

JESUS  
THE ONE  
AND ONLY  
LISTENING GUIDE

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## *Goals for Jesus the One and Only*

**Today's focal passage: Amos 8:11-12.**

Two Scriptures imply probable reasons why the Lord God instituted this kind of “fast.”

Amos 2:11—God's people commanded His prophets not to prophesy.

Zechariah 7:11-12—The hearts of God's people became as hard as flint, and they would not listen.

In essence, they stopped listening so God finally (though temporarily) stopped talking.

### **A Few Historical Events Affecting Israel During the Inter-Testament Era**

Place the following events on the timeline below.

1. **The conquest of Alexander the Great.** In 336 B.C., Philip of Macedon's son, Alexander the III, took the throne at 20 years of age and proceeded to conquer much of the civilized world.
2. **The Greek translation of the Old Testament Pentateuch.** In 250 B.C. the Alexandrian Jews translated the Pentateuch into the Greek language. It was later called the Septuagint, Latin for seventy, traditionally believed to be the number of men who worked on the translation.
3. **The abomination of Antiochus IV.** In 168 B.C. he stormed Jerusalem, entered the temple, and stole the treasures. A year later, he banned obedience to the Jewish law.
4. **The rise of Herod the Great.** In 40 B.C. the senate in Rome appointed him “King of the Jews”.

Malachi-----Prophetic  
Probably dated Proclamation  
between 433-400 B.C.

This was “not a famine of food or a thirst for water, but a famine of hearing the words of the Lord.”

The original Hebrew word for *hearing* in Amos 8:11 is *shama*.

### **Two Primary Ramifications of “a famine of hearing the words of the Lord”:**

1. **Unparalleled insecurity:** Much of their identity was cast in hearing the words of the Lord (see Deut. 6:4-9). The ability to hear the words of the Lord was a critical part of what set them apart.
2. **Unprecedented hunger:** At least part of the overall plan was to invoke “a famine of hearing the words of the Lord” in order to provoke a hunger for “hearing the words of the Lord” (see Gal. 4:4). Note three components of this verse:
  - **The time:** The word *karos* inspired in Galatians 4:4 is the other word *chronos*, meaning the actual passing of moments or a period of measured time.
  - **The fullness:** The original Greek word for *fullness* is *pleroma*, the noun form of the verb *pleroo* meaning make full or “to fill up.” The time wasn't full until their spiritual stomachs were empty.
  - **The arrival:** The time didn't go. It came!

In conclusion, consider the awesome plan of God: He used a famine to serve His purposes until the fullness of time. He used the withholding of His words to prepare for the revealing of The Word (His Living Word, Jesus: the expression of the heart and mind of God in human flesh.)

*We have seen His glory, the glory of the One and Only, Who came from the Father, full of grace and truth.*

(John 1:14, NIV).

## *The Word Made Flesh*

### Event Timeline

*Gabriel appears*

**Read Matthew 1:18-25.** Fill in your vertical timeline.

**Event 1:** Gabriel delivered the birth announcement to Mary in Nazareth (see Luke 1:26-38).

**Event 2:** Mary hurried to her relatives in the hill country of Judea. She remained for “about three months” and then returned to Nazareth (see Luke 1:39-56).  
The Greek work *egaliao* means to skip, to leap, or to dance for joy.

**Event 3:** An angel delivered the birth announcement through a dream to Joseph in Nazareth (see Matt. 1:18-23). Consider the profound significance of the title *Immanuel*. The Greek *Emmanouel* is transliterated from the Hebrew *Immanu’el*. *El* means God. The rest of the word means *with us*. Literally, the term means the with us God.

**Event 4:** Joseph took Mary home as his wife. They remained a short time in Nazareth (see Matt. 1:24; Luke 2:4).

**Event 5:** Joseph and Mary traveled to Bethlehem to register for the census ordered by Caesar Augustus (see Luke 2:1-5).

