

Parables in Luke

Leader's Guide

Hearing the Word, Parables in Luke, Leader's Guide

Copyright © Nigel Barge 2009 – 2026

Loch Fyne, Argyll, Scotland, UK

Some studies first published in 2016.
Revised with only parables in Luke 2025, revised 2026
(See separate file for parables in Matthew)

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

Nigel Barge has asserted his moral right under the Copyright, Designs and Patents Act 1988, to be identified as the author of this work. All rights reserved. Unless otherwise indicated, its contents are licensed under a Creative Commons Attribution-Non Commercial-No Derivatives 4.0 International Licence (CC BY-NC-ND)

This licence allows readers to download the text by Nigel Barge and share it with others, so long as they credit the author, but they can't change it in any way or use it commercially.

To view the terms of the Licence in simplified form, follow this link:
http://creativecommons.org/licenses/by-nc-nd/6.0/?ref=chooser-v1
It provides a further link to the actual licence in legal terms.

Acknowledgements

I am very grateful to Phil and June Malloch, whose tireless editing, reviewing and pulling together of materials has enabled the 'Hearing the Word' resource to be shared with the wider church.

Nigel Barge, April 2020

Scripture Quotations taken from

THE HOLY BIBLE, NEW INTERNATIONAL VERSION Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc® The International Bible Society. Used by permission of Hodder & Stoughton Ltd. A member of the Hodder Headline Plc Group. All rights reserved

"NIV" is a registered trademark of International Bible Society. UK trademark number 1448790

Resources

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

www.blueletterbible.org

Contents

This Study Guide covers Parables of Jesus found Only in LUKE'S Gospel

Hearing the Word: A Tool for Bible reading 4

Sharing the Word 5

READING THE PARABLES 5

Study 1	**Luke 10:25-37**	**The good Samaritan (10:30-37)**	**9**
Study 2	**Luke 11:1-13**	**The friend at midnight (11:5-8)**	**15**
Study 3	**Luke 12:13-34**	**The rich fool (12:16-21)**	**21**
Study 4	**Luke 14:1-14**	**The wedding feast (14:8-11)**	**27**
Study 5	**Luke 14:15-24**	**The great banquet**	**33**
Study 6	**Luke 14:25-34**	**Building a tower / going to war (14: 28-30, 31-33)**	**38**
Study 7	**Luke 15:1-2,8-10**	**The careful woman**	**43**
Study 8	**Luke 15:11-32**	**The forgiving father**	**47**
Study 9	**Luke 16:19-31**	**The Rich man and Lazarus**	**52**
Study 10	**Luke 18:9-14**	**The Pharisee and the Tax collector**	**57**

For similar studies on Parables found only in Matthew's Gospel see
'Hearing the Word PARABLES Matthew LG' on the Website:

https://hearingtheword.org.uk

Hearing the Word: A Tool for Bible reading

Here is a pattern you may use to study a passage of the Bible. It helps if you then write down your own questions and answers in a notebook.



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 – What is the response?

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).

Sharing the Word

After carefully reading a passage of the Bible, and using the Hearing the Word Tool (p4) yourself, here is a pattern you might use to ***share your thoughts with others****.*

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

READING THE PARABLES

What is a parable?

A parable is a story told to a make a **single main point**. There may be other things to learn from it but these are secondary to its purpose. This is unlike an allegory in which everything may have a meaning and an application.

e.g. 'Aesop's Fables' are parables
'Pilgrim's Progress' is an Allegory.

The details of the story of a parable are set out to emphasise the main point and do not necessarily correspond to reality *e.g.* The parable of the persistent widow is told to encourage us 'to pray and not to give up'. (Luke 18:1) The unjust judge is not meant to reflect God or his justice but rather to underline that if the widow received justice by persisting with a fallible, human judge, how much more will God, who is truly just, hear and respond to our prayers for justice and 'His Kingdom to come.'

The subject of Jesus' parables

Jesus went into Galilee proclaiming the Good News of God. 'The time has come', he said. 'The Kingdom of God is near. Repent and believe the Good News!' (Mark 1:14,15)
In all the preaching and teaching of Jesus

a) The subject was the Kingdom of God
b) The message was 'the King comes'
c) The command was to believe in and accept His benevolent rule

Jesus taught about the Kingdom in Parables. Some are prefaced by the words, "The Kingdom of God is like" (literally, 'thus is the Kingdom of God'). However, in a general sense, all parables are 'of the Kingdom' in that they all describe in some way the relationship between God and people – the King and His subjects.

So it is possible to find God and ourselves within *all* Jesus' parables, and to identify the subject as some aspect of our relationship to 'the King'. Sometimes it is obvious, but other times it is more obscure. *For instance:*

a) Parable of the Talents (Matthew 25:14-30)

1. Jesus = the master
2. Us = a servant
3. Subject = stewardship of what God has given us

b) Parable of the two builders (Luke 6:47-49)

1. Jesus = the rock
2. Us = one of the builders
3. Subject = foundation/priority of our lives

The purpose of the parables

In using parables, Jesus had three intentions:

1) to teach

The Gospel writers tell us – *He taught them many things by parables and in his teaching said: "Listen, a farmer went out to sow…"* (Mark 4:2//Matthew 13:3)

Jesus spoke all these things to them in parables; he did not say anything to them without using a parable. So was fulfilled what was spoken through the prophet; "I will open my mouth in parables, I will utter things hidden since the creation of the world" (Matt 13:34).

Parables formed the backbone of Jesus' teaching. They were an effective teaching method, simple, direct and memorable, referring to everyday life, often using tangible objects to convey thoughts and concepts.

2) to disguise (!)

The meaning of the parable was not, in the first instance, intended to be plain to all. Strictly speaking, not all parables are 'illustrations', for illustrations are meant to shed light. After Jesus told the parable of the Sower, Mark says:

> *When he was alone, the twelve and the others around him asked him about the parables. He told them, 'The secret of the Kingdom has been given to you. But to those on the outside everything is said in parables so that "they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise, they might turn and be forgiven" ' (Mark 4:11,12, quoting Isaiah 6:9,10).*

This was probably to delay a superficial response: Jesus needed time to show that the long-awaited, all-conquering Messiah of Psalm 110 would not be the Roman-government-removing type of king expected, but would serve, suffer, die and be raised. (Matthew 16:16 with 16:21-23; Mark 10:42-45; Isaiah 53). Similarly, when the disciples first recognised He was the Messiah, He told them not to tell anyone *yet* who He was. (Matt 16:20; Mk 8:30; Luke 9:21)

3) to encourage a response

The Kingdom of God is the unchallenged rule of Jesus. It comes when He is acknowledged as the King and obeyed. This is what we ask for in the Lord's Prayer – *Thy Kingdom come; Thy will be done on earth, as it is in heaven. (Matthew 6:10)*

Every parable of the Kingdom encourages its hearers to identify with the parable personally, and to respond to the 'King' in the appropriate way. The parables are meant to put the hearers 'on the spot'.

For those who *can* understand, who acknowledge the King, action is expected. After He told a parable Jesus said, 'He who has ears, let him hear.' (Mark 4:10) In other words, 'If you understand what I am saying, act on it.'

The listeners heard and remembered the stories – but for the most part were unable to act on the parables because they did not yet acknowledge the secret of the Kingdom: Jesus *Himself* is King.

The context of a parable

Parables are often similes. 'The Kingdom of Heaven is LIKE....'
But quite often bits of the story work in reverse: 'The Kingdom is ***not*** LIKE...'

They can be metaphors, often referring to an easily imagined situation.

