confined prior to their Destruction.*

32 *There were pigs as it was predominantly a gentile region.*
A large number meant 2,000 (Mk 5:13)
The abyss was there final dwelling?
Jesus allowed the demons to enter the pigs – unclean into unclean.

33 *They rushed into the water as that was the medium in which evil spirits lived(?)*
The demons went to the abyss (?) when the pigs died?

34 *It was reported the demon possessed man was cured (36) and the pigs had been drowned.*
The people come out to see what had happened

35 *They were afraid of the power of Jesus and the implications of serving Him?*

37 *Jesus responds to the request to leave, respecting their free will.*
The contrast is that the man believed the people didn’t.

38 *He begged to go with Jesus for he believed in Him.*
Jesus did not allow the man to go with him for he had work for him Amongst the gentiles.

39 *God had delivered him from the grip of the evil one.*
He testified to Jesus because through Him, God had set him free.

3) How do you resolve issues that surprised or confused you?
26/40 Jesus demonstrated in this that His Gospel was for the worst of the gentiles!

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

Jesus crossed the lake of Galilee to gentile territory. He was met by a demoniac who knew who he was, the Son of God. The demons pleaded with Him to be sent into nearby pigs and not to the Abyss. Jesus agreed and they entered the pigs who careered into the lake and were drowned.

Following the reports of the swineherds, the town folk came out. Having found the demoniac healed and devoted to Jesus, they were frightened and asked Him to leave.

He did so, refusing to take the healed man with Him but instead sending him to evangelised his fellow gentiles around him.

LISTEN

1) What is the lesson or the main point?

MP *Even the least likely, seeming furthest from God, may be totally saved and restored by Jesus.*

2) Which verse best sums up the message of the passage? **v 33**

KV *When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank and into the lake and was drowned*

LIVE

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

a) His nature and character?

33 *The Lord has total authority over demons and all in their charge.*

37 *The Lord may accept 'the cold shoulder'.*

39 *The Lord determines where He will be served Him.*

b) His grace?

30 *Jesus responds to all - even Legion, the gentile demoniac.*

35 *The man was restored without doing or saying anything*

c) Jesus and His salvation?

36 *Jesus delivers people completely from the devils power*

Now underline the application of the Main Point.

2) What should I do ?

- 26 Be prepared to go with Jesus to the surprising / unworthy?
- 27 Note -the presence of Jesus attracts demons
- 28 Note - Demons recognise Jesus
 - Note - They can control a person and give him super human strength
- 30 Note - Demons /evil is personal
 - Note -The abyss is the final holding place of Demons
- 33 Be assured – all demons are completely under Jesus' authority.
- 34 Expect the message of what Jesus does to spread – naturally
 - Note - Some people who don't believe in Jesus are scared by him
- 39 Be prepared to tell how much God has done for you.
 - Note - The message is for 'all over the town'

Now underline the application of the Main Point.

Jesus, a dead girl, a sick woman

Background information

Matthew, Mark and Luke all have the healing of the woman with the haemorrhage, and all place it in the middle of the Jairus story. The two stories together form a powerful illustration of the way Jesus healed and exercised authority, even over death.

Word List

41 <i>Jairus</i>	means 'whom God enlightens'
<i>a ruler of the synagogue</i>	i.e. high status, in charge of all that happened
42b <i>crushed</i>	same Greek verb is translated 'choked' in 8:14
43 <i>bleeding</i>	Suffering from polymenorrhoea. Any contact with blood, even your own, made a person ceremonially unclean, so unable to join in worship at the synagogue or Temple. <i>see</i> Leviticus 12:1-8, 15:19,25
44 <i>edge of his cloak</i>	ie tassel on edge of square garment - over left shoulder and hanging down the back, to remind of God's commands <i>see</i> Numbers 15:38-40
48 <i>daughter</i>	the only time Jesus uses this term; i.e. He speaks to her tenderly.
<i>faith</i>	lit. 'believing' c.f. same word vs 50 'just believe'

Bible connections

See also Matthew 9:18-26; Mark 5:22-43

46 <i>power going out from Jesus</i>	<i>see also</i> 5:17; 6:19
48 <i>faith has healed...go in peace</i>	In Greek these words are identical to 7:50. <i>Go in peace.</i> <i>see also</i> Acts 15:33; Philippians 4:7,9
52 <i>not dead but asleep'</i>	<i>c.f.</i> John 11:11-14. The NT uses the term <i>fallen asleep</i> for believers who have died, Acts 7:60. 1 Thessalonians 4:13, but never of Jesus; it always says, 'Christ <i>died</i> '. Romans 5:6,8; 1 Corinthians 15:3, 1 Peter 1:3

LOOK

1) The Text

What questions does the passage raise?

40 *Where did He return from?*
Why were the crowd expecting Him?

41 *What does 'Jairus' mean?*
What does 'fell at Jesus feet' imply?
Why did he 'plead' with Jesus to come to his house.

