

# The Gospel of Luke

## Lesson 16

In chapter 8, we learned out the parable of the sower, in which Jesus notes that the seed in the parable is the Word of God. When that Word falls upon those with a good and noble heart, they hear it, retain it, and produce a crop. Jesus mother and brothers are there and want to see Him but cannot because of the crowd. Jesus tells bystanders that His mother and brothers are those “who hear God’s word and put it into practice.”

One day while Jesus and His disciples were out on the Sea of Galilee, a squall came up and began to swamp their boat, putting them in great danger. Responding to a plea for help from His disciples, Jesus demonstrates His Kingdom authority over nature by rebuking the wind and raging waters. The storm immediately subsided and all was calm on the lake. The disciples were terrified. In fear and amazement they asked one another, “Who is this who commands even the winds and the water, and they obey Him?”

In the remaining part of chapter 8, Luke records three incidents of healing by Jesus. In the first, Jesus demonstrates His authority over the demonic world by healing a demon-possessed man and returning him to his right mind. When the man begs to go with Jesus, Jesus urges him, “Return home and tell how much God has done for you.” Interestingly, Luke notes that the man went away and told all over town how much Jesus had done for him.

In the second instance, Jesus heals a woman with an issue of blood and provides comfort to her, saying, “Daughter, your faith has healed you. Go in peace.” In the third instance, Jesus demonstrates His power over death and raises a young girl of about twelve, who was the daughter of a man named Jairus, a ruler of the synagogue.

Before you begin this lesson, please take a moment to thank Jesus, who is the image of the invisible God and in whom all the fullness of God was

pleased to dwell (Colossians 1:15, 19). Thank Him for His power and authority not only over the demonic world but also over nature, sickness and death. And then ask the Lord to give insight into and understanding of His Word so that you may know and love Jesus better.

## **Jesus Sends Out the Twelve**

1. Read Luke 9:1-6, Matthew 10:1-16 and Mark 6:6b-13.
  - A. Who does Jesus call together? What are their names?
  
  
  
  
  
  
  
  
  
  
  - B. For what purpose does Jesus gather them?
  
  
  
  
  
  
  
  
  
  
  - C. How does Jesus equip them for their mission? Are they to take any tangible provisions with them? Why do you think Jesus equips and instructs the disciples like this?

D. Where are they to go and where are they not to go? Why do you think Jesus directs them in this way?

E. From Luke 9:6; Mark 6:12-13, 1 Corinthians 15:1-3 and Luke 24:44-48:

(1) What do the disciples do?

(2) What do you think it means to “preach the gospel”?

F. How does Acts 1:8 summarize the instructions Jesus gave to His disciples? How might we apply this principle today?

G. From Matthew 10:11-17, Mark 6:10-11 and Luke 9:4-5:

(1) What warnings and cautions does Jesus give to His disciples?

(2) From Matthew 10:16-17a, what is their attitude to be as they carry out their assignment?

- (3) How are they to respond if they are received?
  
- (4) How are they to respond if they are rejected?  
Why is this significant?
  
- (5) How might we apply the above principles to our own lives?  
Do you have an illustration that would be helpful to others?  
Please explain.

### **Herod Wants to Meet Jesus**

- 2. Read Luke 9:7-9 and briefly review Luke 3:1, 19-20; 8:26-56 and Matthew 9:18-26.
  - A. Who is Herod?
  
  - B. Using a Bible dictionary or Bible footnote, define “tetrarch.” Of what area was Herod tetrarch?
  
  - C. What had Herod heard and why was he perplexed?

3. Read Matthew 2:1-21. Is the Herod mentioned in this passage the same Herod mentioned in Luke 9:7-9? Why?
  
4. Read Exodus 20: 13-14 and 17; Matthew 14: 1-12 and Mark 6: 14-29.
  - A. What had Herod the tetrarch, also referred to as King Herod in Matthew 14:9 and Mark 6:14, initially done that was a violation of God's law?
  
  - B. What else did he do subsequently to compound the problem?
  
5. From Mark 6:19-20 and Luke 9: 9, what internal dilemma do you observe in Herod?
  
  
6. How we respond to what we hear is important in order to make wise choices and decisions in life. How do Matthew 17:1-5, John 5: 24, Romans 10:9-17, James 1:19-25 and Revelation 3:19-22 inform our choices and decisions?



but He opens the mind so that it is perceived (2 Cor. 3:16, 17). When His influence is deliberately and knowingly refused, in opposition to the light, then the irreversible sin can be committed as a voluntary, informed act of malice. In response, there is a hardening of the heart from God that rules out repentance and faith (Heb. 3:12, 13). God permits the decision of the human will to be permanent in this case. God does not do this lightly or without cause, but in response to an offence against His love.

A person who wants to repent, that is, to reverse the sins they may be guilty of, has not suffered this hardening and has not committed this hardening and has not committed the profound hatred that God has determined He will not forgive. Anyone who has been born again will not commit this sin, because the Holy Spirit lives in that person, and God is not divided against Himself (1 John 3:9).

The other verses dealing with the unpardonable sin are Heb. 6:4-6; 10:26-29; and 1 John 5:16, 17. These show that the possibility of this sin depends on there being a particular enlightening and understanding from God that it is not a common, everyday matter. Jesus said “all sins” and “whatever blasphemies” will be forgiven, excepting only this one sin.

“Blasphemy Against the Holy Spirit: Can I Be Forgiven?” from *The Spirit of the Reformation Study Bible*, p. 1606:

Jesus taught that that every kind of sin can be forgiven except blasphemy against the Holy Spirit (Mt. 12:31-32; Lk 12:10). If anyone blasphemes against the Holy Spirit, that person demonstrates that he or she is not among the elect—that person will never be saved (“a tree is recognized by its fruit,” Mt. 12:33). But what exactly is blasphemy against the Holy Spirit? How can we know if we have committed this unforgivable sin?

Generally, blasphemy is speaking impiously, slandering or using abusive language. When the Pharisees insisted that he exorcised demons by being in league with Satan (Beelzebub), Jesus warned them that blasphemy against the Holy Spirit is unpardonable, both in this age and in the next (Mt. 12:32; Mk. 3:29, 30). By denying that the Holy Spirit was the power behind the exorcism, by attributing that power to Satan, the Pharisees spoke against the Holy Spirit. On this basis, theologians have commonly

understood blasphemy against the Holy Spirit to be attributing the work of the Holy Spirit to Satan or other demonic forces.

Even this definition, however, needs refining. In responding to the Pharisees, Jesus also made the point that the work He did was obviously from the Holy Spirit (according to the logic of his argument in Mt. 12:25-29 and Mk. 3:23-27). There was no reasonable explanation for the exorcism other than the power of the Holy Spirit and this should have been evident to all. The Pharisees' rejection of the Holy Spirit was this informed and willful; they had not simply made a mistake. Speaking from the evil of their hearts (Mt. 12:34,35), they had intentionally blasphemed what they knew to be the power of the Holy Spirit.

Blasphemy against the Holy Spirit is informed and intentional, motivated by evil. Because it is unforgivable, it cannot be committed by a Christian or by someone who is not yet a Christian but will later come to faith. Even so, sincere Christians sometimes fear that they have blasphemed the Holy Spirit. Usually these people have simply misunderstood that nature of such blasphemy or have misjudged their own actions. In any event, since the reprobate (those who will never come to faith) cannot truly repent of their sin (cf. Ac, 11:18), Christians who fear that they have committed this unpardonable sin generally show by their very anxiety and repentance that they have not done so.