Sometimes Jesus begins, 'Suppose…' (Luke 11:5, 15:4,8), which gives an easy clue that a parable follows; sometimes he begins, 'When…', (Luke 11:21) or 'There was…' (Luke 16:19) which could introduce fact or parable.

The situations are often described so vividly, like the robbery on the road from Jerusalem to Jericho, that we might remember them as if they were historical narrative. Their point is valid, even if the story did not actually happen.

To discern their meaning, parables have to be understood *in the context,* provided before the story begins: e.g. Luke 15:1-2, leading in to 3 parables.

1) Who? It was told to specific people.. *e.g. Pharisees*
2) When? … in a particular circumstance… *they kept aloof from 'sinners'*
3) Why? … as something has prompted it… *'Jesus eats with sinners!'*
4) What? … for an action may be required *Welcome sinners, as God does.*

So the standard *Hearing the Word* pattern (p4) varies slightly in this volume, to cater for parables, (as shown at the foot of p12, top of p19**,** etc):

Given that a parable describes the relationship between God and people

a) Where is God represented?
b) With whom are we meant to identify?
c) What is the subject?

NB

In Matthew, Jesus' parables describe 'The Kingdom of Heaven…'
… whereas in Luke and Mark the phrase is 'The Kingdom of God'.
This is because Matthew is writing for a mainly Jewish audience, who avoided using the name of God directly, whereas Luke and Mark address a universal audience – Jew and Gentile.

Study 1 Luke 10:25-37

The good Samaritan (10:30-37)

Background information and word list

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. two *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 the 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)

c) 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)

Love you neighbour as yourself (Leviticus 19:18)

28 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 thatthey 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

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?

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 By 'how do you read it', Jesus was asking, 'what does it mean to you?'

28 By 'live', Jesus meant 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 poured oil and wine in his wounds to salve and heal.

'On his own donkey' meant he had to 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 showing mercy 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) Given that a parable describes the relationship between God and people

a) Where is God represented?

Jesus is the good Samaritan.

b) With whom are we meant to identify?

We are the man who fell into the hands of robbers.

c) What is the subject?

The amazing example God gave us in Jesus.

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

Jesus answered him as it was a genuine question.

4) 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 the 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.

Study 2 Luke 11:1-13

The friend at midnight (11:5-8)

Background information

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

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

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

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

Word List

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

Bible connections *Parallel passages* Matthew 6:9-13; 7:7-11

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

LOOK

1) The Text

What questions does the passage raise?

1 *What does 'one day' mean?*
Why in 'a certain place'?
What does it mean he 'had finished'?
Why did the disciple want to pray?
How had John taught the disciples to pray?

2 *Why did he say, 'When you pray'?*
Why not 'our' or 'my'?
What does 'to hallow' mean?
What does 'your name' involve?
What did the order progression mean?
What is 'our daily bread'?
Why 'give' it and not 'help us earn it'?

4 *What if we find it hard to / can't / don't forgive?*
Why would he lead us into temptation?

5 *Why at midnight?*
Why three loaves of bread?
What does it mean 'boldness'?

6 *What does he mean by 'friend'?*

9 *What are we to ask /seek / knock for?*

10 *Who does 'everyone' include?*

11 *Which fathers will give their children something dangerous?*

13 *Why does he call them 'evil' rather than 'not perfect'?*
Why should we ask for the Holy Spirit?
What difference would the Holy Spirit make?

What surprises or confuses you?

2 *Why does Jesus answer them by giving 'a set prayer'?*

13 *Why does he mention the Holy Spirit 'out of the blue'?*

2) The Context

a) Surrounding passages

b) The book,

1 Jesus praying (6:12; 9:18, 29)

John promised Jesus would baptise with the Holy Spirit and fire (3:16)

One least in the Kingdom of God is greater than he. (7:28)

2 Father (Romans 8:15; Galatians 4:6; 1Peter 1:17)

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

4 Forgive and you will be forgiven. (6:27). If they repent, you must F them. (17:3,4). F them, for they don't know what they are doing. (23:34)

The Holy Spirit led Jesus into the desert where He was tempted. (4:1,2)

7 God as an unsympathetic friend!? C.f. Unjust Judge (18:1ff)!

8 Friend (5:20; 7:34; 14:10)

c) The Bible,

2 Name - Those who know your name will trust in you. (Psalm 9:10)

3 Bread c.f. manna (Exodus 16:11-21)

Daily Bread (Proverbs 30:8)

4 Your enemy the devil prowls around like a roaring lion looking for someone to devour. (1 Peter 5:8b)

God is never the primary cause of temptation. (James 1:13)

Flee from temptation.(1 Corinthians 6:18; 10:14; 1 Timothy 6:11; 2 Timothy 2:22)

8 Friend (John 11:11; 15:13-15)

9 The Lord is good to those who seek Him. (Lamentations 3:25)

Blessed are all who wait for Him. (Isaiah 30:18)

If you call out... then you will know the fear of the Lord. (Proverbs 2:3-5)

Open wide your mouth and I will fill it. (Psalm 81:10)

11 Your father the Devil (John 8:44)

13 Show us the Father ….. I have been among you. (John 14:6)

d) The Bible story

God and humanity have been separated by sin.

God's requirements of the Law have been given but not met.

God's solution is about to happen as He sends His Son, Jesus.

LEARN

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

1 *'One day' implies the start of a new section.*

'A certain place' implies this prayer was an event

'Finished' implies this prayer had a beginning and an end

They wanted to pray as they saw the benefit of it in Jesus life

John taught a discipline of prayer?

2 *He said 'when you pray' because he expected them to pray.*

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

Hallow means make holy / reverence

'Name' involves a whole persons character

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

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

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

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

Why would he lead us into temptation?????

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

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

'Boldness' lit importunity – unreasonable urgency.

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

9 *Ask/knock/seek for bread (?)*

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

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

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

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

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

2) Given that a parable describes the relationship between God and people

a) Where is God represented?

God is represented by the man asleep with His family.

b) With whom are we meant to identify?

We are encouraged to be like the man asking for bread.

c) What is the subject?

Persist / be bold in prayer.

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

2 The set prayer describes our relationship with God.

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

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

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

LISTEN

1) What is the lesson or the main point?

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

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

KV *"When you pray say, 'Father' ….."*

LIVE

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

a) His nature and character?

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

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

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

13 God is committed to your good.

b) His grace?

3 *God meets our needs daily.*

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

c) Jesus and His salvation?

4 *Forgiveness is the gift of God.*

Now underline the application of the Main Point.

2) What should I do ?

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

Make time for prayer with your Father!

Be eager to learn to pray.

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

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

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

8 *Be urgently persistent in prayer.*

11 *Acknowledge the Father/s heart to give you good gifts.*

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

Now underline the application of the Main Point.

Study 3 Luke 12:13-34

The rich fool (12:16-21)

Background

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

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

Word List

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

Bible connections

			Parallel Passage Matthew 6:25-33
13	*divide inheritance*s		*see* Luke 15:12
20	*fool*		*see* Psalms 14 and 53
27	*Solomon…splendour*	Temple, luxurious Palace:	1 Kings 6-7
		gold:	1 Kings 10:14-25

LOOK

1) The Text

What questions does the passage raise?

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

What surprises or confuses you?

16 He had seemed to just have 'grown his business'?!

2) The Context

a) surrounding passage

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

b) individual book

13 Divide the inheritance (15:12)

14 Man was an unusual form of addres.s (cf 7:14)

15 Watch out (21:8)

22 Worry (21:14)

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

32 'Flock' of sheep (2:8)

Father David... a kingdom that will never end (1:32,33)

c) Whole bible,

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

20 Fool is an unusual word meaning 'silly' c.f. (2 Cori11:16,17,21; 12:6,11) {different word from 'raca' (Matthew 5:22)}

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

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

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

31 Seek His Kingdom (Matthew 6:33)

32 Sun not smite .... the Lord the maker of Heaven and earth (Psalm 121:2)

The Good Shepherd (John 10:11,14; Psalm 23:1)

Perfect love casts out fear. (1 John 4:18)

d) 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?