42 *Why 'only' daughter?*
What was the significance of aged twelve.

43 *What is significance of bleeding for twelve years*
Who had tried to 'heal her'?

44 *Why did she 'touch the edge of his cloak'?*

45 *Why did they all deny it – surely many had touched him?*

46 *How could He tell that 'power had gone out of him'?*

47 *Why was she trembling?*
Why did she also 'fall at his feet'?

48 *Why did Jesus say 'your faith has healed you'?*

49 *Why does it point out – 'while Jesus was still speaking'?*

50 *What should he 'just believe'?*

51 *Why didn't he allow anyone else to go in?*
Why did he take 'Peter, James and John' in with Him?

52 *Why did Jesus tell them to 'stop wailing she is not dead but asleep'?*

53 *Why did Jesus speak to the mourners?*
Why did He tell them a 'lie'? – she was dead.

55 *What was 'her spirit' that returned?*
Why did He tell them to give her something to eat?

56 *What does it mean – 'her parents were astonished'?*
Why did He order them not to tell anyone else?

What surprises or confuses you?

Why is the incident with the woman with the issue of blood embedded in all three of the Gospel accounts?
Why is the woman is healed as Jairus' daughter dies!

2) The Context

a) surrounding passage,

41/47 *Fell at his feet (8:28)*

48 *Your faith has 'healed' (same word as 'saved') Go in peace' (7:50)*

51 *Peter, John and James (9:28)*

56 contrast his instruction to the ex demoniac (8:39)

b) individual book,

40 Crowd (cf 8:19; 9:12) mentioned 29 times in Luke's Gospel
41 Ruler of the synagogue (13:14)
42 Only child (7:12; 9:38)
42/43 Twelve – twelve apostles (9:1), twelve baskets (9:17)
Jesus' age in Temple (2:42) Apostles (6:13) tribes of Israel (22:30)
45 Who touched me? Believe in your heart and confess with your lips (Rmns 10:9)
46 Power from him (6:19)
48 Daughter (8:21)
Your faith has healed you; go in peace (7:50; 18:42) cf (8:25)
Go in peace (Is26:3; Rmns 5:1)

c) whole bible,

42 Only daughter cf Jacob (Gen 30:31)
Present your requests to God. And the peace of God.... (Phil 4:6,7)
43 Women bleeding - impure
44 Touching the edge of his cloak brought healing (Matt 14:36; Mark 6:56)
48 Children of God (Romans 8:15,16,17)
Therefore we have peace with God (Romans 5:1)
49 A delay in Jesus' response meant death (John 11:6)
50 Today if you hear his voice do not harden yourself (Hebrews 3:7ff)
Perfect love casts out fear (1 John 4:18)
52 Professional mourners? Cf Jeremiah 9:17,18)
Asleep –cf Lazarus (John 11:11)
53 Faith is the substance of things hoped for and the evidence of things not seen (Hebrews 11:3)
55 God made us alive (Ephesians 2:5)
He ate with them after the resurrection (Luke 24:41,42)

d) Bible story

See study 1

LEARN

1) How do you answer the questions that the passage raises?
40 He return from the North East Galilee around Capernaum
He had left in a fishing boat – normally would return within 24hrs
41 'Jairus' means God enlightens

He fell at Jesus feet' implying that he was desperate and he believed Jesus could help.

He 'pleaded' with Jesus to come to his house because he believed Jesus could help.

42 'Only daughter' underlines her insignificance in that culture.
At aged twelve - she was on the brink of womanhood

43 She had been bleeding for the time the child had been alive.
Doctors etc had tried to 'heal her'?

44 'Touch the edge of his cloak' was the minimal contact with Jesus but an expression of her faith in Him

45 They all denied it because they understood that he meant it intentionally.

46 He must have had some sensory awareness of the presence / the power of His Spirit

47 She was afraid because she shouldn't have contaminated others with her uncleanness.
She also 'fell at his feet' as an act of recognition and submission

48 He said 'your faith has healed you' for he had not been the 'architect' of her healing

49 It point out - 'while Jesus was still speaking? - to show there was minimal delay

50 He should 'just believe' in Jesus

51 Anyone else might have been an unbelieving influence.
These were His chosen closest disciples.

52 He told them it to show his confidence / power.

53 He spoke to them to make the situation clear.
He spoke in faith of the reality that was to come – she is alive.

55 'Her spirit' that returned was her life/ her person.
He told them this to show she was really alive.

56 They were astonished because their daughter had been but they had seen her brought back to life.
Don't tell how she was brought back to life ie Jesus took by the hand - 'my child get up' – her spirit returned
He ordered them not to tell anyone else because he was not ready to break cover / show that he had power over death.

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

12 years old and bleeding links the two – the issue is having faith in Jesus for salvation / healing . Jairus' daughter dies as the woman is healed!

