

HEARING THE WORD



NIGEL BARGE

Luke 9³⁷ – 10⁴²
Leader's Guide

Hearing the Word Luke 9:37 – 10:42 Leader’s Guide

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Nigel Barge, February 2015

Scripture Quotations taken from THE HOLY BIBLE, NEW INTERNATIONAL VERSION

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Resources

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

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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 - 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

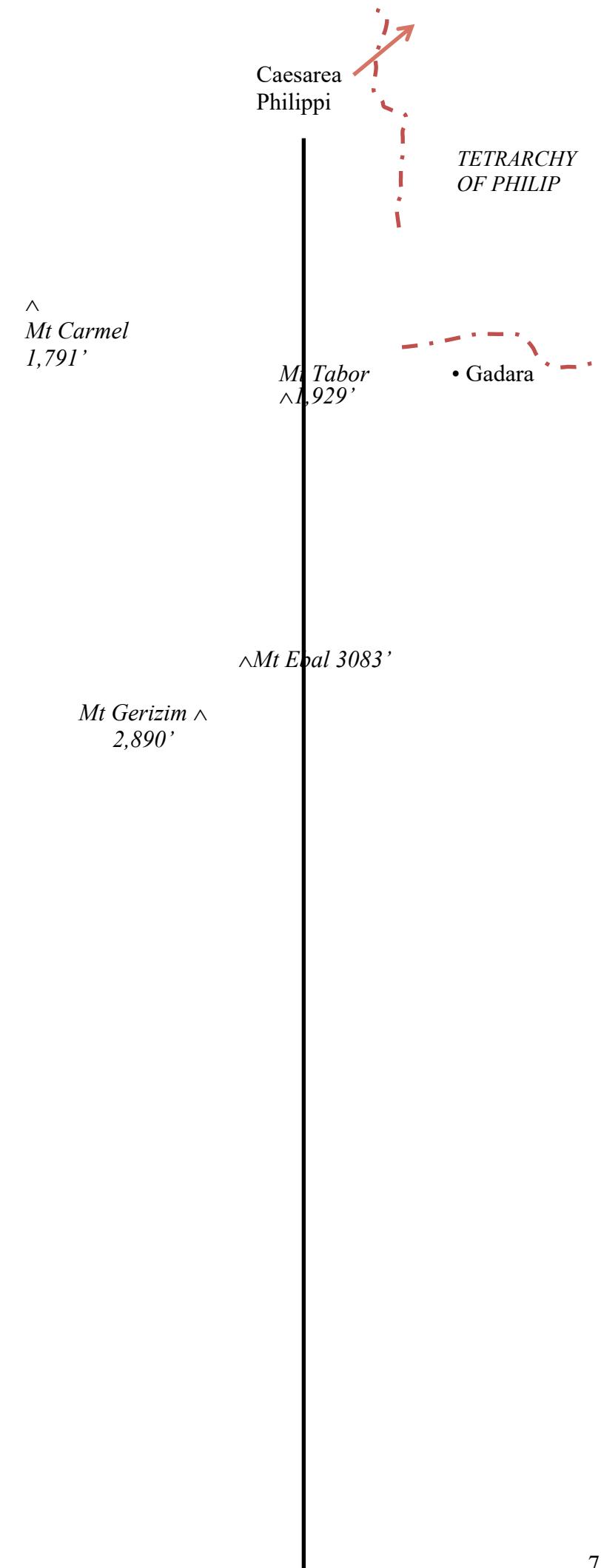
There is no clearer way of demonstrating Jesus' humanity than noting his recourse to prayer. Through this he shows:

- 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 the righteous one who calls sinners to repentance |
| 3:22 God says 'you are my Son'; | |
| 4:34 The Holy one of God | 5:34 the Bridegroom |





Study 1

Luke 9:37-45

Healing of boy with an evil spirit

Background

Jesus, Peter, James and John came down from the amazing experience on the mountain top, where Jesus' glory was revealed, to find a very different experience on the plain.

Word List

- 40 *disciples* the other nine apostles, not the crowd mentioned in v37
- 42 *threw* The same word is used of a boxer dealing a knock-out blow or a wrestler throwing an opponent.
- 44 *you* This is emphatic, *ie* here speaking explicitly to the 12 disciples, not the general public.

Bible connections

see also Matthew 17:14-18; Mark 9:14-29

- 41 *unbelieving and perverse generation* c.f. Numbers 14:27
- 42 *rebuked unclean spirit* *see also* 4:35,39,41; 8:24
- 44 *they did not understand* Mark 8: 30-35; 9: 30-32;

LOOK

1) The Text

- What questions does the passage raise?
- 37 *What happened the day before?*
Where had the large crowd come from?
- 38 *Why 'a man in the crowd'?*
Why does he call him teacher?
Why does he say 'my only child'?
- 39 *What does it mean 'a spirit seizes him'?*
What does it mean that it scarcely ever leaves him?
How was it destroying him?
- 40 *Why could the disciples not drive it out?*
Who were the disciples?
- 41 *Why could they not drive it out?*
Why was Jesus so harsh and dismissive?
Who was his question – 'how long' addressed to?
- 42 *Why did the evil spirit obey Jesus straight away?*
What does it mean he 'rebuked' it?
Why does it say he 'gave him back'?
- 43 *Why were they amazed at God?*
Why were they amazed at 'God' and not Jesus?
What did Jesus do that made the people marvel?
- 44 *Why 'while everyone was still marvelling'?*
Why did he tell them to listen carefully (c.f. 22) when they would not understand?
Why didn't mention resurrection as well?
Why tell them the meaning if it was hidden?
- 45 *Why were they afraid to ask?*

What surprises or confuses you?

Why was Jesus so harsh with people who didn't understand because it was hidden from them??

