

3. How much do you enjoy spending time in the kitchen and entertaining dinner guests?



## FINDING DAYLIGHT

### Experience the Video

Feel free to jot down Video Notes as you watch the presentation by Michael Card. Use the space below for those notes.

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### VIDEO NOTES

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The word *amazement*

Sea of Galilee

The man who amazed Jesus

Jesus and the funeral at Nain

Jesus dines with the Pharisees

Weeping woman

Parable of forgiveness

Jesus visits Mary and Martha

Mount Tabor



## WALKING IN THE DAYLIGHT

### Discussion Time

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### DISCOVER GOD'S WORD

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#### *Discussion/Application Questions*

1. Michael Card thinks of the book of Luke as the gospel of amazement. Read Luke 7:1–10 to see the one time in Luke when Jesus himself was amazed.
  - a. How does the idea of being “deserving” or “worthy” come into play in this story?

b. What is it that amazes Jesus?

c. The fact that Jesus became amazed is only mentioned twice in the New Testament, here at Capernaum because of belief and at Nazareth because of unbelief (Mark 6:5–6). In light of who Jesus is, how amazing is it to you that He was amazed?

**2. Read the next story in Luke’s gospel: Luke 7:11–17.**

This story, not found in the three other gospels, illustrates Luke’s special concern for women. What does Michael mean when he says that although the boy was healed, Jesus really was giving the woman’s life back to her?

**3. Michael points out that Luke is the gospel of parables, as Luke records more parables than any of the other gospel writers. Read Luke 7:36–50, a story that includes a brief parable in verses 41–42.**

a. How is this an example of how Luke, as Michael notes, shows us parables working within the context of Luke’s narrative?

b. How is this little parable a parable of Simon’s life?

c. How do you imagine the woman felt about Jesus’ concluding words to her in verses 48 and 50? How do you imagine Simon felt about them?

**4. Read Luke 10:38–42, another passage from Luke that Michael views as dispelling the idea that the Bible is “anti-woman.”**

Michael notes that sitting at someone’s feet is a metaphor for listening to him or her teach. What does Michael mean when he mentions what a seismic shift it was in the first century for Jesus to say, “It’s better for a woman to be seated at My feet learning than to be working in the kitchen”?

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**BRINGING IT HOME**

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**1. Can you relate more to Mary—peacefully taking in the moment—or to Martha—uptight about the things that need to get done?**

How do you wish you were different?

How much time have you spent “at Jesus’ feet” lately?