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

The Jewish leader, Jairus, pleaded with Jesus to heal his 12 year old daughter. As Jesus went with Him, a woman who had been bleeding for 12 years stole up and touched Him in faith and was healed. Jesus recognised this. At that moment, news came of the death of Jairus' daughter. Jesus assured him, 'Don't be afraid just believe'. When he arrived, He took in Peter James and John and her parents, raised her from the dead but told them not to tell others what had happened.

LISTEN

1) What is the lesson or the main point?

MP *By faith, the least deserving and the most helpless can be made clean by Jesus and have peace with God.*

2) Which verse best sums up the message of the passage? **vs 48.50b**

KV *Daughter, your faith has healed you. Go in peace Do not be afraid; just believe, and she will be healed (48,50b)*

LIVE

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

a) His nature and character?

47 *the Lord requires us to acknowledge his grace/work.*

52 *Nothing is impossible to the Lord.*

b) His grace?

48/54 *The Word of Jesus brings life to the undeserving / the dead.*

c) Jesus and His salvation?

48 *Jesus gives peace with God.*

Now underline the application of the Main Point.

2) What should I do?

- 40 *Look out for Jesus!*
- 41 *Be humble and faithful when you approach Jesus.*
- 42 *Make your request known to Jesus.*
- 43 *Press on to 'touch the hem' of Jesus' garment.*
- 46 *Note - touching Jesus with faith inevitably releases power.*
- 48/54 For the undeserving and helpless trust Jesus for salvation.
- 49 *Note - 'today' is not too late to call on Jesus.*
- 51 *Banish doubt to see things clearly.*
- 54 *Expect Jesus to bring life.*
- 56 *Be amazed by what Jesus does.*

Now underline the application of the Main Point.

Jesus sends out the twelve

Background information

There were signs that Jesus' ministry in Galilee would not last much longer and it was important both to spread the message of the kingdom and to give the disciples experience of doing so.

Normally, when a Rabbi entered Palestine after being in a Gentile country he would shake off the last particles of heathen dust from his feet.

Word List

3 <i>the Twelve</i>	the twelve men Jesus had chosen as His particular followers and travel companions <i>see</i> 6:12-16
<i>bag</i>	<i>Greek para</i> , knapsack, traveller's bag
6 <i>preaching the gospel</i>	lit 'good-news-ing!'
7 <i>Herod the Tetrarch</i>	Herod Antipas, 4 BC–AD 39, son of Herod the Great
<i>John</i>	John the Baptist
8 <i>Elijah</i>	Significant Old Testament prophet, 1 Kings 17-19, 21:28, 2 Kings 1 - 2:12

Bible connections

for 9:3-5	<i>see</i> Matthew 10: 9-15; Mark 6:8-11
for 9:7-9	<i>see</i> Matthew 14:1, 2; Mark 6:14-16
7 <i>John the Baptist</i>	Put to death (Matt 14:3-11)
8 <i>Elijah</i>	Prophet expected to reappear before the Messiah came <i>see</i> Malachi 4:5
9 <i>Herod tried to see Jesus.</i>	He finally succeeded but Jesus said nothing. <i>see</i> 23:8-10

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why did He call them together before he gave them power.*
What is power and authority?
Why 'all' demons?
- 2 *What did it mean he 'sent them out'?*
What is 'preaching the Kingdom of God'?
Why is preaching the Kingdom' juxtaposed to 'casting out demons'
- 3 *Why take nothing for the journey?*
What do these represent -staff, bag, bread, money, extra tunic?
- 4 *Why not move from house to house?*
- 5 *Why shake the dust off feet?*
Why testify against them?
- 6 *Why 'village to village'?*
What did he mean 'the Gospel'?
Why 'preaching and healing'?
What is the significance of 'everywhere'?
- 7 *What did 'Herod hear'?*
- 8 *Why did it perplex Herod when -it was reported that:*
John was raised from the dead?
Elijah had appeared?
Prophets had been brought back to life?
- 9 *Who did he hear from?*
Why did he try to see him?

What surprises or confuses you?

How did the disciples do it – preach the Gospel and heal the sick?!

2) The Context

- a) surrounding passage
- 6 *preaching from village to village (8:6)*
 - b) individual book,
 - 1 *The twelve (8:1; 9:12; 18:31)*
symbolising the new Israel (Rev 21:12,14)
power and authority (Lk 20:20)
 - 2 *proclaim the good news of the kingdom of God (4:43)*
Kingdom of God (c 30 times in Luke's gospel)
Heal the sick (10:9)

Bag.... tunic... etc (22:36)
 Extra tunic (3:11)
 6 preaching everywhere like Jesus (4:40,43; 6:19; 8:1)
 7 meeting Herod (23:6-12)

c) whole bible,

1 Power and authority (Colossians 2:10; Jude 1:25)
 All authority is given to me (Matthew 28:18)
 5 He who receives you receives me (Matthew 10:40)
 Shake the dust (Acts 13:51)
 7 John the Baptist (Matthew 14:1-12)
 8 Elijah to come (Malachi 4:5)
 The prophet to come (Deuteronomy 9:8)

d) Bible story

See study 1.