2) The Context

- a) surrounding passages
- 37 *The next day was the the day after the transfiguration*
- 38 *my son c.f. This is my son whom I have chosen listen to Him (9:35)*
- 40 *they could not – but 'power and authority had been given by Him 'to drive out all demons and to cure diseases' (9:1)*
- 42 *gave him back - 'The Son' delivered the son (9:35)*

44 the son is going to be betrayed into the hands of men -Listen to him.(vs 35)

b) The book

38 teacher Gk *didaskalos* a neutral word? (7:40; 8:49; 10:25; 11:45 etc)
only son /child (7:12; 8:42; Jn 1:14; 1:18; 3:16, 18)
beg / implore (5:12; 8:28,38; 10:2; 21:36; 22:32)

40 could not... c.f. 9:1,6,7,10

42 rebuked (4:35,41); a fever (4:39); Wind and waves (8:24)

43 amazed (4:22,32,36; 5:26)

c) The Bible

37 called from the mountain (Exodus 19:3)

39/45 The God of this age has blinded unbelievers (2 Corinthians 4:4)

40 We act in Jesus' name. (John 14:13,14,26; 15:16,21; 16:23,24,26)
Apart from Jesus we can do nothing. (John 15:5)

41 crooked and perverse generation (Deuteronomy 32:5)

Do not be anxious about anything, but in every situation, by prayer and petition, present your requests to God.

43 the greatness of (our) God (Deuteronomy 32:3)

44 son of Man (5:24; cf Job 25:6; Ps 8:4; Ezekiel 2:1 (+30) (Dan 7:13,14)
He triumphed over the powers and principalities by the cross. (Col 2:15)

45 The disciples didn't understand. (Luke 24:25; Acts 13:27)

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) What type of literature is this?

Gospel

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

37 The day before Peter James and John witness the transfiguration.
They had pursued them from Galilee and were waiting for them?

38 'A man in the crowd' is a representative.
He calls him 'teacher' as an acknowledgement of what he does not
who He is.

He says my only child to show all that has been invested in Him.

- 39 'A spirit seized him' means the spirit was in complete control.
 It means fits were very frequent.
 He could do nothing but wait for the next fit.
- 40 They were trying to do it themselves / in their own name.
 The disciples were the remaining nine.
- 41 Jesus so harsh and dismissive as he was quoting Moses song?
 His question was addressed to the man.
- 42 The evil spirit had to obey Jesus' authority.
 He 'rebuked' it meant there was a person behind it.
 The possession meant he had 'lost' his son.
- 43 They were amazed at God because they had such a small view of Him.
 They were amazed at 'God' not Jesus because they did not see know Jesus was God.
 People marvelled that Jesus had authority over demons.
- 44 'While everyone was still marvelling' links the accounts either side.
 He didn't mention the resurrection as it was his death. The crucifixion that released people from the clutch of Satan.
 He told them the meaning so as they might remember it later.
- 45 They were afraid to ask as they feared what it meant (not personal).

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

He seemed harsh on the man in particular as he was making a general statement, quoting the Old Testament.

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

As Jesus, Peter, James and John returned having been shown that Jesus fulfilled the Law and the prophets and was the son of God, they were met by a father with a demon possessed son. His disciples were unable to dislodge the demon. Having rebuked the father and his generation for a lack of faith, he simply delivered his son.

In the ensuing wonder at what God was doing, Jesus told them where the power came from – His offering of Himself into the hands of men.

LISTEN

1) What is the lesson or the main point

MP *They did not believe that Jesus was the Son of God and that all authority had been given to Him – hence they were unable to drive out this demon.*

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

KV O unbelieving and perverse generation,” Jesus replied, “how long will I stay with you and put up with you? Bring your son here.” (41)

LIVE

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

a) His nature and character?

41 God expects us to believe Him but forgives our weakness!

43 God is great!

44 God's key work was what he allowed men to do to Him – the crucifixion.

b) His grace?

45 God completed His Work when men were unaware of it.

c) Jesus and His salvation?

42 Jesus has total control over the devil and delivers us to the uttermost.

Now underline the application of the Main Point.

2) What should I do?

38 Present your need earnestly to Jesus.

39 Note - the devil has control over those of the world.

40 Note - we are powerless, of ourselves, against the Devil.

41 Determine to believe in Jesus.

43 Expect people to be amazed by the majesty of God.

44 Listen for the Word of God amongst the 'hype'!

45 Note - Man does not understand God unless He reveals Himself.

Do not be frightened to ask the real question – what did Jesus' death at the hands of the authorities mean?

Now underline the application of the Main Point.

Who will be the greatest?

Background

The disciples' pride may be part of the reason for their inability to understand. They were thinking of themselves, Jesus was thinking of others.

Word List

- 46 *argument* and 47 *thoughts* are translations of a single Greek word Luke uses twice (*Greek - dialogismos*). It can mean 'thought' or 'reasoning'.
47 'aware of their thinking' a Jewish expression *c.f.* He was 'wise to them'.
49 *said* *lit.* answered *i.e.* John responded to Jesus' words.

Bible connections

- 46 *which should be greatest* *see also* Matthew 18:1-5; Mark 9:33-40
47 *knowing their thoughts* *see also* Luke 22:24-27; Mark 10:35-45
see Matthew 9:4; 12:25; Luke 6:8; 11:17;
John 1:47-49; 2:25
47,48 *Jesus' attitude to children* *c.f.* 10:21
Jesus' humility *see* Philippians 2:1-11

LOOK

1) The Text

What questions does the passage raise?

- 46 *Why did the argument start?*
- 47 *How did Jesus know their thoughts?*
 - Where did the child come from?*
 - Why did He make the child stand beside Him?*
- 48 *Who is ‘them’?*
 - How do you ‘welcome in His Name’?*
 - Who sent him?*
- 49 *Why John?*
 - What does ‘master’ mean?*
 - How did a non-disciple cast out demons in Jesus name?*
 - What does that mean about using Jesus’ Name?*
 - Why did they try to stop him?*
 - What does ‘not one of us’ mean?*
- 50 *Why can’t people ‘sit on the fence’?*

What surprises or confuses you?