13 He appealed to Jesus because Jesus had authority that he could use.

He called him teacher as he acknowledged his authority.

14 They were meant to pronounce as an authority recognised by both parties.

This was greed for possessions.

16 'Rich man' because he was already wealthy.

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

19 His problem was presumption / not acknowledging God.

20 'Fool' because he had been duped into thinking he controlled his life.

His folly was in presuming the conditions of the present would continue.

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

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

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

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

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

32 They may be fearful about where their sustenance comes from?

He calls them 'little flock' because He is the good shepherd?

The Kingdom is where the King (Jesus) rules. I.e. It is spiritual.

The Kingdom comes with the acknowledgement of Jesus.

33 You sell possessions that before God, you want to sell.

You provide purses in Heaven by doing God's will.

2) Given that a parable describes the relationship between God and people

a) Where is God represented?

God is represented by Himself. (20)

b) With whom are we meant to identify?

NOT the rich fool

c) What is the subject?

Make God your absolute priority – not wealth / success.

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

He has 'grown his business', but he has done it without any acknowledgement of God.

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

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

LISTEN

1) What is the lesson or the main point?

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

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

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

LIVE

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

a) His nature and character?

14 God will not be drawn into earthly disputes.

28 God is trustworthy to provide for your needs.

30 God knows that temporal things are important.

b) His grace?

32 God is a loving shepherd / father looking after you.
God is gracious to you.
God is delighted to welcome you graciously into His Kingdom.

c) Jesus and His salvation?

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

Now underline the application of the Main Point.

2) What should I do ?

13 'Sit light' to the things of this world.
Tell Jesus what is on your heart and then listen.

15 Know the sinfulness of your own heart.
Do not be impressed by material things.

21 Note - Everything of this life will be lost.
Live a life that is 'rich to God' - lift our eyes and focus on Spiritual things.

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

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

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

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

31 Make Jesus your highest priority.

33 Be gracious to others because God is gracious to you.
In terms of reward, keep your focus on heaven.

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

Now underline the application of the Main Point.

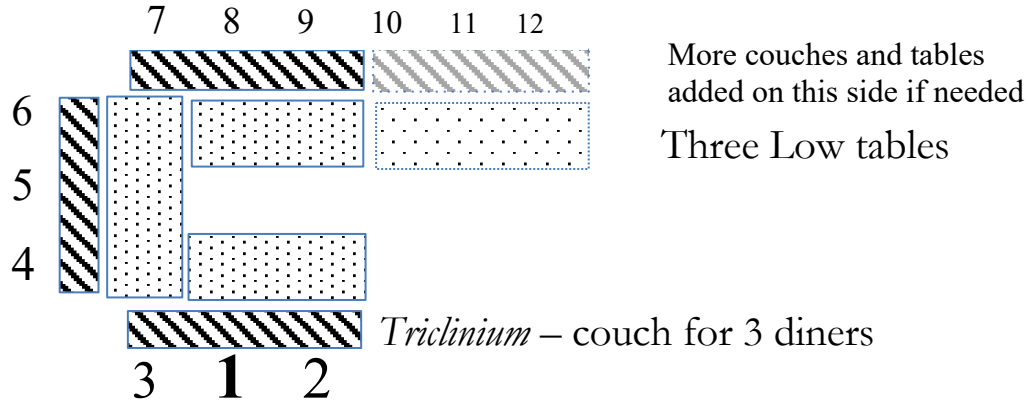
Study 4 Luke 14:1-14

The wedding feast (14:8-11)

Background

Healing on the Sabbath was still an issue, *see* Study 2. This time Jesus asks the questions, but the critics do not answer.

At banquets the basic item of furniture was the *triclinium,* a low couch for three people. Three couches were arranged in a U-shape. Guests reclined on their left elbows with their feet behind them, and ate with their right hands. The host took the place of highest honour, the central position of the couch on the right arm of the U. The most honoured guest was on his right and the next most honoured to his left. Then, in descending order of importance, came the three on the base of the U, and along the left arm of the U, which could have more couches if necessary.



If there was no servant, the person at the 'lowest' place had to wash the others' feet. Noting the scramble for places (v7) to avoid the lowest one, Jesus comments by telling a parable.

Word List

1	*prominent Pharisee*	Greek may mean *a ruler,* perhaps a member of the Sanhedrin who was also a Pharisee.
	eat on the Sabbath	All meal preparation was done the day before to avoid working on ('breaking') the Sabbath.
2	*dropsy*	Old term for oedema, observable swelling from fluid accumulation in body tissues

Bible connections

3	*healing on the Sabbath*	*also* Luke 4:38; 6:6; 13:14; Mark 1:21; John 5:9; 9:14
8	*place of honour*	*see* Proverbs 25:6-7
11	*humility leads to true exaltation*	*see* 18:14; Matt 23:12; 18:4; 1 Peter 5:6
14	*reward at the resurrection*	*see* Isaiah 25:6; Matt 26:29; Luke 13:29; Rev 19:9

LOOK

1) The Text

What questions does the passage raise?

1 *Why one 'Sabbath'?*

What does eating imply?

What is a 'prominent' Pharisee?

Why were they watching him carefully?

2 *Why is 'dropsy' significant?*

3 *Why did Jesus 'ask the Pharisees'?*

4 *Why did they remain silent?*

Why 'so,..' ?

Why did He 'take hold of the man'?

Why did He 'send him away'?

6 *Why did they have nothing to say?*

7 *How is His noticing relevant?*

How is this a parable – 'when someone invites you…'?

What is the point of the parable?

8 *Why a wedding feast?*

What is 'the place of honour'?

9 *Why does he not move you just <u>one</u> back?*

10 *What does calling him 'friend' mean?*

12 *Why dinner not a wedding feast?*

What does He mean – never invite 'friends'?!

What is wrong with being invited back?

14 *How will you be blessed and repaid?*

Who are 'the righteous'?

When will they be raised?

What surprises or confuses you?

1 *What is Jesus doing eating with the Pharisees, and why are they eating with Him if Herod is threatening?*

2) The Context

a) surrounding passage,

1 Jesus had healed on a Sabbath. (13:10ff)

14 Blessed (13:35; 14:15)

b) individual book,

1 Eating with a pharisee (7:39; 11:37)

Eating with tax collectors and sinners (5:30; 15:2)

Doing what is unlawful on Sabbath (6:1,2)

Judge not lest you be judged (6:37)

3 Lawful to heal on the Sabbath (4:38; 6:6; 13:13)

10 Friend (7:34; 11:5)

11 Humble exalted (18:14; c.f. Matthew 23:12; c.f. 1 Peter 5:6)
All of you, clothe yourselves in humility towards one another because, 'God opposes the proud but gives grace to the humble' (1 Peter 5:5b; Proverbs 3:34)

13 Poor and blind (4:18,19)

14 Blessed (13:35; 14:15)

Not to call the 'righteous' (5:32; 15:7)

c) whole bible,

3 Let no debt remain outstanding except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law. (Romans 13:8)

5 Help for an ox or donkey fallen into well (Exodus 21:33)

8 Wedding supper (feast) of the Lamb (Revelation 19:9)

10 Promoted from a lower place (Proverbs 27:5)

The lowest place c.f. Jesus (Philippians 2:7)

Friends of Jesus (John 15:15)

11 Exalted (rare in New Testament – rather of God Acts 2:33; 5:31; Philippians 1:20; 2:9; Hebrews 7:26)

13 'Who sinned that this man was born blind?' (John 9:2)

14 Treasures in heaven (Matthew 6:20)

d) Bible story

See study 1.