LEARN

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

1 He called them together before he gave the power to signal to them all the start.
 'Power' is the ability to make something happen and 'authority' is the right to use that power.
 'All demons' showed the total control they were given.

2 To be 'send them out' meant to be commissioned.
 'Preaching the Kingdom of God' is announcing that God rules as The King.
 They are put alongside as 'Preaching the Kingdom' is equivalent to 'casting out demons'.

3 Take nothing for the journey meant being totally and immediately dependent on God.
 The following represents:

Staff	- a means of easing walking
Bag	- a receptacle for items brought along
Bread	- food to sustain
Money	- means of acquiring necessities
Extra tunic	- inner garment in case sleeping rough?

4 Moving house to house meant a comparison or a focus on provisions.
 5 Shake the dust off feet is a sign of finality to those left behind.
 It is a sign to them that they have rejected God.
 6 'Village to village' shows the need to offer and reach all.

*He meant the ‘good news’ of the appearance of the Kingdom of God
‘Preaching and healing’ went hand in hand.*

Everywhere shows that the commission is universal.

7 *Herod heard that one healer / preacher had become twelve!*

8 *It perplexed him as:*

*he had put John to death to save face
the messiah could have come
God was at work.*

9 *He heard from general whispering that crowds had been flocking to see Jesus.*

He tried to see Him for curiosity and spectacle.

He didn’t succeed because of the crowds and the fact that Jesus did not want to see him.

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

The disciples preached and healed through obedience to Jesus command and the enabling of His Holy spirit.

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

Jesus sent out his twelve disciple with His authority, totally dependent on God, to preach the kingdom by dislodging the demons and healing the sick. Herod heard what was going on and tried to see Jesus.

LISTEN

1) What is the lesson or the main point?

MP *The twelve disciples were sent by Jesus to do what he had been doing; preaching the kingdom / dislodging the demons and healing the sick.*

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

KV *He gave them power and authority to preach the Kingdom and heal the sick.*

LIVE

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

a) His nature and character?

I *the Lord is able to give power and authority.*

The Lord’s power and authority over the Devil is complete.

I,2 *The Lord equips and commissions His disciples to preach the Gospel and heal the sick.*

9 *The Lord does not reveal Himself to those interested for the wrong reasons.*

b) His grace

3 *The work of God (word and deed) requires no human resource*

c) Jesus and His salvation

3/6 *Jesus is the message – preach Him / His Kingdom*

Now underline the application of the Main Point.

2) What should I do?

1 *note - power and authority for ministry comes from Jesus*

1,2 *Get on with it – preach the Gospel and heal the sick!*

2 *Note The message is ‘the Kingdom of God’ i.e. ‘God rules’!*

Preaching the Kingdom and healing the sick expresses by Word and deed.

4 *Make the work of God the focus of all we do.*

5 *Do not persevere preaching the Gospel where Jesus is not received.*

6 *Note – the Gospel **IS** the Kingdom of God.*

The Gospel is for everywhere / everyone.

7 *Some in authority are threatened by Jesus*

Now underline the application of the Main Point.

Jesus feeds five thousand

Background information

Apart from the Resurrection, this is the only miracle which appears in all four gospels.

Bethsaida was not under Herod's jurisdiction.

Word List

10 <i>Bethsaida</i>	a town on the north shores of Galilee near the Jordan, not far from Capernaum The name means 'house of fishes'.
13 <i>you</i>	The <i>you</i> is emphatic.
<i>loaves</i>	see John 6:9 barley loaves, the food of the poor
14 <i>5,000 men</i>	women and children, if any, were not counted

Bible connections

see also Matthew 14:13-21; Mark 6:32-44; John 6:1-15

God will supply:

<i>The lamb for sacrifice,</i>	Genesis 22:8
<i>Manna for the people of Israel,</i>	Exodus 16
<i>All our needs,</i>	Philippians 4:18,19

LOOK

1) The Text

10 Why so little detail about
a) How long they had been away
b) How they had got one?
Where is Bethsaida

11 How did the crowds learn about it?
Why did they follow Him?
Why did he welcome them?
What did 'preach the kingdom and healed the sick' mean?

12 What time is late in the afternoon?
How good a suggestion was this?
Why did they suggest this?

13 Why did Jesus turn the question back to them?
What is the significance of five loaves and two fish?

14 What is the significance of 5000 men
Why did he get them to sit in groups of 50

15 Why did everyone sit down?

16 Why did He break all 5 loaves and 2 fish before he gave them to the disciples.

17 Why were there 12 baskets left over?

What surprises or confuses you?