- 50 *It is not the other way round – i.e. ‘those not for you are against you’.*

2) The Context

surrounding passage

- 46 *The disciples – the twelve (9:17)*
 - The greatest (22:24)*
- 49 *‘Not one of us’ but he was casting out demons when disciples had been unable to (9:40)*
 - John, one of the inner three (9:28) is aggressively protective (9:54)*
 - One thing is needful. (10:41)*
- 50 *He who is not against me is with me. (11:23)*

individual book

- 48 *Child (10:21; 17:2; 18:16)*
 - Welcomes (receives) (15:2)*
 - The one who sent me (4:18)*
- 49 *Master – implies faith when addresses to Jesus (5:5; 7:2; 8:24)*
 - In (Jesus’) Name (10:17; 21:8)*
 - Demonised man – outside society (8:29)*
- 50 *For us i.e. he is proclaiming the year of Lord’s favour (4:19)*
 - against is for you c.f. he who is not with me is against me (11:23)*

whole bible

- 46 *John – ‘son of thunder’! (Mark 3:16)*
one of Jesus inner three. (Mark 5:37; 9:2; 14:33)
- 48 *The child will lead them. (Isaiah 11:6)*
To one casting out demons Jesus said, ‘I never knew you’ (Matt 7: 22)
Moses – the most humble man in all the earth (Numbers 12:3)
- 49 *Trying to stop others prophesying (Numbers 11:26)*
‘in Your Name’ - casting out demons illegitimately (Acts 19:13ff)
- 50 *Don’t stop others in His name. (Philippians 1:14-18)*

The Bible story

LEARN

- 1) How do you answer the questions that the passage raises?
- 46 *Unspecified reason for argument – it could have been that the remaining disciples had been unable to drive out the demon? (40)*
- 47 *Jesus knew their thoughts by their behaviour – i.e. naturally?*
The child was one of the crowd – perhaps the son in vs 38?
He made him stand by Him as an illustration.
- 48 *‘Them’ is His disciples>*
‘Welcome in His name’ c.f. an ambassador or a servant.
The Father sent Him.
- 49 *John is a feisty / belligerent sort.*
‘Master’ means the one who has total authority over you.
Jesus cast out the demons; the man was merely a conduit for His Name.
It means any might use His Name.
They tried to stop him because he was not ‘one of us’.
‘Us’ means the group of men Jesus had selected as disciples.
- 50 *People cannot ‘sit on the fence’ because it is a ‘razor blade’!*

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

The people who are not antagonistic to Jesus’ Name are for Him.

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

While arguing about who of them would be the greatness, Jesus said that those welcoming the least would be greatest.

John, proud of His position, is told to accept all who submit to Jesus Name.

LISTEN

- 1) What is the lesson or the main point?

MP *The greatest, in Jesus' view, is any who may serve the least, in His Name'*

2) Which verse best sums up the message of the passage? **v 48a**

KV *Whoever welcomes this little child in My Name, welcomes me, and whoever welcomes me, welcomes the one who sent me.*

LIVE

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

a) His nature and character?

50 *God is in complete control*

b) His grace?

47 *Jesus encourages 'the least' to stand beside Him.*

48 *God reckons those welcoming the least / the humblest, are the greatest.*

c) Jesus and His salvation?

49 *The effect of Jesus' Name is to drive out demons*

Now underline the application of the Main Point.

2) What should I do?

46 *Beware the temptation to compete for 'glory'.*

47 *Note - Human beings are transparent to God.*

'Children' – be assured that Jesus will receive you.

48 *Welcome the least and you will welcome Jesus.*

Note - to welcome Jesus is the same as welcoming God the Father.

49 *Beware 'parochialism' amongst the church.*

50 *Accept all in Jesus' Name – i.e. those for Jesus who are not against you.*

Note - ALL are welcome to use Jesus Name to thwart demons.

Now underline the application of the Main Point.

Samaritan opposition

Background information

With the words, 'Jesus resolutely set out for Jerusalem', Luke begins a new section of his narrative. Where everything up to 9:50 concentrates on Jesus *birth and deeds*, 9:51 – 19:44 is mainly, though not exclusively, about his *teaching*.

After the northern Kingdom of Israel (representing 10 tribes) was overrun by Assyria (721 BC), the province of Samaria was populated by foreigners worshipping idols (2 Kings 17:24-41).

The Samaritans, who lived in the area between Judea and Galilee, were thereafter often feuding with the Jews (see John 4:9). The latter did not regard them as pure-blooded enough to be genuine Jews. The Samaritans wanted people to worship God at *their* own holy place, Mount Gerizim (close to the village of Sychar, John 4) although the Temple there had been destroyed over a century before; so they did not help travellers who were evidently on their way to worship at the *Jewish* Temple in Jerusalem.

Word List

51 *resolutely* Single minded devotion (c.f. Acts 2:42)

Bible connections

51 <i>Jesus en route to Jerusalem see taken up into heaven see also</i>	13:22,33; 17:11; 18:31; 19:11,28 24:50; Mark 16:19
54 <i>fire from heaven</i>	c.f. 2 Kings 1:10,12

Samaritan worship sites Deuteronomy 11:29, Joshua 8:33; John 4:5,20
(Archaeologists are not clear whether the older Shechem and the newer Sychar were the same place, or just near each other.)

LOOK

1) The Text

What questions does the passage raise?

- 51 Who set that time?
 How would He be taken up to Heaven?
 What does it mean ‘resolutely’?
 Why Jerusalem?
- 52 Who were the messengers?
 How would they get the village ready?
- 53 Why were the Samaritans so averse to Jerusalem?
- 54 Why James and John together?
 How were they going to call down fire?
 Why did they want to ‘destroy’ them?
- 55 Why did Jesus ‘turn’?
 Why did Jesus ‘rebuke’ them?
- 56 Where is the other village?

What surprises or confuses you?
 A whole village did not want Jesus?