LEARN

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

1 *The point was, this happened on a Sabbath, precise date not relevant.*
Eating implies social acceptance.
A 'prominent' Pharisee as a community leader(?)
They were watching him carefully to find fault.

2 *'Dropsy' bloats you and makes you immobile.*

3 *Jesus 'asked the Pharisees' because he was aware of their fault finding gaze and want to turn the tables on / to teach them.*

4 *They remain silent because when God speaks he is not to be argued with.*
'So' because he wanted to show the Pharisees.
He took hold of the man because he wanted to demonstrate it was He who healed him.
He 'send him away' to demonstrate that the healing was complete.

6 *They had nothing to say as you can't argue with God.*

7 *His noticing showed he was acting in response to the Holy Spirit (?)*
This a parable because the Bible says it is!
'Everyone who is exalted will be humbled ……'

8 *A wedding feast - points to 'the Lambs' wedding supper (?)*
'The place of honour' is nearest the host (see sketch on p 24)

9 *He doesn't move you one back, as it is all or nothing.*

10 *'Friend' means acceptance and recognition.*

12 *'Wedding feast' had a particular application to the end of time(?)*
Do not invite 'friends' is an hyperbole.
Nothing per se, but if that is the reason you invite, it is done in vain.

14 *You will be blessed and repaid in Heaven.*
The righteous are those who put themselves 'last' and trust in Jesus.
They will be raised at the marriage feast of the lamb / on judgment Day.

2) Given that a parable describes the relationship between God and people
   a) Where is God represented?

God is the one who exalts and humbles (11)

   b) With whom are we meant to identify?

We are meant to imitate the humble guest

c) What is the subject?

Humility not self-importance

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

He eats with all who will invite Him – tax collectors, sinners, Pharisees etc.

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

Jesus confronts those who judge others because of their religious observance. He tells a parable warning them not to judge one another or they will be humbled. He instructs his host to welcome and promote others, and God at the resurrection will repay them.

LISTEN

1) What is the lesson or the main point?

MP *Humble yourself and don't judge others and God will repay you at the resurrection of the righteous.*

2) Which verse best sums up the message of the passage? ***v 11***

KV *Everyone who exalts himself will be humbled and he who humbles himself will be exalted.*

LIVE

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

a) His nature and character?

1 God will 'eat' with any who will invite Him.

3 God knows what is in our minds.

11 God is the judge – He exalts and humbles.

b) His grace?

13 God welcomes those who have nothing to give

c) Jesus and His salvation?

4b Jesus wants to be recognised and acknowledged

Now underline the application of the Main Point.

2) What should I do?

1 *Watch Christ/ Christians carefully but not with a critical spirit.*

5 *Don't let your religion stop you from doing good!*

6 *Be silent before God.*

7 *Do not compete for status.*

10 *Do not promote yourself – allow others to do it.*

11 *Humble yourself before your fellow man and wait on God to exalt you at the resurrection.*

13 *Be gracious in the way you treat others.*

14 *Expect a reward in the next life – but humbly, as a gift, not a right.*

Now underline the application of the Main Point.

Study 5 Luke 14:15-24

The great banquet

Background

Jews had a picture to describe what would happen when God broke into history and the golden days arrived: the *Messianic Banquet.* They thought, though, that this would be for Jews only.

In Palestine when someone planned a feast, *the day* was announced long beforehand and invitations sent out and accepted. *The hour* was not announced until the day came and all was ready. Then servants were sent out to summon the already-invited guests. To accept the invitation beforehand then refuse it when the day came was a grave and serious insult.

This 'double invitation' is seen in Esther 5:8 with 6:14.

Word List

15	*blessed*	Truly happy, because of God's favour
18	*all alike*	The greek may also mean '*at once'.*
19	*five yoke*	*i.e.* Five pairs. To pull a plough or cart, two animals worked side by side, joined by a wooden bar across the shoulders called a yoke to spread the load.
23	*compel/make*	Successfully persuade / Don't take 'no' for an answer!

Bible connections

15	*feast*	*see* Isaiah 25:6; Luke 13:29; Revelation 19:9
23	*compel*	*see* Irresistible grace – that none may boast Ephesians 2:8,9a
24	*consequence of refusal of invitation*	*see* Matthew 21:43; Acts 13:46

LOOK

1) The Text

What questions does the passage raise?

15 Who were at the table?
What had one of them heard?
Why did he say, "Blessed is the man…"
What does 'eating at the feast' imply?
17 Why were they invited?
Who is the servant?
18 Why did they all make excuses?
19 What is the significance of 'field… oxen….married'
Why did they ask to be 'excused'?
21 Why was the owner angry?
Why only the alleys of the town, not yet the country roads and lanes (23?)
22 What does 'still room' imply?
23 Why 'make them come in'?
Why did he want his house to be 'full'.
24 Why would those who had been invited not get a taste of the banquet?
What does a taste of the banquet mean?

What surprises or confuses you?

16 Why doesn't it say that Jesus told a parable?

2) The Context

a) surrounding passage,

15 At the table (of a prominent Pharisee) (14:1)
21 The poor, the crippled, the blind, the lame. (14:13)

a) individual book,

15 Blessed is he (13:35)
Eat at the feast in the Kingdom of God (13:29)
18 The dangers of the pleasures of this world (Luke 8:14)

c) whole bible,

17 Come (Rev 22:17)
Come to me all you who are heavy laden (Matt 11:28)
18 Without excuse (Romans 1:20)
Yet you refuse to come to me to have life (John 5:40)
20 Newly married exempted from active service for a year(Deut24:5)
23 Compel (v unusual word) c.f. Simon of Cyrene (Mark 15:21)
24 Taste and see that the Lord is good (Psalm 34:8)
Servant of the Lord – Jesus (Isaiah 42:1)

d) Bible story

See study 1.

LEARN

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

15 The Pharisees' friends / similarly 'righteous' were at the table?
He heard about the resurrection of the righteous.
He said "Blessed is the man…" because he considered himself one.
'Eating at the feast' implies he is accepted as part of the celebrations.
17 They were invited at the master's pleasure.
The servant is he who does the master's will.
18 They all make excuses because there was something they would rather do.
19 The significance is ascending importance - an object, livestock, a wife.
They asked to be 'excused' because they had a commitment / obligation.
21 The owner was angry because he had been lighted / rejected.
The alleys of the town represented those who were related;
Roads and country lanes (23) represented those not related?
22 'Still room' implies the number of guests was not complete.
23 'Make them' shows the master's desire to have 'a full house'.
He wants his house to be 'full' / that as many as possible should be included.
24 They would not get a taste of the banquet because they had rejected the invitation / the master.
A 'taste' means acceptance - they would eat with the master.

2) Given that a parable describes the relationship between God and people

a) Where is God represented?

The man preparing the banquet

b) With whom are we meant to identify?

Those invited to the banquet

c) What is the subject?

Responding to God's invitation to be with Him

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

16 It doesn't say that Jesus told a parable because it was in the 'same breath' as the preceding one.

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

When Jesus heard the presumption of a fellow guest, He went on to tell another parable of a great banquet. Those who were initiallly invited to the banquet refused when the actual day came, making excuses. So, the poor of the town were invited. When this did not fill the house, the master told the servant to compel those out in the country to come in. There would be no room at all for those who were originally invited but refused.