Why so little detail about their mission (10a) why so much about feeding 5000 (10b-17)

2) The Context

a) surrounding passage

10 Return from their 'village to village' trip (9:6)

11 He sent them to 'preach the Kingdom of God and heal the sick' (10:2)

13 Give her something to eat (8:55)

b) individual book

10 Often withdrew to lonely places to pray (5:16)
Woe to you Bethsaida (10:15)

11 Kingdom of God –c 30 times in Luke's Gospel
5 Sparrows and 2 pennies (12:6)

16 Gave thanks (22:17) - only time outside feeding of 5000 / 4000
Unworthy servants doing their duty (17:10)

17 Filled the hungry with good things (1:53)

c) whole bible,

10 Peter like Andrew and Philip were from Bethsaida (John 1:44)
5 – Tabernacle (Exodus 26:3,9,26,27; 27:1,18; 36:10:16,31,32,38; 38:1,18)
50 – Tabernacle (Ex. 26:5,6,10,11; 27:12,13,18; 36:12,13,17,18; 38:12,13)
14 Men who believed - 5000 (Acts 4:4)
'Faith is the substance of things hoped for and the evidence of things not seen' (Hebrews 11:3)
16 lifting eyes to heaven (Psalms 25:15; 121:1; 123:1; John 11:41; 17:1)
I am the bread of life. (John 6:35)
Present your request to God. (Philippians 4:6)
17 My God will supply all your needs (Philippians 4:19)
A good measure, pressed down, shaken together and running over, will be poured into your lap. (Luke 6:38)
Meet all your needs according to the riches in Christ Jesus (Philippians 4:19)
Twelve tribes of Israel and Apostles of the Lamb (Rev 21:12,14)

d) Bible story

See study 1.

LEARN

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

10 There is little detail because it is not relevant- the key was that they were sent by Jesus to do as Jesus did.
Bethsaida is in the East-side of Galilee out with Herod's jurisdiction into that of half- brother, Philip's. n.b. it is out with promised land.

11 They learned about it from 'gossip'?
They followed him because they believed his teaching / witnessed his power?
He welcomed the crowds because he was avoiding Herod not them.
It meant He did just as his disciples had been doing.

12 Late in the afternoon is five pm – an hour or so before dark?
This was a poor suggestion – they couldn't possibly have been fed and housed.
They suggested this to get rid of the problem

13 He turned the question back on them for he didn't want them to avoid their responsibility.
five loaves and two fish? $5+2 = 7$ This was the complete/divine number. Five was a key number in Tabernacle.

- 14 5000 men and groups of 50 – Five was a key number in the Tabernacle.
- 15 They sat down as they believed they were about to be fed?
- 16 He broke them all as this was His miracle – He was feeding everyone.
- 17 Twelve baskets was one for each disciple.

2) How do you resolve the issues that surprised or confused you? **Luke emphasises they were only doing as they saw Jesus doing.**

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

As soon as they returned, Jesus took the disciples for a debrief. The crowd followed. Later, the disciples told Him to dismiss them to get food from the country around. Jesus asked what they had. Hearing they had 5 loaves and 2 fish he told them to feed the crowd (10-14). Jesus told them to sit the crowd of 5000 in groups of 50. They were all fed with 12 baskets left over.

LISTEN

1) What is the lesson or the main point?

MP *God miraculously supplies His peoples’ needs through Jesus*

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

KV *Taking the five loaves and two fish and looking to Heaven, he gave thanks and broke them. Then he gave them to the disciples to set before the people (16)*

LIVE

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

a) His nature and character?

11 *The Lord always welcomes those who seek Him.*

13 *The Lord challenges us to meet ‘impossible’ needs of our fellows*

16 *God provides for His people’s needs in Jesus*

b) His grace?

17 *Jesus satisfies the every need of His church by His grace.*

- c) Jesus and His salvation?
- 11 *Jesus' message is the same as He gives to His people – 'the Kingdom of God'.*

Now underline the application of the Main Point.

2) What should I do? ?

- 10 *Report to Jesus what you have done in His name.*
- 12 *Don't assume that you know what Jesus wants or is doing.*
- 13 *Start with what you do have humanly when you address a need then look to Him.*
- 14/15 *Organise, expecting a miracle before it is seen.*
- 15 *Obey Jesus instructions irrespective of whether or not you can imagine how He might fulfil His purposes.*
- 16 *Give thanks before you see the answer to your requests.*
Present your requests to Jesus with thanksgiving
- 17 *Expect and enjoy Jesus' miraculous provision for all the needs of His church.*

Now underline the application of the Main Point.

Peter confesses Christ

Background information

Matthew and Mark locate this incident near Caesarea Philippi, near the foot of Mount Hermon. This was heathen territory, beyond Herod's jurisdiction.

Word List

19 *John the Baptist* the forerunner of Jesus *see* 3:1-22
Elijah a significant OT prophet *see* Study 4 above.

20 *you* the *you* is emphatic
The Christ Greek for “Anointed one” (*Messiah* is a transliteration of Hebrew word with similar meaning)

21 *strictly warned* *i.e.* “gave them strict orders”

22 *Son of Man* Old Testament term used seventy times in book of Ezekiel. Jesus often so describes Himself, underlining his humanity.
rejected a technical term to denote rejection after careful legal scrutiny, to see if a candidate for office was qualified
elders, chief priests and teachers of the law *i.e.* a single group in the Sanhedrin, the highest tribunal of the Jews

23 *cross* When Jesus was 11, there was a rebellion against Rome, led by Judas the Galilean. The royal armoury at Sepphoris (4m from Nazareth) was raided. The rebellion was quashed, Sepphoris burned and 2000 rebels were crucified along the road.