2) The Context

- a) Surrounding passage,
 53 Welcomes (9:48)
- b) Individual book,
 51 Set his face – the distress ahead (9:21f; 12:50)
 52 Messengers Greek angelos (c.f. 1:26)
 Preparing for Jesus c.f. Peter and John at the last supper (22:8)
 Samaritan (10:33; 17:15)
 A whole household responds. (Acts 16:15, 31ff)
 54 Call down fire (Elijah 2 Kings 1:10,12) – c.f. Elijah at Transfiguration (9:30)
 55 ‘Rebuked’ – fever (4:39); demons (4:41); wind and waves (8:2)
 56 One village (town) to another (8:1; 9:6)
 He had to preach the good news of the Kingdom to other towns also (4:43)
- c) Whole bible,
 51 There is a time. (Ecclesiastes 3:1)
 52 Samaritans (John 4:4,9,39-42)
 54 James and John – ‘sons of thunder’ (Mark 3:17)
 We are called to follow Jesus’ gracious example. (1 Peter 2:21-25)
 55 Not to judge but to save the world (Jn 12:47)

d) Bible story

See study 1

LEARN

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

- 51 *God, Father Son and Holy Spirit set the time.*
He would be taken up to Heaven after the resurrection.
'Resolutely' means he wouldn't be distracted.
Jerusalem is where He would die – (as did the prophets).
- 52 *The messengers (Greek angelos) were disciples?*
They would get them ready by announcing the coming of Jesus.
- 53 *They were different Jews (c.f. Catholics and Protestants)*
- 54 *James and John were aggressive brothers – 'the sons of thunder'!*
They would call down fire by using Jesus Name
'Destroy' them because they were not supporting Jesus.
- 55 *Jesus 'turned' because he was out in front – to lead.*
Jesus 'rebuked' them as he had come to save, not to judge.
- 56 *The other village is the next Samaritan village.*

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

A whole family, household, village may decide against Jesus. n.b. A village is interrelated.

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

As time for crucifixion, resurrection and ascension approached Jesus made for Jerusalem. He was offering to include the Samaritans in His Kingdom too. When one group refused, his disciples took it personally and wanted to destroy them. Jesus flatly rebuked them - it was the time of grace, and simply moved on to make the offer to others.

LISTEN

1) What is the lesson or the main point?

MP *Those who reject Jesus, He does not wish malice on but He steadfastly offers Himself to others.*

2) Which verse best sums up the message of the passage? **v 55,56**

KV *But Jesus turned and rebuked them and went to another village*

LIVE

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

51 *God has ‘times’ – He is in complete control.*

- b) His grace?

55 *Jesus offers grace not judgement to all who would reject Him.*

- c) Jesus and His salvation?

51 *Jesus is determined to do the Fathers will.*

56 *Jesus presses on to announce His Kingdom to all.*

Now underline the application of the Main Point.

- 2) What should I do?

52 *Prepare the way for Jesus.*

53 *Be prepared for people to reject Jesus for ‘factional’ reasons.*

55 *Proclaim Jesus GRACIOUSLY but be prepared to press on and leave behind those who reject Jesus.*

Now underline the application of the Main Point.

The cost of following Jesus

Background

Some well-intentioned people tell Jesus that they want to follow him; but they have not realised the demands that this will make on them.

Word List

- 58 *Son of Man* a slightly ambiguous title Jesus used of himself. It could have meant, ‘mere human’. In the Old Testament it is used most by Ezekiel, speaking of himself (c 30 times). It could also have been a quotation of Daniel 7:13, where the prophet has a vision of ‘one like a son of man’ who was given ‘all authority, glory and sovereign power; all people, nations, and men of every language worshipped him...’
- By using this term of himself, Jesus was unobtrusively claiming to be the Messiah for whom the Jews were waiting.
- 59 *Bury my father* Jews normally regarded this as taking precedence over study of the Law, Temple service, killing of Passover sacrifice, observance of circumcision.
- 62 *plough and looks back* When walking behind the plough, as they did in Jesus’ day, the only way to plough a straight furrow is to keep aiming for a fixed point *ahead*. (Tractor drivers today, towing their ploughs, can use GPS!)

Bible connections

- 61 *say goodbye to my family* *see also* Matt 8:18-22
c.f. 1 Kings 19:19-21

LOOK

1) The Text

What questions does the passage raise?

- 57 *Why 'as they were walking'?*
What did He mean by this?
- 58 *What did Jesus mean by this reply?*
Why does he call himself 'the Son of Man'?
Why does He have nowhere to lay his head?
- 59 *Why did he say to another 'follow me'? (n.b. I and 3 volunteered, 'I will follow you').*
What did he mean 'bury my father'?
- 60 *How can 'the dead' bury the dead?*
What did He mean 'proclaim the Kingdom of God'?
- 61 *What did 'saying goodbye' to his family mean?*
- 62 *Why did Jesus not agree to this reasonable request?*
What happens if you look back when you plough?
What did Jesus mean about service in the Kingdom of God?

What surprises or confuses you?

Why did Jesus appear so 'harsh'?

2) The Context

- a) Surrounding passage,
- 57 *'As they were walking' – one Samaritan village to another (9:56)*
- 60 *Kingdom of God was proclaimed by Jesus and His disciples. (8:1; 8:10 ;9:2; 9:11)*
- b) Individual book,
- 58 *'Nowhere to lay His head' (4:29,30)*
'Son of man' – forgives sin and is Lord of the Sabbath. (5:24; 6:5)
- 59 *Levi ..follow me.. he left everything....held a great banquet (5:27-29)*
Take up cross daily and follow me (9:23)
Hate your father cannot be my disciple (14:26)
- c) Whole bible,
- 57 *Wherever you go, I will go.' (Ruth 1:16,17)*
- 58 *Followers of Jesus are pilgrims and strangers (Hebrews 11:8-10,13-22; 1 Pet 2:11)*
- 59 *Commandments to honour fathers (Exodus 20:12; Deut. 5:16)*
- 61 *Jesus' own family (mother) were present at His death. (John 19:25) Mary and His brothers were present after resurrection. (Acts 1:14)*

Loved ones /close friends may obstruct - family thought Jesus was out of his mind (Mark 3:21); Peter tried to stop Jesus. (Matthew 16:21-23)
In all things Christ might have the pre-eminence. (Colossians 1:18)
Forgetting what's behind, straining towards what is ahead (Philippians 3:13f)

d) Bible story

See study 1.

LEARN

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

57 Jesus was 'on the move'.

He meant that he was willing to give himself to Jesus whatever that would mean and wherever it would take him.

58 Jesus meant that 'home' would be wherever His Father determined.

He calls himself 'the Son of Man' to emphasise His humanity.

