

# **The Gospel of Luke**

## **Lesson 15**

In the previous lesson, we studied how Jesus displays His divine authority as the Son of God by healing the centurion's servant, raising from the dead a widow's only son, and forgiving and restoring a sinful woman. The centurion, a man under authority and one who genuinely cares for his servant and the Jewish people, demonstrates great humility toward Jesus and great faith in Jesus by requesting that his servant be healed. Jesus responds by commending the centurion for his faith and healing his servant.

In raising the widow's only son from the dead, Jesus shows great compassion. He also clearly establishes the fact that as the Son of God, He has power and authority over death. Jesus also reminds John the Baptist that through Him the blind receive sight, the lame walk, the lepers are healed, the deaf hear, the dead are raised, and the good news is preached to the poor.

Jesus makes clear that even when circumstances are not going "our way," we can trust Him for the ultimate outcome. We are not to take offense when God's ways are not our ways. If we do, we run the risk of falling away from the Lord.

In forgiving and restoring the sinful woman, Jesus extends great compassion, mercy and peace to her, illustrating the principle that those who are repentant will find compassion, mercy, forgiveness and peace. However, those who are like Simon the Pharisee and reject Jesus will find Him to be the stone that causes men to stumble and the rock that makes them fall (1 Peter 2:4-8).

As you prepare to study Luke 8, may you by God's grace not take offense at Jesus, and may you not complain when things do not go according to your plan. Instead, may you go to God in prayer, expressing your needs and concerns to Him. By faith may you trust His goodness, mercy, and love, believing that He will work all things for His glory and our blessing (Romans 8:28).

As you begin this lesson, please take a moment to pray and thank Him for His many blessings. Ask Him to give insight and understanding of His Word.

### **Parable of the Sower**

1. Read Luke 8:1-18, Matthew 13:1-23 and Mark 4:1-25.
  - A. As Jesus traveled from one town and village to another, proclaiming the good news of the kingdom of God, who was with Him besides the twelve disciples?
    - (1) What were their names?
    - (2) What were they doing?
    - (3) Considering the culture of their day, do you think their actions were unusual? Why or why not?
  - B. From Luke 8:2-3:
    - (1) What were their names?
    - (2) What were they doing?
    - (3) Considering the culture of their day, do you think their actions were unusual? Why or why not?

(4) What do their actions toward Jesus and the 12 disciples reveal about their character?

C. Using a dictionary, define “parable.”

D. From Matthew 13:1 and Mark 4:1, where was Jesus when He told the parable of the sower?

E. In your own words, explain the parable of the sower.

F. How does this parable complete or fulfill the prophecies in Psalm 78:1-8 and Isaiah 6:8-10?

G. How is this parable a source of information, knowledge, insight and blessing on the one hand and a pronouncement of judgment on the other?

H. From Luke 7:23, 8:8 and 15, what are the key factors in determining whether this parable becomes a blessing or a pronouncement of judgment?

2. From Luke 8:16-18 and Mark 4:21-25:

A. What exhortation, instruction and warning does Jesus give?

B. What illustration does He use to make His point?

3. “All scripture is God-breathed and is useful [profitable] for teaching, rebuking, correcting and training in righteousness, that the man [woman] of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17). Considering this, what specific applications for yourself do you find in the parable of the sower and the illustration of a lamp on a stand?

## **Jesus' Mother and Brothers**

4. Read Luke 8:19-21, Matthew 12:46-50 and Mark 3:31-35. In the Matthew and Mark passages, Jesus asks a rhetorical question: "Who is my mother and who are my brothers?"
  - A. To whom does Jesus point when He answers His own question?
  - B. How does He answer, i.e. what does He say?
  - C. What is the main idea Jesus wants us to learn?
  - D. Read James 1:19-25.
    - (1) What are James' instructions to his readers?
    - (2) What is the danger of merely listening to God's Word?
    - (3) What is the result of obeying God's Word?
  - E. From Matthew 13:55-56 and John 19:25-27, what are the names of Jesus' brothers and his mother? Did Jesus have sisters? How does Jesus honor and respect His mother? How does He provide for her?