**Event 6:** Jesus Christ was born in Bethlehem (see Luke 2:6-7).

**Event 7:** The angel proclaimed the birth of the Christ to the shepherds in a field near Bethlehem (see Luke 2:8-14).

**Event 8:** The shepherds hurried to find Mary, Joseph, and the baby in Bethlehem (see Luke 2:15-20).

**Event 9:** Jesus was circumcised at eight days old in Bethlehem (see Luke 2:21).

**Event 10:** Jesus was presented to the Lord in the temple in Jerusalem (see Luke 2:25-38).

**Read Matthew 2:1-12.**

**Event 11:** Mary and Joseph returned to Bethlehem where they received a visit from the Magi.

**Read Matthew 2:13-18.**

**Event 12:** Joseph and Mary took Jesus and escaped to Egypt.

**Read Matthew 2:19-23.**

**Event 13:** Herod died and Joseph and Mary returned to Nazareth where Christ was raised to manhood (see Matt. 2:19-23; Luke 2:40,51).

## *The Son of God*

**Introduction:** This week we watched Mary and Joseph present the infant Christ, the Son of God, to His Father at the temple. We also appreciated the anxiety these chosen parents experienced when the 12-year-old Jesus remained in Jerusalem after they departed for Nazareth. We then considered what the unrecorded years of Christ's adolescence and young manhood might have been like. Day 4 centered on His wilderness temptation and day 5 pictured Him at the podium in the Nazarene synagogue reading His own job description from the Book of Isaiah. This session focuses on the ministry of John the Baptist and the baptism of Jesus.

**Read Luke 3:1-23.**

**1. A task of preparation.**

John's primary task was to make straight paths for the coming Messiah. The original Greek word for *paths* in Luke 3:4 is *tribos*, which means a beaten pathway.

**2. A significant location.**

Matthew 3:5 states the people went out from Jerusalem and all Judea and the whole region of the Jordan and were baptized by John in the Jordan River.

The name Jesus is Joshua in Hebrew.

The word for consecrate (or sanctify) in Hebrew is qadhash, which means to be clear, dedicated, declared holy, treated as holy.

The Hebrew word pala means wonders or "to be separate, distinguished, singular, extraordinary, marvelous, miraculous."

**3. An unexpected visitation.**

(See Luke 3:21; Matt. 3:13-15.)

**4. A glorious representation.**

Confession means

- Acknowledgement
- Agreement

**5. A divine demonstration.**

(See Luke 3:22; Matt. 3:16.)

**6. A paternal proclamation.**

(See Luke 3:22; Matt. 3:17.)

## *The Way and Life*

**Introduction:** This week we had the opportunity to see Christ in the thick of ministry. On day 3 we studied the call of His disciples. They were eyewitnesses to concrete events that we hope somehow to capture in our imaginations. In this session we will join Christ and His disciples on the side of a certain mountain for a slice of a very important sermon. We can be certain this message was ingrained in their memories forever.

### Read Luke 6:17-36.

- **The Timing:** According to Luke's Gospel, Christ's Sermon on the Mount quickly followed the designation of the twelve apostles. (See Luke 6:12-17.)
- **The Setting:** Their introduction into ministry included encountering a sea of human suffering. (Compare Matthew 4:23—5:1.)
- **The Introductory Theme:** An antithetical and exceeding future awaits the willing recipient who suffers now. The original Greek word for *blessed* is *makarios*, meaning "blessed, possessing the favor of God, that state of being marked by the fullness from God." (See Luke 6:20-23.)

### A hint of the unfair future for those with an unfair present

1. "Blessed are you who are poor, for yours is the kingdom of heaven" (v. 20). [or God, NIV]
2. "Blessed are you who hunger now, for you will be satisfied" (v. 21).  
The Greek word for *hunger* is *peinas*, meaning to be hungry, to be famished, to be starved.
3. "Blessed are you who weep now, for you will laugh" (v. 21).
4. "Blessed are you when you are hated, excluded, and rejected" (v. 22).  
The original Greek word for *exclude* is *aphorizo*, meaning "to separate from or cast out of society."