He has nowhere to lay His head because He has been driven out from His home town.

59 He was calling this man.

'Bury my father' meant continue to be a son until his father died. THEN he would follow

60 'The dead' must be metaphorical and juxtaposed to those proclaiming the Kingdom.

'Proclaim the Kingdom of God' meant announcing the rule of the King.

61 'Saying goodbye' meant fulfilling obligations i.e. putting them first.

62 Jesus did not agree to it because this meant putting others before the King.
If you look back, you lose the line of the furrow.

Service in the Kingdom meant doing the King's bidding.

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

He appeared so harsh as this was at the very heart of the Gospel – the choice to be part of the Kingdom and to serve the King, or not.

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

Being part of the Kingdom requires total commitment, absolute loyalty, and complete focus on the King.

LISTEN

1) What is the lesson or the main point?

MP *The King and His Kingdom is our immediate priority and requires our absolute devotion.*

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

KV *No one who puts his hand to the plough and looks back is fit for the kingdom of God. (62)*

LIVE

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

a) His nature and character?

60 *God's Kingdom, His unchallenged rule, comes.*

62 God demands our absolute loyalty.

b) His grace?

60 *God allows us to proclaim that the Kingdom,*

c) Jesus and His salvation?

59 *Jesus commands us to follow Him*

60 *Jesus expects His followers to proclaim the Kingdom of God*

Now underline the application of the Main Point.

2) What should I do?

57 *Tell God of your devotion to Him.*

58 *Following Jesus means you have nothing of your 'own'.*

60 *Our highest priority and loyalty is to proclaim Jesus.*

61 *Note - even family loyalty comes behinds service of Jesus.*

62 Reckon with the absolute call of Jesus and chose to follow him wholeheartedly.

Note - being 'torn' between the kingdom and this world renders us unfit for service of the King.

Now underline the application of the Main Point.

Jesus sends out the seventy two

Background information and Word List

Some manuscripts say Jesus sent out *seventy* while others say *seventy-two*. Luke's Gospel is for the Gentiles. The number may be symbolic of the nations of the world – the number given in Genesis 10.

1	<i>Lord</i>	Luke himself first uses this term for Jesus in 7:13.
4	<i>purse bag</i>	Greek <i>bellantion</i> is a moneybag; in NT used only by Luke. Greek <i>pera</i> means traveller's bag.
	<i>do not greet</i>	Eastern salutations can be elaborate and time consuming.
11	<i>shake off dust</i>	Rabbi's did this when returning from gentile lands.
12	<i>that day</i>	Day of Judgment
	<i>Sodom</i>	Its destruction made it a proverbial saying for judgment of God on sinful men.
13	<i>woe</i>	an expression of deep regret, not a call for vengeance
	<i>Korazin</i>	towns on north side of Sea of Galilee. We know nothing
	<i>Bethsaida</i>	of Jesus' ministry in K and very little about B. The disciple Philip was from Bethsaida. <i>see</i> John 1:44 &12:21
	<i>Tyre and Sidon</i>	great commercial cities on Mediterranean coast, 40 and 55 miles NW of Capernaum; they had been the heart of the Phoenician empire. <i>see</i> Isaiah 23; Ezekiel 26-28
15	<i>Capernaum</i>	Much of Jesus' ministry happened here. <i>see</i> Matthew 4:13
19	<i>authority</i>	The word indicates having the right to exercise power.

	Bible connections	no other reference to this incident of sending <i>seventy</i> : Matt 10:1; Mark 6:7; Luke 9:1 - sending out <i>the twelve</i>
7	<i>worker deserves wages</i>	<i>see</i> 1 Timothy 5:18
	<i>God will supply...</i>	<i>see</i> Philippians 4:18,19
8	<i>eat what is set before you</i>	<i>see</i> 1 Corinthians 10:27
12	<i>Day of Judgment</i>	<i>see</i> 21:34; Matthew 7:22; 2 Thessalonians 1:10
	<i>destruction of Sodom</i>	<i>see</i> Genesis 19:13,24f
	<i>christian confidence</i>	<i>e.g.</i> 1 Thessalonians 4:13-18; 5:9,10; 2 Timothy 1:12,18; 4:8
13	<i>Tyre and Sidon</i>	Destruction prophesied, Ezekiel ch 26-28
19	<i>tread upon scorpions</i>	<i>c.f.</i> Psalm 91:13; Mark 16:18
20	<i>names written in heaven</i>	<i>c.f.</i> Ex 32:32; Dan 12:1; Heb 12:23; Rev 3:5

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why 'after this'?*
 Why others?
 Why 'two by two'?
 Where was He about to go?
- 2 *What was the harvest of?*
 Why ask the Lord of the harvest if it was obvious?
- 3 *Why 'lambs amongst wolves'?*
- 4 *Why take no provisions?*
 Why not greet anyone on the road?
- 5 *Why say 'peace to this house'?*
- 6 *What is 'a man of peace'?*
- 7 *Why should you eat and drink whatever is given you?*
- 8 *Why the command to eat whatever is set before them again? c.f. 7*
- 9 *How were they to 'heal the sick'?*
 How is the 'Kingdom of God near you'?
- 11 *What does wiping the dust off their feet mean?*
- 12 *When is that day?*
 Why will it be more bearable for Sodom?
- 13 *What is the significance of Korazin and Bethsaida?*
 Why should miracles lead to repentance?
- 14 *Why are Tyre, Sidon and Capernaum mentioned?*
- 16 *What did this commission mean?*
- 17 *Why 'even' the demons submit?*
- 18 *What did 'Satan falling' mean?*
- 19 *What did it mean – that they would be invulnerable?*
- 20 *Why should they rejoice more to be known in Heaven?*
- 21 *What does 'at that time' signify?*
 Why especially is the Lord joyful / full of the Spirit?
 Why have they been hidden from the wise?
- 22 *Who does the Son chose to reveal the Father to?*
- 23 *What are their eyes seeing and their ears hearing?*

What surprises or confuses you?