## Jesus Calms the Storm

5. Read Luke 8:22-25, Matthew 8:23-27 and Mark 4:35-41.
  - A. What prompts Jesus' disciples to be afraid?
  - B. What good principle do the disciples illustrate in dealing with their fear? To whom do they turn?
  - C. How is Jesus' response to the disciples both an encouragement and a gentle rebuke?
  - D. Why do you think the disciples were afraid and amazed after Jesus calmed the wind and raging waters?
  - E. What do the disciples ask one another?
  - F. From Luke 8:28, John 1:2-4 and Colossians 1:15-20, how would you answer the previous question?

## **Jesus Heals the Demon-Possessed Man**

6. Read Luke 8:26-39, Matthew 8:28-34 and Mark 5:1-20.
  - A. How does Matthew's account differ slightly from the accounts of Mark and Luke? (See the commentary at the end of the lesson.)
  
  
  
  
  
  
  
  
  
  
  
  
  
  - B. What particularly stands out to you from these accounts?
  
  
  
  
  
  
  
  
  
  
  
  
  
  - C. Contrast the reactions to what Jesus does with the actions of the following:
    - (1) The demons
  
  
  
  
  
  
  
  
  
  
  
  
  
    - (2) The demon-possessed man before and after his encounter with Jesus

(3) The pig herders

(4) The townspeople

D. Why do you think the townspeople ask Jesus to leave?

E. Why do you think the demon-possessed man, now fully clothed and in his right mind, begs to go with Jesus?

F. How does Jesus answer the man?

G. What does the man end up doing?

H. What has Jesus done for you? From Luke 8:39, what does Jesus say we are to do?



## **A Dead Girl and a Sick Woman**

7. Read Luke 8:40-56, Matthew 9:18-26 and Mark 5:22-43.
  - A. Who is Jairus? Why does he fall at Jesus’ feet? What does he want?
  - B. What happens as Jesus is on the way to Jairus’ house?
  - C. What additional information about the woman do Matthew and Mark provide that is not part of Luke’s account?
  - D. Why do you think Jesus specifically asks, “Who touched me?” (Luke) or “Who touched my clothes?” (Mark)

- E. When Jesus arrives at Jairus' house, He tells everyone who is wailing and mourning over the death of the girl: "Stop wailing. She is not dead but asleep." Why do the people laugh?
- F. How does Jesus respond? What does He do and say? What is the result?
- G. What does Jesus tell her parents to do? What happens?

**Commentary from Table Talk, March 2016  
by Dr. R.C. Sproul**

*Read the Bible carefully and you'll find variations of perspective. Consider the Gospels' presentation of the resurrection. For example, Matthew 28:1-10 and Mark 16:1-8 say there was one angel at the empty tomb, while Luke 24:1-12 mentions the presence of two angels at Jesus' grave....*

*We should assume for the sake of argument that two angels were present. If so, would it not be possible for one eyewitness to be more concerned about who wasn't there—Jesus—than he was about the number of angels present, especially if one of them didn't speak?*

*The disciple could have said, "I went there, and I saw an angel, who said, 'x, y, z,' without mentioning the second angel, because the presence of two angels wasn't that significant to the disciple who was visiting....*

*What word is conspicuously absent from the disciple's report that must be there to have a true contradiction? The answer is clear: the word "only." If there were two angels, we know there had to be at least one; thus, since Mark and Matthew don't say there was "only" one angel there, there's no contradiction between them and Luke....*

*The doctrine of inspiration doesn't mean we won't find difficult-to-reconcile texts in Scripture. The Bible is a divine book—but it is also a very human book, not that it is filled with human errors but that it reflects how humans tell stories. Two people can accurately represent the same event without covering all the same details. That's the kind of thing we find in Scripture. Difference does not mean contradiction.*