### Until heaven, how do we show we are children of the Most High God (v. 35)?

- Love our enemies. Romans 12:9 adds a difficult little footnote: love must be sincere.
- Do good to those who hate us.
- Bless those who curse us.
- Pray for those who mistreat us.
- First Peter 3:8-9 offers a revolutionary perspective: "to this you were called."

## *The Esteem of Man*

**Introduction:** This week we've traveled with Jesus all over Galilee "from one town and village to another" as He proclaimed the "good news of the kingdom of God" (Luke 8:1). Today we're going to stand on the shore of the Sea of Galilee and consider life on the other side. Christ did not limit His ministry to the religious communities. We will spotlight some important considerations for those who are willing to cross over with Jesus to "the other side of the lake" (Luke 8:22). When Christ summons us to the "other side"—when He chooses the route of the water—He wants to show us the deep.

**Read Luke 8:22-27.**

1. We'd better be sure Christ has called us to go and that He is going with us (v. 22).
2. We're likely to be tossed by the elements, especially if we're inexperienced. (v. 23)  
(See Eph. 4:14; Jas. 1:6.)

The Greek word *nepios* means "one who cannot speak; an infant, child, a baby without a definite unit of age."

3. We are wise to recognize the very real danger (v. 23).
4. We may be endangered, but we cannot be destroyed (v. 24).
5. We are accompanied by the One who has dominion over all things (v. 24).

**The scene concludes with two questions:**

1. Christ's question: "Where is your faith?"
2. The disciples' question: "Who is this?"

## *The Christ of God*

**Introduction:** Our fifth week of study offered us far deeper insight into Christ's relationship with His twelve disciples. On day 5 Christ asked a critical question: "Who do you say I am?" (Luke 9:20). The Scriptures reveal that, eight days later, three of them received an even more dramatic glimpse into who He was. Our focus today will center on the transfiguration of Christ.

### **Read Luke 9:28-36.**

We can apply the study of this phenomenal event to our own relationship with Christ in several ways:

1. Christ seeks to readjust our vision of Him.

The more we are willing to receive, the more He is willing to reveal to us. God is the fullness of all security and mystery. He meets all of our emotional needs as well as our mental needs.

2. To readjust our vision, Christ may choose to rearrange our surroundings (v. 28).

3. No matter how our earthly perception is readjusted, the immortal reality still greatly exceeds any mortal revelation (vv. 29-32).

4. Our meeting places with Christ are not locations where we build tabernacles and stay (v. 33).

The original Greek word for *good* is *kalos*, meaning "constitutionally good without necessarily being beneficial; expresses beauty as a harmonious completeness, balance, proportion."

5. Christ ordinarily reveals Himself to us in private so He can reveal Himself through us in public. Look ahead to verse 37.

6. When our spiritual vision is being readjusted, our hearing is as vital as our sight (v. 35).

7. Our vision of Christ is under appropriate readjustment as we come to see Jesus alone (v. 36).

8. Consider redefining a "mountaintop experience" based on these events. Any place we see Christ transfigured can turn out to be the greatest mountaintop experience of our lives.

## *The Necessity*

**Introduction:** No matter how long we've known Christ or how much we've prayed, we still seem to cycle back to the sobering reality that we know very little about prayer. We find ourselves in the same position as Christ's closest companions who wisely came to Him and said, "Lord, teach us to pray."

### **Why are we unlikely to ever feel like experts in prayer? Just a few reasons:**

- Prayer is about relationships. And relationships are subject to change.
- Prayer is the basis of a relationship we share with Someone we cannot fully know or understand. No matter how high we think, God's ways are still higher.
- The return on prayer will fluctuate and even leave us baffled at times.

### **What can we do?**

When we are baffled and none of the old rules seem to "work," ask Jesus again and again to teach us how to pray!