If the Son chooses to reveal Himself, why do they have preach to everyone in every town? (22)

2) The Context

- a) surrounding passage,
- 10 *Not welcomed (9:53f)*
- 16 *'Rejects you' c.f. 'welcomes you' (9:48)*
- 21 *Little children (9:48)*

b) individual book,

- 1 *Others c.f. the sending out of the twelve (9:1ff)*
- 5 *'Peace' said by angels (2:14) and by Jesus. (24:36)*
- 7 *Remain in one house (9:4)*
The labourer deserves wages. (1 Timothy 5:18)
- 11 *Shake off the dust. (9:5; Acts 13:51)*
- 12 *That day (23:34)*
A sin against the Holy Spirit is never forgiven. (12:10)
- 20 *Today you will be with me in Paradise. (23:43)*
- 23 *Disciples – the twelve (9:17)*
Blessed (6:20-22)

c) whole bible,

- 1 *'Two by two' - It does not allow you to be tempted? (1 Corinthians 10:13)*
- 2 *The harvest is plentiful. (Matthew 9:37; John 4:35)*
- 4 *Do not greet. (2 Kings 4:29)*
- 5 *Peace with God through our Lord Jesus Christ (Romans 5:1)*
- 7 *Eat all foods. (Acts 10:10-15; 1 Corinthians 8:1ff)*
- 9 *Faith and works (James 2:18)*
- 12 *The destruction of Sodom (Genesis 19:13,24)*
- 16 *Ambassadors (2 Corinthians 5:20)*
All authority in Heaven and earth belongs to Jesus (/ us). (Matthew 28:18)
- 18 *Satan falling (Revelation 9:1)*
- 19 *Trample scorpions – c.f. drink deadly poison (Mark 16:18, Acts 28:3-5)*
- 20 *Heaven is 'far better'. (Philippians 1:23)*
- 22 *The Son - only here (also Mathew 11:27) and in Mark 13:32 in the synoptic Gospels.*
The Son chooses to reveal Him. (John 3:35; 13:3)
The Holy Spirit blows where He wills. (John 3:8)

d) Bible story

See study 1.

LEARN

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

- 1 *'After this' shows Jesus single-mindedly set off for Jerusalem.*

- ‘Others’ was to distinguish them from the apostles.
 ‘Two by two’ gives encouragement and accountability.
 He was going to Jerusalem.
- 2 The harvest is those who would believe in Jesus.
 Ask the Lord of the harvest because He was in charge.
- 3 Lambs have no defence of their own against wolves.
- 4 Take no provisions to rely fully on God.
 Do not greet anyone on the road means don’t be distracted.
- 5 The blessing accrues to all in the household.
- 6 ‘A man of peace’ accepts the person / his message.
- 7 Do not be sensitive to food laws?
- 8 The command to eat is given again to underline it.
- 9 They were to ‘heal the sick’ because he told them to!
 The ‘Kingdom of God is near’ in that it is proclaimed, demonstrated, and offered.
- 11 Wiping the dust off their feet means complete separation / dissociation.
- 12 ‘That day’ is the day of judgement.
 It will be more bearable for Sodom in that they had not seen the King / His Kingdom.
- 13 Bethsaida was where Jesus went to avoid Herod. (9:10)
 Miracles should lead to repentance as they confirm the preaching.
- 14 Tyre and Sidon were key cities in Phoenician empire. Capernaum was the metropolis of Galilee.
- 16 This commission meant they were his official ambassadors.
- 17 ‘Even’ the demons because this was spiritual power they had been given.
- 18 ‘Satan falling’ happened when the demons were cast out(?)
- 19 It meant God was in complete control – nothing could thwart Him and His will.
- 20 Rejoice in Heaven for that would last.
- 21 ‘At that time’ signifies a response to the circumstances / their return.
 The Lord was joyful that his disciples were taking His authority over Satan.
 ‘The wise’ were the worldly wise.
- 22 The Son chose to reveal the Father to those He wills.
- 23 They are witnessing the coming of the Kingdom.

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

He has ordained it that we do not know where or in whom the Spirit is at work.

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

Jesus commands a further seventy followers to go (to all nations?) depending completely on Him, to announce that the Kingdom of God is at hand, as his ambassadors. They return successfully; Satan's dominion is cast down. Jesus rejoices in the Fathers revelation of Himself and His Son's part in this. He privately tells His disciples how privileged they are to see this.

LISTEN

1) What is the lesson or the main point?

MP *Jesus' message to be offered by all His followers, is that His rule is offered to everyone – 'all nations'.*

2) Which verse best sums up the message of the passage? **v 9**

KV *(You) tell them 'the Kingdom of God is near you'*

LIVE

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

a) His nature and character?

1 *The Lord is for the nations.*

The Lord allows for our weakness.

2 *The Lord chooses to involve His peoples - 'Ask the Lord'.*

22 *God is in complete control.*

b) His grace?

21 *God chooses to reveal Himself by grace – not through human power.*

c) Jesus and His salvation?

9 *Jesus' Kingdom comes as He is acknowledged and worshipped.*

Now underline the application of the Main Point.

2) What should I do?

3 *Be totally dependent on Jesus in His work.*

5 *Note - Hearers are for or against Jesus.*

9 *Proclaim the message - 'the Kingdom of God is near'.*

Proclaim the Kingdom as you heal the sick.

11 *Do not linger if Jesus is not received - move on.*

- 12 Note – God’s judgment will be on how you have received Jesus/ His disciples/ His Kingdom.
- 16 Be confident – we are God’s ambassadors.
- 17 Rejoice at how the Lord uses you in His name
- 20 Note - The reality of Heaven is far better than the work on earth.
- 24 Acknowledge how blessed you are to ‘see’ Jesus’ Kingdom come.

Now underline the application of the Main Point.

The parable of the good Samaritan

Background information and word list

This parable is found only in Luke.

The story is set on an actual road from Jerusalem to Jericho; it follows a steep descent called Wadi Qelt (see Internet for images). Through a rocky, desolate landscape providing ample cover for ambushes, the road drops some 3,500 feet in just 17 miles. People usually travelled it in groups, never alone.

In the 5th Century, Jerome described it as ‘the Red, or bloody way’.