LISTEN

1) What is the lesson or the main point?

MP *Only the 'poor' will have a place at the banquet in the Kingdom of God.*

2) Which verse best sums up the message of the passage? ***v 24***

KV *I tell you not one of those men who were invited will get a taste of my banquet*

LIVE

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

a) His nature and character?

15 God will not be patronised!

24 God's judgement is final for those who refuse Him.

b) His grace?

21 God invites the poor, crippled, blind, lame, those in the country roads – the outsiders, the 'have nots'.

c) Jesus and His salvation?

17 The invitation of Jesus to us is to 'come'.

Now underline the application of the Main Point.

2) What should I do?

15 Resist self-confidence when looking to the Kingdom of God.

15 Beware of speaking proudly before Jesus.

16 Hear God's invitation to you.

17 The invitation of the Lord is for 'now'.

18 Beware of excuses to avoid the invitation of the Lord.

21 There is no excuse for refusing Jesus – not even matrimony!

If you are poor, crippled and blind and lame – you are are invited to the feast!

24 Note – the originally invited who refuse will not get in

Now underline the application of the Main Point.

Study 6 Luke 14:25-34

Building a tower / going to war (14: 28-30, 31-33)

Background

Luke does not say *where* Jesus gave this teaching. It is possible he was going through Perea (which was East of the river Jordan); as far as we know He had not been there before. Jesus knew He was on his way to Jerusalem and the cross; whereas the crowds travelling with him assumed He was on his way to an empire.

The two illustrations are similar but make slightly different points.

The tower in the first is probably a vineyard tower, built to keep watch against thieves who might steal the nearly ripe grapes just before harvest.

Word List

25	*hate*	Hyperbole, with the sense of *'loving less'*
26	*disciple*	Committed follower
27	*carry his cross*	Accepting death *i.e.* renouncing **all** rights, total commitment, prepared to go to any lengths
28	*tower*	Such as a vineyard tower, see above.
34	*salt*	There are many types of salt, not just Sodium Chloride as in our table salt. 'Salt' in first century Palestine was used for preserving and flavouring food, and for fertilising. It was far from pure to begin with, and if it got damp, all the various soluble chemicals in it could be leached out. At that point it was useless for flavouring or preserving food, or for fertilising soil

Bible Connections

25	*hate/loving less*	*see* Genesis 29:31; Deuteronomy 21:15 *c.f.* Matthew 10:37
27	*carry his cross*	*see* Luke 9:23 *c.f.* Matthew 10:38
33	*cost of discipleship*	*c.f.* Philippians 3:7-8

LOOK

1) The Text

What questions does the passage raise?

25 Why large crowds?
Why were they travelling with Jesus?
26 Why would they come to him?
Why 'hate' his father?
How do you hate your own life?
27 Why carry his cross and follow him?
Who is he talking to?
31 Why does he repeat it with another example?
33 How is 'carrying his cross' equivalent to 'giving up everything'?
34 Who is salt?

What surprises or confuses you?

Jesus is so 'brutal'?

2) The Context

a) surrounding passage,

b) individual book,

26 Peter James and John gave up livelihood (5:11) but not fishing? (John 21:29)
Cannot serve God and Mammon (16:13)
30 Begin but not finish c.f. seed amongst thorns and rocks (8:13,14)
35 Thrown out – no taste of the banquet (14:24), kill tenants (20:16)

c) whole Bible,

26 Come to me… (Matthew 11:28)
Honour father and mother (Deuteronomy 5:16; Exodus 20:12)
I … am a jealous God. (Exodus 20:5)
35 Throw him outside (Matthew 22:13)
Neither hot nor cold – spit you out (Revelation 3:16)

a) 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?

25 *'Large' because there were many there for a variety of reasons.*
They may have been there for excitement, food, healing, interest.

26 *'Come' implies submission.*
'Hate' implies by comparison.
'Hating your own life' would imply willingness to die.

27 *'Carry his cross' implies a death.*
He is talking to the 'large crowd'.

31 *He repeats it for emphasis.*

33 *'Giving up everything' – even your own life.*

34 *His listeners are the 'salt'.*

2) Given that a parable describes the relationship between God and people

a) Where is God represented?

Jesus is the one who is asking His disciples to give up everything.

b) With whom are we meant to identify?

Those preparing to build a tower / fight a war.

c) What is the subject?

Single minded dedication to Jesus

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

He is brutal, so as to shock His listeners into understanding the seriousness of His call to follow Him.

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

Jesus told the crowd that devotion to Him would be so intense that, in comparison, it would be like hating your family and your own life. (25-27)

He gives two examples for His would-be disciples to consider – a tower with the builder ensuring he is able to finish before starting and a king ensuring he has the manpower before he wages war. (28-32)

Following Jesus involves total self-denial. Any compromise is unacceptable. If you understand – take note. (33 – 35)

LISTEN

1) What is the lesson or the main point?

MP *Following Jesus involves all or nothing.*

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

KV *Any of you who does not give up everything cannot be my disciple.*

LIVE

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

a) His nature and character?

25 Jesus attracts people.

26 Jesus does not worry about being misunderstood!

27 Jesus demand absolute loyalty.

33 God demands that would-be followers surrender their rights to Him.

35 God rejects those who have lost their salt.

b) His grace

34 God gives us the ears to hear.

c) Jesus and His salvation?

28 Jesus requires that we share with Him in taking up our cross / die.

Now underline the application of the Main Point.

2) What should I do?

26 Note - Discipleship of Jesus is the highest call – it takes precedence over all other.

27 Note - Disciples of Jesus must be willing to die for him.

28 Any would be disciples should weigh the prospects very carefully before committing themselves.

33 Note - Discipleship of Jesus requires all that you have and are.

35 Listen carefully to the warning Jesus gives about his requirement of absolute commitment.

Now underline the application of the Main Point.

Study 7 Luke 15:1-2,8-10

The careful woman

Background

In all three parables in ch 15, Jesus is answering his critics in v1,2. *See Wordlist*

Palestinian houses had no windows or at best very small ones, high up, so were always dark. Even in daytime, she would need a lamp to search by. The floor was beaten earth, covered with dried reeds and rushes, so looking for a coin was very like 'looking for a needle in a haystack', as we would say.

'Ten silver coins' may refer to a head-dress of ten silver coins linked together by a silver chain which was the mark of a married woman. If so, it was vested with emotional meaning for her. Losing one was like a bride today losing her engagement ring. At the very least, the value to a poor person was considerable.

The Rabbinic writers before Jesus also use a lost coin as an illustration: 'If a man seeks for a lost coin, how much more should he seek for the Law'. But nowhere do the Rabbis say, *God* seeks *sinners*. With this change of direction, Jesus broke the mould. His audience of outcasts had never heard anything like it.

Word List

2	*Pharisees*	'the separated ones', known for their very strict interpretation of the Law. They added multiple details to the ten commandments, e.g. defining 'work' forbidden on the Sabbath.
	'sinners'	derogatory term used by Pharisees to refer to anyone who did not observe their version of the law in all its petty details. (e.g. shepherds at work *could* not observe their Sabbath rules.)
8	*ten*	Decimal system used in Palestine. Ten signifies human completeness *c.f.* Ten powers that cannot separate us from God's love (Romans 8:38ff) Ten sins that exclude from God's kingdom. (1 Corinthians 6:10)
	silver coin	Greek *drachma,* the only time the New Testament uses this exact word *(but see below).* Roughly equivalent to the Latin *denarius*, the wage a labourer could earn for a full day's work.
10	*I tell you*	Phrase reported in all four Gospels – used for emphasis

Bible Connections

8 *coins:*	*widow's gift*	Mark 12:41-44
	two-drachma coin	Matthew 17:24-2
	mina – about 3 months wages	Luke 19:13
10 *seeking what is lost, e.g. Zacchaeus*		Luke 14:21; 19:5,10

LOOK

1) The Text

8 What does 'or' signify?
Why a woman?
Why 'ten' coins?
Why silver coins?
Why light a lamp?
9 Why call in her neighbours?
Why should they rejoice?
10 What way is 'the same'?
Why 'I tell you'?
Why 'the angels of God'?
Why 'in the presence of' not simply 'by'.

