

'On the road'

Luke's account of the life and ministry of Jesus

Luke is up front about his intention in writing his gospel record: it was to help a man called Theophilus to have the confidence to trust in Jesus as Lord and Saviour. He wanted to bolster the embryonic faith of this man in the face of both the hostility he was likely to face and the adversity which almost certainly would be his experience.

The aim of this study of Luke's gospel, therefore, is to help us all "*fix our eyes on Jesus, the author and perfecter of our faith*", to the end that we "*run with perseverance the race marked out for us*" (see Heb.12.1-2)

You can find the background to this series [here](#).

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13. Luke 9.1-27 [w/b Sunday 6th May 2018]

“.. You give them something to eat ..”

In the defining *parable* of the kingdom, the parable of the farmer sowing his seed (Luke 8.4-15), Jesus highlighted the way that the seed of the word produces a crop ‘a hundred times more than was sown’: central to the passage in this study, Luke narrates what is in many ways the defining *miracle* of the kingdom - and an almost identical phenomenon is evident. Multiplication.

Just as we found when we looked at the parable, this miracle also is ‘bookended’ in Luke’s account by two passages (vv.1-9 and 18-27) which inform our understanding of this core feature of the kingdom of God.

[There may not be time for all the questions to be addressed in your Community Group - but try and ensure that in this study you cover questions 2, 4 and 5. As always try to leave good time for shared prayer - and let the passage inform your praying together!]

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1. **Read Luke 9.1-27.** Read the whole passage and note how Jesus gives responsibility to His disciples: *they* are now sent out, *they* are to feed the crowd, and what *they* say about Him matters.

Which part of the passage speaks most powerfully to you?

How can we best ensure as a fellowship that our following Jesus doesn’t become a ‘spectator sport’ in which we do little more than sit and learn?

2. Read Luke 9.1-6. The twelve, having been with Jesus for a while (see 8.1), are now sent out by Him: it's striking that it's not long before they are being called into the action!

Should we think of this 'commission' as one restricted to them as apostles? Why, and to what extent, might it have application to ourselves?

What are they sent out to do? Should our life as a fellowship have the same clear focus? And if so what will be our priorities?

Why can we now be confident of a similar empowering?

3. Read Luke 9.7-9. The ministry of Jesus was expanding fast: news about Him was spreading, people transformed by Him were growing in number, and now, as well, there were 12 more men doing the John the Baptist thing and proclaiming the kingdom of God!

Why was Herod perplexed?

How does Herod's experience prefigure what would later take place in the death and resurrection of Jesus?

As tetrarch Herod had the power to do pretty much what he wanted: what, then, lies behind Luke's statement that he *tried* to see Jesus?

4. Read Luke 9.10-17. Jesus and His disciples found that it was difficult to get any 'down time' because the crowds were keen for more.

What three activities did Jesus engage in according to v.11?

How should this be reflected in our life as a fellowship?

The disciples find themselves given a huge and impossible task: what sorts of situation have you faced where you felt 'stretched' beyond your abilities?

5. Read Luke 9.10-17. This miracle is (uniquely) recorded by all four gospel writers: in many ways it provides a vivid picture of what the kingdom of God is about.

The paucity of resources is contrasted with both the size of the crowd and the amount of the left-overs: in what ways does this encourage you in your walk with the Lord?

In what three ways were the disciples involved in the miracle?

What lessons might we learn from this in regard to the ways Jesus continues to work through His church?

6. Read Luke 9.18-20. Against the backdrop of the crowd having witnessed such a remarkable miracle, Jesus put His disciples on the spot.

If you've reached that point, when and how did you come to the conviction that this person Jesus is 'the Messiah'?

Have you ever found yourself prompted, as you've been praying for a person, to put them on the spot like this?

7. Read Luke 9.21-27. Jesus is quick to ensure that any false notions of what His being the Messiah will involve are dispelled from the start.

Read **Isaiah 53**: what made it so necessary that 'the Son of Man must suffer'?

Why is there a costliness to the life of discipleship?