Jews and Samaritans were implacable enemies— see notes for Study 3.

- 25 *expert in the law* i.e. expert in Pentateuch, the first 5 books of OT.
- 26 *Law* i.e. The Pentateuch.
- 32 *Levite* An aide to the priests, administered in the Temple.
- 33 *Compassion* Lit. greek ‘the bowels’ – seat of emotions, moved (c.f. 7:13).
- 34 *oil and wine* Olive oil would have eased the pain; wine had antiseptic effect.
- 35 *two silver coins* Lit. 2 *denarii*. One denarius was a typical day’s wage for a farm labourer. (c.f. Matt 20:9).
- elders, chief priests and teachers of the law* i.e. A single group in the Sanhedrin, the highest tribunal of the Jews

Bible connections

- 27 *summary of the Law* see Deuteronomy 6:5; Leviticus 19:18
c.f. Mark 12:30; Matthew 22:37
- 31-32 *Touching a dead person made one ceremonially impure and barred one from worship.* see Numbers 19:11; Leviticus 21:1ff
- 32 *Levite, mentioned three times in New Testament.* see John 1:19; Luke 10:31-32; Acts 4:36

LOOK

1) The Text

What questions does the passage raise?

25 *Why did he want to ‘test’ Jesus?*

Why did he say ‘inherit’ eternal life?

26 *What did he mean ‘how do you read it’?*

28 *What did Jesus mean by ‘live’?*

29 *Why did he want to ‘justify’ himself?*

What did he mean by ‘Who is my neighbour?’

30 *What does ‘half dead’ mean?*

31 *Why did He use a priest and a Levite as characters*

32 *Why did both not help the dying man?*

33 *Why a ‘Samaritan’?*

33 *What did ‘take pity’ mean?*

34 *Why did he pour oil and wine in his wounds?*

What is significance of putting him on his own donkey?

35 *Why ‘two silver coins’?*

Why did he go away?

What might the extra expense have been?

36 *Why ‘a neighbour’?*

37 *Why did the expert in the Law say ‘him who had mercy’ not ‘the Samaritan’.*

How likely was it that the expert could have ‘gone and done likewise’?

What surprises or confuses you?

Why did Jesus answer him if he was not sincere?

2) The Context

a) surrounding passage,

29 *Justified before God (18:14)*

33 *A Samaritan (9:52)*

b) individual book,

25 *What must I do to inherit eternal life? (18:18)*

37 *Be merciful as your Father in Heaven is merciful. (6:38)*

d) whole bible,

25 *Expert in the Law (Matt 22:35) only other reference in the Bible*

27 *Love the Lord with all your heart (Deuteronomy 6:5)*

- 28 Love you neighbour as yourself (Leviticus 19:18)
 Do this and you will live (Genesis 42:18)
 The man who does these things will live by them (Galatians 3:12)
 The Law is spiritual but I am sold as a slave to sin (Romans 7:14)
 Know that a man is not justified by observing the law but by faith in Jesus Christ (Galatians 2:16)
 There is now no condemnation for those who are in Christ Jesus, because through Christ Jesus, the law of the Spirit of life set me free from the law of sin and death (Romans 8:1,2)
- 29 Justify the gentiles by faith (Galatians 3:8); justification (Romans 4:25; 5:16,18)
 Seek first His righteousness. {same root word as 'justify'} (Matthew 6:33)
- 30 The thief only comes to kill steal and destroy. I have come that they might have life and have it to the full (John 10:10)
 Dead in our trespasses and sin (Ephesians 2:1)
- 31 Going down – finished his tour of duty in the Temple (c.f. 1:8,23)
- 33 'Samaritan' was an insult, meaning a heretic / Law breaker. (John 8:48)
 Despised and rejected (Isaiah 53:3)
 Pity / compassion on him (Matthew 9:36)
 While we were God's enemies we were reconciled to him by the death of His Son (Romans 5:10)
 God so loved the world that He gave His son (John 3:16)
- 35 Any expense I will pay c.f. grace (Romans 5:21; 6:1; Ephesians 2:8,9)
- 36 Neighbour (greek *plesion*) implies community / fellowship. (c.f. greek *peroikon* – one who lives nearby (1:58)
- 37 Mercy of God (Lk 1:50,58,72,78; 6:38)
 Do likewise – love as you have been loved (1John 4:20)

d) Bible story

See study 1.

LEARN

- 1) How do you answer the questions that the passage raises?
- 25 He wanted to 'test' Jesus either maliciously or to prove to himself Jesus was Lord
 'Inherit' implied an understanding that eternal life was not earned

- 26 He meant by ‘how do you read it’- what does it mean to you.
- 28 Jesus meant by ‘live’ – inherit eternal life
- 29 He wanted to ‘justify’ himself because he knew he wasn’t right
He asked ‘Who is my neighbour? To continue the conversation
- 30 ‘Half dead’ means he was helpless and dying
- 31 He used a priest and a Levite because they were religious characters.
i.e. - the ‘best’
- 32 Neither helped the dying man because of the personal risk or cost?
- 33 ‘Samaritans’ were ‘enemies of the Jews and he was still in Samaria.
(9:52ff)
- 33 ‘take pity’ meant he was emotionally engaged
- 34 He pour oil and wine in his wounds to salve and heal.
‘On his own donkey’ meant had to he walk about ten miles(?)
- 35 Two silver coins’ would cover his recuperation; the man had nothing;
he was naked.
He went away as he had places to go / people to see?
- 36 ‘A neighbour’ meant a member of the community.
- 37 He said ‘him who had mercy’ not ‘the Samaritan’ because that was
the most important thing about him.
He was able to aspire to follow the example rather than achieving his
standard of giving.
It was impossible that the expert could have ‘gone and done likewise’.

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

Jesus answered him as it was a genuine question.

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

An expert in the Law came to Jesus seeking eternal life.

*Jesus tells him to keep the commandments. Unsatisfied and feeling not right
before God, he asks who is his neighbour.*

*Jesus tells a parable in which a traveller from Jerusalem to Jericho was left half
dead by robbers. Ignored by the religious he was cared for completely by an’
enemy” He concludes that he expert should go and do likewise.*

LISTEN

1) What is the lesson or the main point?