What surprises or confuses you?

10 How is the coin being found (passive) equivalent to the sinner repenting (active).

2) The Context

a) surrounding passage

8 Suppose (4)

b) individual book,

8 Woman – widow's son (6:46) anointed by sinful woman (7:36ff) dead girl and sick woman (8:40) Mary and Martha (10:38) crippled woman (13:11ff); persistent widow (18:1ff), widow's offering (21:1ff)
10 Angels of God (12:8)

c) whole Bible,

8 Woman c.f. God made himself nothing (Philippians 2:7)
10 Coins (Matthew 18:28)
Cloud of witnesses (Hebrews 12:1)

d) 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) Using the context of the passage, how do you answer the questions the passage raises?

8 *By using 'or', he is illustrating the same principle in another way.*
A woman is weak / has no rights is that society then.
'Ten' coins is a complete human number.
A silver coin was worth a day's wage.
Lamplight was needed in the dark house / shows she is serious.

9 *Call in her neighbours to mark the extent of her own joy.*
Rejoice with me for you too should share in the benefit.

10 *'The same way' is that the neighbours / angels share in the joy.*
'I tell you' is for emphasis.
'The angels of God' = messengers among the company of heaven.
'In the presence of' because they are witnesses.

2) Given that a parable describes the relationship between God and man,

a) Where is God represented?

The Woman who has lost the coin stands for God.

b) With whom are we meant to identify?

We are the lost coin / the repentant sinner.

c) What is the subject?

How precious is the lost coin to the woman, and the repentant sinner to God

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

The common theme is not in <u>how</u> the lost 'item' is found but in <u>what</u> the heavenly reaction is.

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

Like a woman who hunts for and finds a lost coin and rejoices, the company of Heaven rejoices when one sinner repents.

LISTEN

1) What is the lesson or the main point?

MP *All heaven celebrates when one sinner repents.*

2) Which verse best sums up the message of the passage? ***v 10***

KV *In the same way, I tell you there is rejoicing in the presence of the angels of God over one sinner that repents.*

LIVE

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

a) His nature and character?

8 God is prepared to identify with the weakest form.

10 God is emotional – He rejoices in His people

b) His grace?

8 God searches for us.

c) Jesus and His salvation?

1 Jesus was prepared to identify with people who were religiously, nothing.

Now underline the application of the Main Point.

2) What should I do?

10 Be aware that heaven watches us

Repent of our sin

Marvel at God's value of you – that your repentance causes God to rejoice.

Now underline the application of the Main Point.

Study 8 Luke 15:11-32

The forgiving father

Background

See page 8 'Context' and Study 7: Jesus is still answering his critics in v1,2.

Jesus is not dealing here with the whole gospel message but with the one great fact of the Father's pardoning love. In contrast, the Pharisees thought God would rather see a sinner destroyed than saved; that's what *they* wanted!

The younger son asks for 'my share of the estate'. This is a technical formula. A man might leave his goods to his heirs in his will (*c.f.* Hebrews 9:16-17) in which case he was bound by the provisions of the Law *i.e.* the first born received two-thirds of the estate. (Deuteronomy 21:17) But he could make gifts before he died and this gave him a freer hand.

To a Jew, the pig was an unclean animal (Leviticus 11:7) and under normal circumstances he would have had nothing at all to do with it.

Word list

16	*pods*	the seeds of the carob tree.
18	*sinned*	done what is wrong.
19	*hired men*	day labourers, the lowest rank of slaves.
20	*ran*	unusual for an elderly Middle Eastern man.
	kissed	Greek compound word *(kata* + *phileo)* may mean 'kissed many times' or 'kissed tenderly'.
22	*best robe*	sign of position.
	ring	conveyed authority.
	sandals	slaves went barefoot; freemen wore sandals.
	fattened calf	animal bred for a special occasion.
25	*music and dancing*	performed by entertainers not those feasting.

Bible Connections

20	*warm welcome*	*c.f.* Genesis 45:14-15
21	*sinned against heaven and against you*	*see* Psalm 51:4
22	*robe*	*see* Zechariah 3:4; Revelation 6:11
	ring	*see* Genesis 41:42
23	*was dead …is alive again*	*see* Ephesians 2:1,5; 5:14
28	*older brother angry*	*c.f.* Jonah 4:1
32	*younger brother's status*	*see* Malachi 3:17
	be glad (Greek rejoice)	*see* 15:6,7…9,10

LOOK

1) The Text

What questions does the passage raise?

11 What did he continue from?

Why only two sons?

12 What was 'his share'?

If the Father divided his property – what did he live on?

13 Why did the younger son not leave immediately?

15 How did he, a Jew, end up feeding pigs?

17 What does 'came to his senses mean?

18 Why 'against heaven'?

20 Why 'to his father' and not 'home'?

How did his father see him a long way off?

Why was he 'filled with compassion' for him?

21 Why did the father not let him finish his speech?

22 What does the best robe and ring signify?

24 How was he 'dead'?

26 Why did he call the servant and not go in and find out for himself?

28 What made the older son angry?

29 Why did he say 'slaving for you' when he owned the estate that was left?

31 What did he still have!?

32 Who is 'we' who had to celebrate?

What surprises or confuses you?

32 Why does He end the parable without giving the older brother's response?

2) The Context

a) surrounding passage,

11 ...to Pharisees ….. this parable… (2,3) – 3 parts

24 They began to celebrate (15:6, 9)

28 The older brother became angry (15:2)

b) Book

c) whole Bible,

11 Two sons (Matthew 21:28-32)

13 Pleasure in sin for a season (Hebrews 11:25)

17 Sanity was restored (Daniel 4:36)

18 Against you only have I sinned (Psalm 51:4)

Honour your father (Deuteronomy 5:16)

20 Compassion (Mark 6:34; 8:2)

c.f. King David and son, Absalom (2 Samuel 14:33)

21 Sinned against God (Psalm 51:4)

All have sinned (Romans 3:23; 1 John 1:10)

22 A ring (Genesis 41:42; Esther 3:12; 8:2,8,10)

What manner of love … that we should be called the sons of God? (1 John 3:1)

Robe of righteousness (Isaiah 61:10)

24 Not ashamed to call them brothers (Hebrews 2:11)

The son was dead (Romans 6:23; Ephesians 2:1)

28 Pleaded with God (Deuteronomy 3:23; 2 Samuel 12:16; Daniel 9:3)

d) Bible story

See Study 1.

LEARN

1) Using the context of the passage, how do you answer the questions the passage raises?

11 He continue from telling the parable of the committed shepherd and the careful woman.

The two sons describe an illustration of the response to one point.

12 'His share' may have been a half or a third? (Dt 21:17)

13 He tried living at home with his money but was dissatisfied so he tried going to a distant country.

15 It was the ultimate disgrace for a Jew.

17 'Come to his senses' meant there was an obvious choice of death or life.

18 'Against Heaven' because he had disobeyed God's command to honour his father and mother(?)

20 'To his father' because his wrong had been against him.