### **Concepts of Prayer**

1. The place (v. 1). As often as possible try to choose an environment conducive to the practice of prayer.
2. The position (v. 2). At the very inception of every prayer, remember your position: God is your Father and you are His child.
3. The perspective (v. 2). The One we address in prayer is King. He occupies the throne of heaven and His name is hallowed.
4. The priority (v. 2). God seeks to mature us in prayer to the point that we understand the ultimate goal in every situation: For His will to be accomplished on the soil of earth just as it is on the floor of Heaven.
5. The petition (v. 3). God desires for us to develop a day-by-day mentality in prayer.
6. The pardon (v. 4). God graciously forces the issue of forgiveness by giving us a serious incentive to forgive others.
7. The preparation (v. 4). Prepare for the day's temptations by directly approaching the seriousness of the matter with God in advance.
8. The persistence (vv. 5-13). As long as you keep the prayer burden, keep praying!

## *The Infinite Treasure*

**Introduction:** In today's session we'll depart from our established norm. In sessions 1 through 6, our subject matter has "looked back" over the material we covered previously in our member book. Today we'll be looking ahead. One of our most important goals in this series is to develop a more accurate impression of what Christ was like when the Word was made flesh and dwelled among us (see John 1:14).

- We begin by correcting a common misperception: We have often mistaken Christ's meekness for weakness and misunderstood righteousness to mean passionless.

### **Three Portraits of a Passionate Christ**

(Because Jesus is the same yesterday, today, and forever, we will consider each of these points in present rather than past tense.)

**Portrait One:** Christ is passionate about His people's praise (see Luke 19:28-40). Don't miss the few unpleasant faces in the portrait (painted in v. 39). Two observations based on the confrontation between Christ and the indignant Pharisees:

- The praises of God can reveal the heart of man.
- The triumphs of Christ are our greatest cause for praise. However, some of Christ's most magnificent triumphs are the least recognizable to man. See Matthew 27:51 in terms of Colossians 2:13-15.

**Portrait Two:** Christ is passionate about His people's peace (see Luke 19:41-44). The original Greek word for *wept* in this verse is *klaio*, meaning "to weep, to wail, implying not only the shedding of tears, but also every external expression of grief." Three observations based on Christ's lamentation over Jerusalem:

- The cause of Christ's deepest grief is when He stands before us, holding out exactly what we need, and we refuse it.
- Our refusal makes us vulnerable to a full-scale attack.

**Portrait Three:** Christ is passionate about His Father's house (see Luke 19:45-48).

In addition, see John 2:17. "Zeal for your house will consume me." The original Greek word for *zeal* is *zelos* from *zeo*, meaning "to be hot or fervent." The word can also mean "jealous."

**Conclusion:** We are a people of passion, created in the image of God.

## *The Answer*

**Introduction:** Today we join Christ's disciples on the Mount of Olives. We can only go so far on this journey. We will watch Christ proceed to a place He had to go alone.

**Read Luke 22:39-46.**

1. **The Difficult Grasp:** At closest proximity, what occurred in that garden will probably remain "about a stone's throw beyond beyond us."
2. **The Deliberate Location:** "Jesus went out as usual to the Mount of Olives." Two reasons why Christ's return to His "usual" place was significant:
  - Because nothing was "usual" about the moment.
  - See John 18:2-4. Because Judas knew where He was going."
3. **The Disciple's Position:** They were there to learn. The original Greek word for *disciples* is *mathetes*, meaning "a learner, pupil." The original Greek for *followed* is *akoloutheo*, meaning "to attend, to accompany, to go with or follow a teacher." The point? Every true disciple of Jesus Christ will know their own Gethsemane.
4. **The Determined Submission:** "He withdrew about a stone's throw beyond them, knelt down and prayed." Don't miss two crucial elements involved in His submission:
  - The war of the will. More than any other place in Scripture, we see Christ at the full crisis of His dual role as God-man.

See Philippians 2:5-8. The original Greek word for *servant* is *doulos*, meaning "a slave, one who is in permanent relation of servitude to another, his will being altogether consumed in the will of the other."