MP *In seeking eternal life, acknowledge how God has treated you through Jesus,
and imitate Him.*

2) Which verse best sums up the message of the passage? **v 37b**

KV Jesus told Him, “Go and do likewise.”

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?
 - a) His nature and character?
- 6 *The Lord is willing to answer our questions*
- 28 *The Lord answers our questions in a way that makes us think
The Lord is not afraid to be misunderstood*

- b) His grace?
- 34 *God saves us when we are incapable of helping ourselves*
- 35 *God writes us a ‘blank cheque’ for all our ‘extra expense’ (sin).*
- 37 God is merciful

- c) Jesus and His salvation?
- 30f Jesus saves us from death
Now underline the application of the Main Point.

- 2) What should I do?
- 25 *Note - The most important question you might ask is, “What must I do to inherit eternal life”.*
- 26 *Expect an answer from Jesus though it may not satisfy you!*

- 29 *Desire to be right with God.
Persist with your questions if you seek God.*
- 37 Follow the example of Jesus, the good Samaritan and be merciful
Now underline the application of the Main Point.

At the home of Martha and Mary

Background

This incident is told only by Luke, who seems to have put it out of chronological sequence. From John 11:1 we know Martha and her sister Mary lived in Bethany; it was barely two miles East of Jerusalem (John 11:18) separated from the city by the top of the Mount of Olives. Jesus had a particular affection for them and their brother Lazarus *see* John 11. Their house may have been a base for Jesus during the last week of his earthly life.

Word List

39	<i>Martha</i>	<i>From</i> Aramaic language, similar to Hebrew. Means Lady or mistress of the house
	<i>Mary</i>	<i>lit.</i> Mariam, the Greek form of the Hebrew Miriam. From Egyptian – ‘beloved’ (?)
39	<i>at the Lord’s feet</i>	Attitude of pupil or listener <i>c.f.</i> Luke 8:35
	<i>what he said</i>	<i>lit.</i> His word (cf John 1:1)
40	<i>preparations work</i>	n.b. The same word <i>lit.</i> serving (greek <i>diakonos</i>)
42	<i>has chosen the better</i>	<i>lit.</i> Has chosen the good portion

Bible connections

38	<i>a village</i>	Namely Bethany, Matthew 21:17; John 11:1; 12:1
40	<i>service of - the needs of others</i>	Luke 8:3; Acts 19:22
	<i>- of Jesus</i>	Philippians 1:1
	<i>- by Jesus</i>	Romans 14:8
41	<i>worried about many things</i>	<i>c.f.</i> Matthew 6:15-34
42	<i>one thing needed</i>	<i>c.f.</i> Psalm 27:4

LOOK

1) The Text

What questions does the passage raise?

- 38 *Why is it only Martha opening her home?*
What does 'opening her home' mean?
- 40 *Why was Mary sitting at the Lord's feet?*
What was she listening to?
What preparations was Martha making?
Why did she come to Jesus to protest?
- 41 *Why did Jesus use her name twice – Martha, Martha?*
What are the many things Martha is worried about?
- 42 *What is the one thing that is needful?*
Why is it 'better' among 'many things'? {Should it not be 'best'}?
When might it be taken from her?
Why will it not be taken away from her?

What surprises or confuses you?

- Who was meant to prepare the dinner then?!*
Why is the story not chronological?

2) The Context

What other parts of the Bible might help you understand this passage?

a) Surrounding passage,

- 38 *On their way..... to Jerusalem (9:51)*
- b) Individual book,
- 38 *They ... he (17:11)*
Coming to Bethany is out of sequence?(17:11; 19:29)
Received / Welcomed (19:6)
- 39 *'Sat the Lord's feet ' (8:35)*
- 39 *Lord (cf 1:9; 5:8; 10:21)*
- 41 *Simon, Simon (22:31)*
Concerned / worried (12:11,22,25,26)

c) Whole bible,

- 39 *Mary anointed Jesus (John 12:3ff)*
- 40 *Care (concern) (Acts 18:17)*
- 41 *Do not be anxious about anything. (Phil 4:6)*
- 42 *Never removed (1 Corinthians 13:8ff)*
Martha, the 'hero' (John 11:20,27)

d) Bible story

See study 1.

LEARN

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

38 *Martha is in charge – the older sister(?)*

'Opening her home' means welcoming / putting it at the disposal of

40 *Mary was sitting at the Lords feet in submissive faith*

She listening was listening to the Word of God.

Martha was serving / meeting their physical needs.

She protested as she compared herself to her sister Mary.

41 *She repeated her name to emphasise his answer.*

Martha is worried temporal things.

42 *the one thing that is needful is to attend to the Word of God*

Lit. It is 'the good portion'

It might be taken on the day of judgement.

It will not be taken away from her because it expresses her love for Jesus.

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

The dinner could wait!

The story is not chronological as it is a complement to the good Samaritan

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

Jesus visited the house of the sisters Mary and Martha. Mary attended to Jesus' teaching while Martha attends to the guest's needs; a fact that she resents and tells Jesus so.

He replies that Mary's expression of love for Him is the best choice and it will be eternal.

LISTEN

1) What is the lesson or the main point?

MP *Enjoyment of Jesus and His Word is supremely important and will last into eternity.*

2) Which verse best sums up the message of the passage? **v 42**

KV *'..... only one thing is necessary'*

LIVE

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

a) His nature and character?

38 Jesus is willing to be received

b) His grace?

41 The Lord is tender towards us when we are distracted

c) Jesus and His salvation?

42 Jesus expects us to listen to Him.

Now underline the application of the Main Point.

2) What should I do?

38 Note - It is possible 'to receive Jesus' yet to be doing the wrong thing.

40 'Sitting at Jesus' feet' is the right thing to do.

Note - One can be distracted from Jesus while doing a good thing.

Do not compare yourself to others in the Lord's work.

Do not be duped – it is not the work you do for the Lord that lasts.

41 Do not be anxious or troubled about anything.

(Serve joyfully with gratitude.)

42 Do the one needful thing – listen to the Lord.

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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