

6/22/14

**Luke 8:1-25**

Jesus having ministered to Simon the Pharisee and the woman, returns to His preaching ministry.

Jesus is now close to three years into His ministry, He will be walking under the shadow of the cross, six months, when we get to chapter nine. Lk. 9:51

**8:1-3 The evangelistic tour of Jesus.**

\* This is unique of Luke.

**8:1** The places of the tour.

- 1) Jesus went through every city and village in the Galilee region.
- 2) The word preaching “kerusso”, means a herald proclaiming and used of those hired by kings or the state to make certain announcements.
  - a) The message was not theirs.
  - b) The authority was vested to them.
  - c) The herald was not responsible for the response, only for the proclamation.
- 3) The glad tidings refers to the gospel.
  - a) The word glad tidings “euggelizo”, means good news.
  - b) We get our word evangelism from it.
- 4) The Kingdom of God has been interpreted in various ways.

- a) Some teach the kingdom of heaven is the overall realm of God’s rule over the earth, while the kingdom of God is the rule of God over the hearts of those saved.
  - b) Others see them synonymous with Kingdom of heaven, I don’t see a difference.
  - c) Matthew uses “the kingdom of heaven” and Mark, Luke and John use the “kingdom of God.”
- 5) Jesus and His twelve disciples are together.

**8:2-3** The woman who benevolently supported the needs of Jesus.

- 1) Mary Magdalene from town called Magdala.
  - a) She had seven demons. Matt. 12:45
  - b) She often is portrayed as a prostitute by the Catholic Church and in the movies, but is not scriptural.
  - c) She was one of the women at the cross and first women at the tomb and to receive the message of the resurrection. Matt. 27:56, 61; 28:1; Mk. 15:40-41; 16:9; Lk. 24:10; Jn. 19:25; 20:1, 11, 16, 18
- 2) Joanna the wife of Chuza, Herod’s steward.
  - a) Herod Antipas.

- b) The word steward “eptropos” means an official who looked after the king's financial interests.
- 3) Susanna, we know nothing else about her, but she is mentioned again at the tomb. Lk. 24:10
- 4) These women and many others provided for Christ of their substance for evangelism and missions!
  - a) The word substance “huparchonta” means possessions, good or wealth.
    - \* A key word for Luke, regarding the rich and poor. Lk. 11:21; 12:15, 33, 44; 14:33; 16:1; 19:8
  - b) The Rabbies refused to teach women and gave them an inferior place
  - c) Jesus did not refuse them and accepted their service.
  - d) There are many women used in the New Testament, Phoebe was a deaconess and many others were used by God.
  - d) A woman can do anything in the church, except be a Pastor-teacher over the congregation for two scriptural and historical reasons.
    - 1)) “And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but

- the woman being deceived, fell into transgression.” 1Tim. 2:12-14
- 2)) Aquila and Pricilla were a married couple that worked together, but her husband was always her cover, she did not teach men over the congregation. Acts 18:2, 18, 26

**8:4-15****The Parable of the Sower.****8:4-8**

The declaration of the parable.

**8:4**

The location and setting.

- 1) Jesus is once again addresses the crowds by the sea of Galilee. vs. 4a
  - a) Mark gives this details, as Jesus sits in a boat to teach and the people face the sea of Galilee. Mk. 4:1
  - b) Matthew confirms this adding Jesus had just left the house. Matt. 13:1
    - \* Both Matthew and Mark place the parable of the Sower right after Jesus’ family tried to rescue Him, thinking He had lost His mind. Matt. 12:46-50; Mk. 3:31-35
- 2) Jesus was attracting people from every city in the Galilee region vs. 4b
  - \* Cana, Nazareth, Nain, Corazin, Bethsaida, Capernaum.
- 3) Jesus turned to teach the people in parables. vs. 4c

- a) The word parable “parabole”, is a compound word “para” along side, we get our word paralegal, paramedic, parallel parking and “bole” to throw, in other words to place or throw alongside.
- b) Taking something you know and putting it next to what you don’t know, so that in knowing what you do know you will come know what you didn’t know.
- 1)) The idea is to compare one thing against another for similarity.
  - 2)) The parabolic teaching primarily has the intent to stimulate the mind of the hearer who has grown indifferent, complacent, apathetic.
- c) Parables only either compare or contrast, they have a central message and punch-line, not every detail is to be given a meaning, unless given in the parable, as Jesus in this parable of the Sower.
- 1)) Every detailed meaning is given in Matthew, Mark and Luke.
  - 2)) About 1/3 of our Lord’s teaching consists of parables and parabolic statements.
  - 3)) The word “parabole” is found 48 times in the synoptic gospel and 2 times in Hebrews, translated figure