His father saw him a long way off for he had been looking for him.

He was 'filled with compassion' for him for he loved him.

21 The father did not let him offer payment / recompense?

22 The best robe and ring signifies honour – the place of sonship.

24 He was 'dead' in that he was starving to death inevitably.

26 He did not go in as he wanted to remain apart from the celebration.

28 The older son was angry as his brother was not paying for his sin.

29 He was still acting (wrongly) as though he was still an 'employee'.

31 He still had the presence of his father and the value of half the estate.

32 'We' is the father's household (the angels of heaven?).

2) Given that a parable describes the relationship between God and man

a) Where is God represented?

The father

b) With whom are we meant to identify?

One of the sons

c) What is the subject?

The acceptance by God the Father / His people of the repentant sinner

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

He ends it 'openly' because he is seeking a response from His hearers.

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

The younger son rejects his father and goes his own way, while the older son stays. In desperate adversity, the younger returns to his Father, who welcomes him unreservedly. The elder brother rejects his brother, refuses to enter, so the father pleads with him to rejoice, as the lost 'dead' son was now alive.

LISTEN

1) What is the lesson or the main point?

MP *God rejoices when a sinner repents, and wants His people to do so too..*

2) Which verse best sums up the message of the passage? ***v 32***

KV *But we <u>had</u> to celebrate and be glad, because this brother of yours was dead and is alive again; was lost and is found.*

LIVE

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

a) His nature and character?

12 God honours and respects our free will.

20 God longs for our return to Him.

God welcomes the returning sinner unreservedly.

God has compassion for us.

24 God is not ashamed of us.

32 God celebrates when sinful people return to Him

b) His grace?

21 God does not permit us to offer repayment.

22 God lavishes his favour on the repentant sinner.

31 God shares all that He has, with His people.

c) Jesus and His salvation?

20 In Jesus, God ran towards lost mankind.

Now underline the application of the Main Point.

2) What should I do?

12 Be careful of what you wish / ask God for – he may respect your wish!

13 Be aware: there are pleasures in sin – for a season.

17 Come to your senses by thinking of God.

24 Receive the grace of God.

29 Do not compare yourself to others / resent the grace of God.

31 Enjoy the riches of God – don't 'slave'.

32 Join the celebration when the lost return to God

Now underline the application of the Main Point.

Study 9 Luke 16:19-31

The Rich man and Lazarus

Background

Lazarus is the only person given a name in Jesus' parables. The rich man is sometimes referred to as 'Dives', which is simply the Latin for 'rich man'.

The people who normally wore 'purple and fine linen' were the priests, but that does not necessarily mean the rich man *was* a priest.

Word List

19	*purple*	cloth, dyed with a very costly dye (from shellfish *murex).*
	fine linen	undergarment
20	*Lazarus*	from Hebrew *Eleazer* which means, 'God has helped'
	gate	The word denotes a large gate or portico like that of a city or palace.
22	*Abraham's side*	a visual way of alluding to heaven. Imagine people at a feast, reclining on left elbow, so the person sitting to the right of Abraham had his head close to the chest of the great patriarch – a picture of bliss.
23	*hell*	Greek, *Hades*, place of the departed. Here it seems to be equivalent to *Gehenna*,(12:28) the place of punishment.
26	*great chasm…fixed*	i.e. 'in the afterlife, there is no passing from one state to the other. The Greek implies this is the *purpose*, not simply the *result* of the chasm.'
29	*Moses and the Prophets*	*i.e.* the whole of the Old Testament *as in* v16

Bible Connections

19	*neglecting the poor*	*see* Ezekiel 16:49
20	*beggar at gate*	*see also* Acts 3:2
26	*great chasm*	*see also* Parable of sheep & goats, Matthew 25:32-46 - compare v34: 'the kingdom prepared *for you* since the *foundation of the world,*' with v 41: '… into the eternal fire prepared *for the devil and his angels.*' (Full stop)

LOOK

1) The Text

What questions does the passage raise?

19 Who is Jesus speaking to?
Why purple and fine linen?
20 What does Lazarus mean?
Why is Lazarus lying at his gate?
How aware was the rich man?
21 Why was he not given scraps?
What does it mean 'even' the dogs?
22 Why did the angels carry him?
Why was the rich man buried?
23 Why was it 'Abraham' and not 'Jesus'?
24 Why send Lazarus?
25 Why did Abraham call him 'son'/'child'?
What are the 'good things' and the 'bad things'?
26 Who has fixed the chasm?
27 Why 5 brothers?
28 What would their warning be?
29 What did Moses and the Prophets say?
30 Why did they hope someone who is from the dead be listened to?
31 Why would they not be listened to?

What surprises or confuses you?

Why no mention of 'faith'?

2) The Context

a) surrounding passage,

19 Rich man (16:13)
22 Angels rejoicing over repentant sinner (15:10)
31 Moses and the prophets (16:16) the prophets (18:31)

b) individual book,

23 *See Abraham… but you are thrown out (13:28)*
29 Love God and love your neighbours as yourself (10:27)

c) whole Bible,

19 Purple, fine linen implies 'religious' - Tabernacle (Exodus 25-39); Wealthy - Mordecai (Esther 8:15) c.f. Jesus crucifixion (John 19:5; Mark 15:17)

20 Who sinned …that he was born blind? (John 9:1)

22 Abraham was Father of the faithful (Genesis 15:6)

Abraham's side at the feast (Matthew 8:11; c.f. John 13:23)

27 Six brothers – number of the beast 666 (Revelation, 13:18)

d) Bible story

See *Study 1*.

LEARN

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

19 Jesus was speaking to the Pharisees who were ridiculing Him (14)?

Purple and fine linen were the wealthy / royal finery.

20 Lazarus is from the Hebrew – 'God has helped'.

Lazarus is lying at his gate, begging.

The rich man was completely unaware (?)

21 He was not given scraps as he was totally ignored.

' Even the dogs', meant everyone else totally ignored him / his sores.

22 The angels are the messengers, the implementers of God's will.

the rich man was buried, as the rich had a grave; the poor didn't – they were cast on the rubbish dump - Gehenna

23 It was 'Abraham', as this man was a Hebrew

24 Lazarus was the one recognised. with whom he is contrasted(?)

25 Abraham calls him 'son'/child as he also was a Hebrew

'Good things' = home & food ; 'bad things' = no home or food

26 God has fixed the chasm?

27 Five brothers means the rich man was one of six – imperfect number. Short of the Godly seven.

28 Their warning would be – watch out for your brother's fate – Hell.

29 Moses and the Prophets said 'Love God and love your neighbour as yourself'.

30 They hoped someone who was from the dead would be believed when he warned them.

31 They would not be listened to, if they wouldn't even heed Moses and the Prophets.

2) Given that a parable describes the relationship between God and man

a) Where is God represented?

God is the judge – Father Abraham is in His place

b) With whom are we meant to identify?

Richman or Lazarus

c) What is the subject?

Believing in / receiving Jesus as Messiah

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

The single point being made is not HOW they were saved, it is WHAT the primary evidence of the Gospel is – the Resurrection.

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

There were 2 Jewish men - a fabulously rich man and a desperately poor man Lazarus, who knew each other but no aid was given. (19-21)

Both died; the poor man went to heaven, 'Abrahams' bosom'. The rich man went to hell. From hell he appealed for aid – a drop of water from Lazarus. Abraham refused this and there was an impassable chasm anyway. (22-26)

The rich man asked to warn his 5 brothers to repent, but was refused on the basis that, if they didn't believe Moses and the prophets, they would not believe even if someone were to rise from the dead. (27-31)

LISTEN

1) What is the lesson or the main point?