Bible connections

see also Matthew 16:13-16, 21-28; Mark 8:27-29,31 - 9:1

22 *Jesus predicts his death and resurrection.* *also* 18:31; (His death described 23:26-46) *see* 24:25-27

23 *Take up your cross.* *see* 14:27 *c.f.* 23:26

26 *Jesus coming again* *see* Matthew 16:27; John 14:1-3

27 *...will not taste death...* *see* John 21:20-23. Or did Jesus mean they ‘saw the kingdom’ at the Transfiguration, see study 7; or at Pentecost, Acts 2:1ff.

LOOK

1) The Text

What questions does the passage raise?

18 *When is ‘once’?*

How could it be ‘private’ if His disciples were with Him?

Why did He ask who the crowds said He was?

19 *Why is this a quote of verse 7?*

20 *Why does He ask the disciples?*

What did Peter mean?

21 *Why did Jesus warn them not to tell this to anyone?*

22 *Why did he call himself ‘the son of man’?*

Why ‘must suffer ... be killed’?

23 *Who are ‘them all’?*

What does ‘deny himself’ mean?

What does ‘take up his cross’ involve?

24 *What does saving and losing one’s life ‘mean’?*

25 *How do you ‘lose your very self’?*

26 *What does ‘being ashamed of Me and My words’ mean?*

When will He come with His Angels?

27 *Who, ‘standing there, will not taste death’?*

What is the Kingdom of God and when will it be revealed?

What surprises or confuses you?

21 *Why did Jesus strictly warn them not to tell anyone that He was the Messiah?*

2) The Context

a) Surrounding passage

18 *His disciples, the twelve (17)*

The crowds – those following Him (11)

19 *Elijah, John the Baptist or one of the prophets (7b,8)*

20 *Who is Jesus? – (the Fathers verdict ‘This is my Son’ (9:35)*

26 *His glory (9:32)*

b) Individual book

18 *Jesus praying (c.f. 3:21; 6:12; 9:18; 9:29; 11:1*

20b *Are you the Christ? (3:15; 22:67)*

The devils knew but were rebuked and told not to say that He was the Christ. (4:41)

Jesus was first proclaimed ‘the Christ’. (Acts 2:36,38)

21 *Son of man = divine - forgiving sins (5:24) Lord of the Sabbath*

(6:5)

Must suffer.... / prophets fulfilled , (9:44; 18:31-33; 24:7)

The will of the father (22:42)

Today, tomorrow, the next day – a prophet cannot die outside Jerusalem. (13:33)

22 The disciples did not understand. (18:34)

23 Take up his cross. (14:28)

25 The world (4:5)

26 Acknowledged before Holy Angels (12:8,9)

Ashamed of Jesus(13:27)

‘Truly I tell you (4:34; 12:37)

Proclaiming the Kingdom of God (8:1; 9:2)

Jesus will come into His kingdom / His kingly power.

c) whole bible

18 This incident happened in Caesarea Philippi. (Matthew 16:13; Mark 8:27)

20 ‘Christ’ revealed by God (John 6:15)

22 Must on 3rd day (Isaiah 53:10; Luke 24:26)

To serve and give His life a ransom for man (Mark 10:44)

23 Take up his cross (Mark 8:34; Matthew 16:24)

Crucified with Christ (Galatians 2:19)

Die to sins and live for righteousness. (1 Peter 2:24)

26 Let him who boasts boast in the Lord. (Jeremiah 9:24; 1 Cor.1:31)

Glory of the father (Romans 6:4)

The return of Jesus with the Archangel (1 Thessalonians 4:16)

With the holy angels (Matthew 25:31; 2 Thessalonians 1:7)

Jesus receives (John 17:1f) and retrieves His Glory (John 17:5)

d) Bible story

See study 1.

LEARN

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

18 Once’ it would seem from (Matt 16:13; Lk 8:27) is a further move away from Herod’s territory to Caesarea Philippi.

In ‘private’ must mean away from the crowd but with His disciples
He asked who the crowds said He was to preface his question to His disciples.

19 It was common knowledge therefore known by Jesus Himself.

20 He ask the disciples as this was His teaching point for them
 Peter meant that Jesus was the king the Jews had been waiting for.

21 Jesus warned them as the peoples expectation was different from
 the reality – He didn't want to confuse the picture.

22 'The son of man' stresses his humanity.
 'Must' because God had ordained it.

23 'All' are all the apostles / the twelve.
 Deny himself means not put his needs, desires etc first.
 'Take up his cross' means prepare for death.

24 Saving and losing his life means keeping / protecting against giving it
 away/ to God.

25 'Lose your very self' means you forfeit the right of personal choice.

