

GG Questions | 9.13.2026

Jesus' Miraculous Calm: Read Luke 8.22-25

Select among the following questions those most helpful to you:

1. The message noted that Mark 4:35 tells us this crossing happened on the *same day* Jesus taught the parable of the soils – immediately after a full day of intense ministry to massive crowds. Why does that timing matter for how we read this passage? How does it set up both Jesus' humanity (sleeping from exhaustion) and his deity (commanding the storm) as two sides of the same moment?
2. The disciples don't turn to Jesus first – they turn to him *last*, only when they are "at the point of perishing." The message asked, "How long did they tell themselves, 'We've got this under control' when they clearly didn't?" How does this pattern of last-resort prayer show up in the Psalms (particularly Psalm 107:23-31, which the sermon quoted)? What does the Psalmist say is the proper first response when the waves rise – and how does the disciples' failure here contrast with that ideal?
3. The message pointed out that Jesus *speaks* to the storm rather than simply willing it to cease – and argued he did this so the disciples would know whose word brought the calm. How does this connect to the creation account in Genesis 1, where God creates by speaking? What does it mean theologically that the same Word by which creation was made is now the same Word by which creation obeys?
4. The disciples ask in v. 25, "*Who then is this, that he commands even winds and water, and they obey him?*" The message showed that in the Old Testament, calming the raging sea was exclusively associated with Yahweh (Psalm 89:8-9; 93:3-4; 107:29; Isaiah 51:10). What does it mean

that the disciples – devout Jews who knew these Scriptures – are now asking this question about Jesus? What is Luke forcing his reader Theophilus (and us) to conclude?

5. Psalm 121:3-4 declares that God "will not slumber or sleep" – and yet here Jesus sleeps in the stern of the boat. The message called this a picture of the God-man who is "fully God AND fully man." How does the author of Hebrews use the same tension – Jesus' humanity and his divine authority – to comfort believers in Hebrews 2:17-18 and 4:14-16? What is the pastoral comfort for us in a Savior who both sleeps from exhaustion and commands the storm?
6. The sermon drew a connection between this passage and the larger theme of Luke 8 – *"take care how you hear."* The storm functions as a test of whether the disciples had truly been listening to Christ. Looking back at Luke 6:46-49 (the wise and foolish builder), how does Jesus' own parable predict exactly what would happen in the storm – and what does genuine "hearing that holds fast" look like when the waves are crashing?
7. The sermon made a distinction between storms that come to create faith (bringing someone to the end of themselves so they finally call on Christ) and storms that come to cultivate faith (deepening the trust of someone who already believes). Thinking about a trial you've experienced or are facing now – which kind of storm does it seem to be? How does that distinction change how you respond to it? How does James 1:2-4 speak to both categories?
8. Jesus' question to the disciples is searingly personal: "Where is your faith?" The message listed several things

people turn to first in moments of stress and anxiety – shopping, entertainment, substances, activity – before finally turning to prayer and Scripture. Without self-condemnation, honestly: what is your default "first turn" when a storm hits your life? What would it look like to make Christ genuinely the first place you turn rather than the last resort?

9. The sermon opened by noting that Luke wrote his gospel to give Theophilus confidence in the historicity of the Christian faith – specifically against ideas that "call themselves Christian" but are actually later human inventions. The miracle of the storm is a prime example of an account grounded in concrete historical detail (the geography of the Sea of Galilee, the professional fishermen who knew they were perishing). How would you use the historical specificity of this account – the named lake, the named disciples, the corroboration across Mark, Matthew, and Luke – to engage someone who dismisses the miracles of Jesus as legend or mythology?
10. We live in a cultural moment saturated with anxiety – record levels of depression, pharmaceutical dependence, and mental health crisis across every demographic. The world's answer is almost entirely therapeutic, pharmaceutical, or self-help-based. Jesus' question – "Where is your faith?" – cuts against every one of those instincts. How do we speak the peace of Christ into a culture that is desperate for calm but is looking for it everywhere except the one who commands the storm? What does genuine Christian witness look like to a friend or coworker who is drowning in anxiety right now?