MP *Those who understand Moses and the Prophets will believe in the resurrection of Jesus.*

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

KV *If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead (31)*

LIVE

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

a) His nature and character?

26 God's judgement is final.

b) His grace?

31 Jesus gives life to those who believe in His witness in the Old Testament.

c) Jesus and His salvation?

31 The resurrection of Jesus is the defining point of our faith.

Now underline the application of the Main Point.

2) What should I do?

26 Reckon on the final judgement – Heaven and Hell.

31 Believe in Jesus and His resurrection.

Note - If you listen to Jesus, you listen to the whole Bible.

Now underline the application of the Main Point.

Study 10 Luke 18:9-14
The Pharisee and the Tax collector

Background

Luke does not identify by name any particular group to whom this parable applied. The error is typical of the Pharisees but by no means confined to them. It would be normal to see a Pharisee in the temple but surprising to see a tax collector there. Tax collectors were regarded as dishonest, and betrayers of their own countrymen.

Word List

9	*righteous*	Greek*, dikaios,* same root of word as 'justice' (3,5,8,14)
11	*stood*	This was the normal posture for prayer *see* Mark 11:25.
12	*fast twice a week*	Although the Law (Torah) only required fasting on the Day of Atonement *i.e.* once a year.
	give a tenth	Law said that only certain crops were to be tithed. Pharisees tithed even tiny crops like garden herbs (Luke 11.42).
13	*look up to heaven*	Normal in Jewish prayer then
	beat his breast	The verb is continuous, *kept beating*; a sign of sorrow.
	have mercy on me	Greek *hilastheti* meaning 'be propitiated' or 'let your anger be removed' *i.e.* He knows he deserves judgment for his sins.
14	*justified*	reckoned as righteous, 'acquitted of his sins'

Bible Connections

9	*confident of own righteousness…*	*see* 16:15, Isaiah 65:5
	going to the temple to pray	*see* Acts 3:1
12	*fasting required*	*see* Leviticus 16:29
	tithing required	*see* Deuteronomy 14:22
13	*beating breast, sign of repentance*	*see* Isaiah 66:2; Jeremiah 31:19; Luke 23:4
	God have mercy on me.	*see* 5:32; 1 Timothy 1:15

LOOK

1) The Text

What questions does the passage raise?

9 Who were the 'some'?
Who were everyone else'?
What was 'their righteousness'?
What did 'their own' mean?
Why did they look down on everyone else?
10 Why a Pharisee and a Tax collector?
Why did they go to the temple to pray?
How could the tax collector go to the Temple at all?
11 What did 'standing up' mean?
What does it mean 'he prayed about himself'?
12 Why did he give a tenth?
13 Why did the tax collector stand 'at a distance'?
What was it 'at a distance' from?
Why would he not look up?
Why did he 'beat his breast'?
Why did he call for mercy?
What did he mean 'a sinner'?
How did he know he was a sinner?
14 What does 'justified' mean?
How did he know he was justified?
What does 'exalt' mean?
What does 'humble' mean?
How will they be exalted / humbled?

What surprises or confuses you?

14 Why 'went home'? Why not justified on the spot?

2) The Context

a)surrounding passage,

10 Pharisees had been asking about the Kingdom of God. (17:20)

b) individual book,

9 This man welcomes and eats with sinners. (15:2)

13 Take the lowest place (14:10)

Sinner (7:39; 15:7,10; 19:7)

14 For everyone who exalts themselves will be humbled, and those who humble themselves will be exalted (14:11)

c) whole Bible,

9 This mob that knows nothing of the Law; there is a curse on them. (John 7:49)

Unless your righteousness exceeds that of the Pharisees ….., you will not enter the Kingdom of Heaven. (Matthew 5:20)

10 Went to Temple to pray (Acts 3:1)

11 Stand in prayer (Mark 11:25)

Who may stand in His holy place – clean hands and a pure heart. (Psalm 24:3,4)

13 The Holy Spirit convicts of sin. (John 16:8)

I know that nothing good lives in me – that is my sinful nature. (Romans 7:18)

14 Jesus humbled himself and was exalted to the highest place (Philippians 2:8,9)

Saw they had been with Jesus (Acts 4:13)

Moses face shone. (Exodus 34:29ff)

"Look, Lord. Here and now I give …." (Luke 19:8)

"Seek first the Kingdom of God and His righteousness (Matthew 6:33)

d) 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

9 'Some' were the Pharisees of 17:20.

'Everyone else' were those who were not confident about their righteousness.

'Their righteousness' was their purity / acceptability before God.

'Their own' the merit was to themselves.

They look down on everyone else because they felt superior.

10 A pharisee and a tax collector were the extremes or religious purity and impurity.

They went to the temple to pray as God's presence was there.

The tax collector was unable to enter the temple courts.

11 'Standing up' was the proscribed posture for prayer.

It meant he was thinking only of himself, not God or his fellow humans.

12 A tenth was what the Lord prescribed.

13 The tax collector stood 'at a distance' as he was ashamed <u>before God.</u>

'At a distance' was from the presence of God.

He would not look up as he was aware of his sin and he feared God.

He 'beat his breast' as an act of repentance.

He called for mercy as he could offer no 'mitigation'.

'A sinner' was someone who did not adhere to the Law.

He knew he was a sinner because of the work of the Holy Spirit.

14 'Justified' means declared righteous (forgiven).

He knew, as he believed what God was saying to Him.

'Exalted' means lifted up before God.

'Humbled' means brought low before God and men.

God will humble and exalt.

2) Given that a parable describes the relationship between God and people

a) Where is God represented?

God

b) With whom are we meant to identify?

Either the tax collector or the Pharisee

c) What is the subject?

Righteousness before God

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

14 It was not a religious experience but a living reality

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

Jesus' parable was for those who were confident of their own righteousness. (9) At the Temple, a pharisee thanked God that he was so good while a tax collector in repentant shame cried for mercy. (10-13) The Lord said the latter left declared righteous by God for life. (14a)

He concluded that those proud of themselves will be humbled; those who are humble before God and man will be lifted up. (14b)

LISTEN

1) What is the lesson or the main point?

Those proud of their own 'righteousness' will be humbled but those who humbly look to Jesus will be given His Righteousness.

2) Which verse best sums up the message of the passage? ***v 14***

For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

LIVE

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

a) His nature and character?

9 God alone is righteous – he will brook no competition.

b) His grace?

14a God gives righteousness to repentant sinners.

c) Jesus and His salvation?

14b Jesus humbled Himself and was exalted to the highest place.

Now underline the application of the Main Point.

2) What should I do?

9 Do not be proud, or consider yourself righteous.
Do not 'look down' on any person.
11 Beware of gratitude that we don't sin like other people!
12 Don't mistake religious practice for faith in God.
13 Put yourself 'at the back'.
14 Seek first the Kingdom of God and His Righteousness.

Now underline the application of the Main Point.

"I can read the Bible for myself!"

To show that the Bible is accessible to all, the Rev Nigel Barge, minister of Torrance Parish Church from 1991-2021, devised a tool called 'Hearing the Word'.

The Manual explains the basic principles of Bible reading, teaches them by means of an interactive course, and practices them on a single passage, Mark 10:35-45.

Participants follow in a Workbook: *Hearing the Word - Introduction*, which includes the next six passages in Mark, so they may follow on for themselves.

As the principles apply equally to all, the course will both instruct the novice and refresh the 'hardened' Bible student!

Further Study Guides cover various genres of Bible material – Narrative, Poetry, Law, Letters, Prophecy etc.
To see the materials currently available to download, visit:

https://hearingtheword.org.uk