26 It means distancing yourself from Jesus / His truth.
 He will come with His angels in Judgement.

27 Those present at Pentecost will not taste death.
 Kingdom of God comes when the Spirit is given.

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

21 He warned them not to tell others he was the Messiah because the
 misunderstanding was He would reign on an earthly throne.

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

Jesus having elicited from Peter that he was the Messiah, swore them to silence as, contrary to expectation, He must die first and then be raised to life. This would set an example for His followers. Those rejecting Him now would be rejected by Him when He is glorified – an event to come in their lifetime.

LISTEN

1) What is the lesson or the main point?
MP To be in Jesus' Kingdom, we must identify with Him living selflessly to the point of death.

2) Which verse best sums up the message of the passage v (22)/23
KV If anyone would come after me, let him deny himself.

LIVE

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

a) His nature and character?

18 God asks us questions to make us think.

20 God seeks a personal response

23 God willingly allowed his Son to (take up His cross) and be put to death.

b) His grace?

22 God's plans must happen – they are sure. He will have His way whatever we do.

c) Jesus and His salvation?

26 Jesus' Kingdom has come, and will come **again**.

Now underline the application of the Main Point.

2) What should I do?

18 Keep close to Jesus at all times.

21 Note - The right thing (anointing as king) at the wrong time is the wrong thing.

Note - There is a time for the full truth.

Note – that Jesus **HAD** to die and then be raised to life.

23 Follow Jesus example and 'take up your cross, daily'.

24 Note - Worldly gain without Jesus will ultimately **ALL** be lost.

26 Boast in Jesus.

Expect Him to come His in Glory.

Set your sights on life on the return of Jesus.

27 Expect God's Kingdom to come.

Now underline the application of the Main Point.

Jesus is transfigured

Background information

Tradition places this incident at Mt Tabor but this is almost certainly wrong: it is too far away from Caesarea Philippi, and was populated, so did not offer the solitude Jesus wanted. Mount Hermon is possible, but not certain.

Word List

30	<i>Moses</i>	the great lawgiver
	<i>Elijah</i>	the great representative of all the Old Testament prophets
31	<i>departure</i>	literally <i>exodus</i> meaning Jesus' death <i>cf</i> 2 Peter 1:15
33	<i>shelter</i>	<i>i.e.</i> a temporary leafy shelter /tent /tabernacle. People made them annually, to celebrate the Feast of Tabernacles. <i>see</i> Leviticus 23:33-43
35	<i>from the cloud</i>	<i>i.e.</i> out of the cloud

Bible connections

	<i>See also</i>	Matthew 17:1-8; Mark 9:2-8; and Peter's account 2 Peter 1:16-18
28	<i>Jesus at prayer</i>	Luke 3:21; 5:16; 6:12; 9:18; 10:21f; 11:1; 22:41ff; 23:46
31	<i>the final exodus</i>	<i>see</i> John 19:17; Romans 3:25; Hebrews 13:12-14
32	<i>disciples sleepy</i>	<i>c.f.</i> Mathew 26:39-41
34	<i>cloud, the presence of God</i>	<i>see</i> Exodus 40:34ff; Rev 14:14-16
35	<i>This is my Son ...</i>	<i>see</i> Psalm 2:7; Isaiah 42:1, Hebrews 1:1-5 <i>c.f.</i> voice at Jesus' baptism, Matthew 3:17; Mark 1:11
36	<i>Forbidden to tell others of experience till resurrection</i> (Matthew 17:9; Mark 9:9)	

LOOK

1) The Text

What questions does the passage raise?

28 Why 8 days?
Why did He take any / three with Him?
Why did he go up a mountain to pray

29 Why does it say as he was praying just after it said he went to pray?
How did His face change

30 Why Moses and Elijah?
How did they recognise them?
What 'body' did they have?

31 What is 'glorious splendour'?
What were they saying about His departure?

32 Why does it say 'Peter and his companions'?
Why were they very sleepy?
What was 'His glory'?
Why were they all standing?

33 Why did they speak as they were leaving?
Where were they going?
Why was it 'good for them to be here'?
Why did Peter want to put up three shelters – one for each of them?
Why did he not know what he was saying?

34 Why did this happen 'while he was speaking'?
What did the cloud represent?
Why were they afraid of the cloud?
Who was enveloped by the cloud?

35 Who was speaking?
Why was He telling them?
a) This is my Son
b) That he was chosen
c) To listen to Jesus?
When was He chosen?

36 Why does it say 'the voice' and not 'God the Father'?
Why did the disciples keep it to themselves?

What surprises or confuses you?

Why did this event happen?

