

Parables in Luke

Workbook

Hearing the Word, Parables in Luke, Workbook

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(See separate file for parables in Matthew)

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Nigel Barge, April 2020

Scripture Quotations taken from

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Resources

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

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For similar studies on Parables found only in Matthew's Gospel visit:
'Hearing the Word PARABLES Matthew WB' 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 Hearng 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, LEARN) varies slightly in this volume to cater for parables, as shown below:

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.

Word list

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

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

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

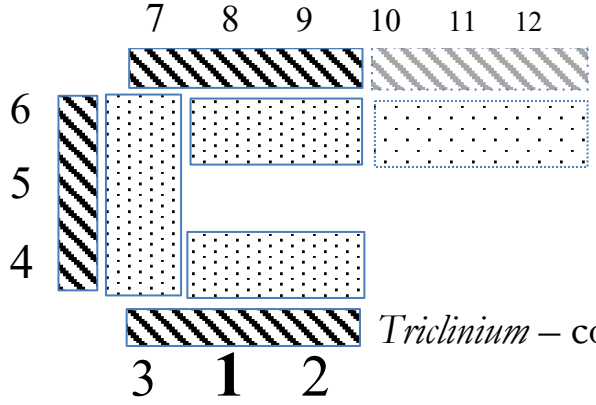
Study 4 Luke 14:1-14

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.



More couches and tables added on this side if needed

Three Low tables

Triclinium – couch for 3 diners

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

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

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

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

The careful woman

Background

This second of the three stories in ch 15 is still answering the objectors in v1,2.

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*. 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

Study 8 Luke 15:11-32

The forgiving father

Background

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

Study 9 Luke 16:19-31

The Rich man and Lazarus

Background

This parable appears only in Luke. 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)

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

"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!

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