See Luke 22:44. The original Greek word for *anguish* is *agonia*, meaning "combat, from which the English *agony* is derived." In the New Testament, it is used for denoting not the fear that draws back and flees, but the fear that trembles in the face of the issue yet continues on to the end.

  - The dread of the cup. The four cups of wine taken at the Passover meal represent the four "I wills" of God in Exodus 6:6-7.
5. **The Depth of Anguish:** Christ knew looking forward what we still don't comprehend looking back (see John 18:4).
6. **The Divine Decision:** Through Jesus Christ, God said "Yes!" (see 2 Cor. 1:20).

## *The Lamb of God*

**Introduction:** Without the events we're studying today, humanity might have benefited from the life and ministry of a man called Jesus of Nazareth, but we would still be lost. At best, He would be revered as a great prophet. A good man. He was far more than either one. Jesus Christ was the One John the Baptist proclaimed, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29).

1. A **dark land**. Compare verse 53. Three words offer helpful insight:

- **Hour:** The original Greek word is *hora*, which means "figuratively, of a season of life, the fresh, full bloom and beauty of youth, the ripeness and vigor of manhood."
- **Darkness:** The original Greek is *skotos*, which can mean "physical darkness or spiritual darkness." In this verse, it most likely applies to both. The *Complete Word Study Dictionary of the New Testament* suggests the word is used in Luke 22:53 in reference to "the infernal spirits as the opposite of Christ, the sun or light of righteousness."
- **Reigns:** The original Greek word is *exousia* meaning "permission, authority, right, liberty, power to do something." Please understand that the only reason why the kingdom of darkness was allowed to "reign" to this degree was because God was using it to accomplish His own purposes (see Matt. 26:50-56).

2. A **torn veil**. Read Luke 23:45. Compare Matthew 27:51. The curtain of the temple was torn in two from top to bottom. See Hebrews 10:19-22.

3. A **loud voice**. Read Luke 23:46. Remember that Jesus Christ was "the Word made flesh" to dwell among us. While the writers of the Old and New Testament books were inspired by God, Christ was the One and Only to give Divine voice human volume. Let's compare the first and last word recorded from the human vocal chords of Jesus Christ: See Luke 2:49 and 23:46.

4. A **last breath**. See Luke 23:46. Reflect upon Genesis 2:7.

5. A **borrowed tomb**. Read Luke 23:49.

6. A **distant crowd**. Read Luke 23:49.

## *The Risen Hope*

**Introduction:** Today we join the disciples on the Mount of Olives for our last earthly glimpse of Jesus Christ. Christ's physical departure from this earth ushered in a new era. Why is this era so important to you and me? It's the one in which we live. Some call it "The Church Age." But no matter what this present era is called, it is the age in which God chooses to act primarily through His disciples. In the first generation, it was Peter and the others. In this generation, it's you and me. We have the invitation, therefore, to join the disciples for Christ's basic instructions before leaving earth, not just as spectators but as recipients.

**Read Luke 24:49-52 and Acts 1:1-11.**

1. We, too, have reason to return to our worlds with great joy (see Luke 24:52).
2. We, too, have been chosen by Jesus Christ (see Acts 1:1-2).
3. We, too, have been given instructions through the Holy Spirit (see Acts 1:2).
4. God has also supplied our generations with "many convincing proofs" that He was alive. (See Acts 1:3).
5. We, too, receive the awesome power of the Holy Spirit (see Acts 1:8; Eph. 1:18-21).
6. We, too, are His witnesses in our cities, our regions, our Samarias, and the ends of the earth (see Acts 1:8). The original word for *witnesses* is *martus*. In the New Testament, *martus* represented two things:
  - Those who announce the facts of the gospel and tell its tidings.
  - Those who have suffered death in consequence of confessing Christ.
7. We, too, await the imminent and literal return of the Lord Jesus Christ. (See Acts 1:10-12. Compare Zech. 14:3-4.)