2) The Context

a) Surrounding passage,

28 'After' saying some stand here would see the kingdom of God (27)

b) Individual book,

28 *Up a mountain to pray* (6:12)
29 Angels 'gleamed like lightning'. (24:4)
30 Their appearance shows resurrection. (20:37)
Moses and Elijah represented the Law and the prophets. (24:27, 41)
Glorious splendour 'shone around'. (2:9)
31 Fulfilment (21:22; 22:16; 22:37)
No prophet would die outside of Jerusalem. (13:33)
32 His glory (24:26)
Two men – c.f. angels (24:4)
35 'You are my son whom I love; with you I am well pleased' (3:22)
36 Jesus' self-disclosure (22:69)
To be His witnesses after the coming of the Spirit (24:48;
Acts 1:8;2:36)

c) Whole bible,

28 Peter, John and James (Mark 5:37; 13:3; 14:33)
Up a mountain (Exodus 19:3)
29 Flashes of lightning – presence of God (Exodus 19:16;
Revelation 4:5)
His face shone like the sun (Matthew 17:2; Revelation 1:16)
30 Moses had died and been buried. (Deuteronomy 34:5,6)
Elijah had been bodily transformed to Heaven. (2 Kings 2:11)
31 Departure means death. c.f. 2 Tim 4:6; 2 Peter 1:15
Not yield My glory to another (Isaiah 48:11)
Fear and the cloud (Exodus 20:18)
32 The flesh is willing the body is weak. (Mark 14:38)
35 Must listen to Him (Deuteronomy 18:15; Acts 3:22)
You are my son. (Psalm 2:7)
My chosen one (Isaiah 42:1)
36 Jesus self-disclosure (Matthew 26:64; Mark 14:62)
A time to speak and a time to be silent (Ecclesiastes 3:7)

d) Bible story

See study 1

LEARN

- 1) How do you answer the questions that the passage raises?
- 28 *Matthew 17:1 and Mark 9:2 say '6 days later'. Luke says 8 days being inclusive of the day of Peter's confession and the transfiguration.*
He took disciples with Him to witness the endorsement of the Father and to see that His death in Jerusalem was in accord with the Law and prophets
He went up a mountain to get peace / as Moses went up a mountain to meet God.
- 29 *It says it to underline this was Gods will.*
His face 'shone like the sun'.
- 30 *Moses represented the Law and Elijah the prophets.*
Their recognition must have been the gift of God?
- 31 *'Glorious splendour' is the light of God?*
They were talking about how the Law would be met and the prophets fulfilled in His 'departure' – (Jesus had just said – rejected, killed raised again. (9:22)
- 32 *It shows Peter is the leading disciple.*
They were very sleepy as it may have been night (37 cf 6:12?)
'His glory' is the light of God
they were all standing as it was not a teaching setting?
- 33 *They spoke as they were leaving to try and conserve the moment.*
They were going back to the Father.
It was 'good for them to be here 'to see / hear God's endorsement.
Peter wanted to put up the shelters to keep the moment
He didn't know because he didn't, as yet, understand Jesus' mission.
- 34 *This happened while He was speaking to silence him.*
The cloud represented the presence of God.
They were afraid of the holiness of God and the sin of their hearts.
Jesus, Moses and Elijah and the disciples were enveloped by the cloud.
- 35 *God was speaking.*
He was telling them -
 - a) *Son - in contrast to others before him (8,19)*
 - b) *Chosen -to show he has=d the fathers imprimatur*
 - c) *Listen - because Jesus was speaking the word of God?*
He chosen 'in the beginning'.
- 36 *It says 'the voice' as they were just recording what they saw and*

heard.

The disciples kept it to themselves as they were told to. (Matthew 17:9)

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

This event takes place to show these leading disciples that, what would happen in Jerusalem was the will of the Father, in accordance with His Law as foretold by His Prophets.

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

8 days later, Jesus takes the leading three disciples up a mountain. There, in a vision, He reveals to them that what will happen in Jerusalem will be the Father’s will, fulfilling the Law in accordance with His Prophets. The disciples did not understand its meaning at the time and were told not to tell others what had happened yet.

LISTEN

1) What is the lesson or the main point?

MP *The Law and the prophets were witnesses to the Fathers endorsement of the Sons ministry*

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

KV *A voice came from the cloud, saying, “This is my Son, whom I have chosen; listen to him”*

LIVE

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

a) His nature and character?

29 *God may do great things as we pray with Him.*

34 *God cuts across our ‘jabbering’!*

b) His grace?

32 *God’s revelation was given to them while they were asleep!*

c) Jesus and His salvation?

31 *Jesus' death in Jerusalem was a fulfilment of the Law and the Prophets.*

32 *Note - Jesus has glory.*

35 Note - Jesus was fully endorsed by the Father.

Now underline the application of the Main Point.

2) What should I do?

28 *Note - It is a great privilege to be chosen by Jesus*

30 *Note - Jesus' death was in accordance with the Law and the Prophets.*

32 *Don't miss what God is doing on account of being 'sleepy'.*

33 *Note - earthly memorials are not the way to mark God's actions.
Be careful of blurting out a 'knee jerk' response to God's work.*

35 Do as the Father says- Listen to Jesus.

36 *Note - there is a time to speak and a time to remain silent!*

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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