KJV and symbolic and figurative NKJV. Heb. 9:9; 11:19

**8:5-8** The parable taught by Jesus.

- \* Jesus gives four possibilities when a farmer sows his seed.
- 1) The first possibility is that the seed does not sprout up at all. vs. 5  
\* The birds always represent evil, like leaven, unless otherwise stated in the context. vs. 5
  - 2) The second possibility is that the seed sprouts up, but it dries up. vs. 6
  - 3) The third possibility is that the seed sprouts up in the midst of thrones and suffocates. vs. 7
  - 4) The fourth possibility is that the seed sprouts up to be fruitful, “But others fell on good ground, sprang up, and yielded a crop a hundredfold. vs. 8

**8:9-10** The parable explained by Jesus.

- 1) The parable was not comprehended by the disciples. vs. 9  
\* Matthew and Mark confirm this, adding other disciple and being alone. Matt. 13:10; Mk. 4:10
- 2) The Lord tells His disciples what the parable means. vs. 10  
a) The twelve and other disciples had been born again and it had been given

to them by God to understand and to grasp the mysteries “mysterion” of the kingdom. vs. 10a-b

\* This was in fulfillment of the thing previously kept secret from the foundation of the world, but now made known by Jesus. Matt. 13:35; Psalm 78:2

- b)** The text seems to indicate that parables were used to hinder their understanding, when in reality it indicates the result of sinners not opening and hardened their heart to Jesus and were hindered to understand the kingdom by their own doing. vs. 10c-e
- 1))** Jesus is quoting Isaiah, who was sent by God to His unbelieving people about the coming judgment. Is. 6:9
  - 2))** Therefore the hardening of their hearts against the measure of light they had received became greater darken, as a result of their own stubborn rebellion against God.
  - 3))** Matthew and Mark quote Isaiah and make it real clear, as they include verse ten. Is. 6:9-10
    - a))** Matthew says it was in fulfillment of Isaiah fulfilled, which says...”For the hearts of this

people have grown dull.” Matt. 13:14-15

**b))** Mark says, “Seeing they may see and not perceive, And hearing they may hear and not understand; Lest they should turn, And *their* sins be forgiven them.” Mk. 4:12

\* Pharaoh hardened his heart, then God hardened Pharaoh’s heart!

- c)** Jesus told His disciples the purpose of parables is not to conceal, but to reveal truth. Matt. 13:13
- 1))** In other words, attempting to gain their interest to awaken their apathy, indifference and spiritual blindness with hardened hearts, in hope they see the gospel truth.
  - 2))** The parable of the Sower is found in all three synoptic gospels, Matthew is the longest 23 verses with 8 kingdom parables, Mark is next with 20 verses with 4 kingdom parables and Luke is the briefest with 14 verses with 2 kingdom parables, as a picture of the present age in the absence of the King till He returns.
  - 3))** Jesus said, the parable of the Sower is a key parable to understand all other parables. Mk. 4:13

**8:11-15** The interpretation of parable by Jesus.**8:11** The seed is the word of God.

- 1) The revelation of God to man about the good news by the gospel of Jesus Christ.
  - \* That Jesus is the anointed Messiah promised in the Scriptures. Gen. 3:15; 49:10; Deut. 18:15; Is. 7:14; Mic. 5:2, Jn. 1:1, 14, 29; Phil. 2:5-8
- 2) The word of God through the gospel of Jesus Christ calls for all sinners to repent of their sins and be born again.
  - a) Jesus said, He the Son of Man was the Sower. Matt. 13:37
  - b) “born again not of corruptible seed but Incorruptible, through the word of God which lives and abides forever.” 1Pet. 1:23

**8:12-15** The explanation of the various sowing of seed by Jesus to the disciples.

- 1) The four different types of soils represent the conditions of the heart of people.
  - \* All three synoptic gospels confirm the soils represent the hearts of man. Matt. 13:15; Mk. 4:15c; Lk. 8:15
- 2) The way side represents a heart of unbelief. vs. 12
  - a) They are exposed to the gospel, ones who hear. vs. 12a

- b) The ground is hard having been walked on, their heart, not broken up to receive the seed, the word.
- c) They continue to be blinded by Satan and sin, due to their unbelief, the devil taking away the seed from their hearts and are not save. vs. 12b-c
  - \* Blinded, dead in trespasses and sins by the god of this world, the prince and power of the air. 2Cor. 4:3-4; Eph. 2:1-2
- 3) The rock represents a shallow heart. vs. 13
  - a) They are equally exposed to the gospel. vs. 13a-c
    - 1) They word receive “dechomai”, means to take with the hand, embrace or to make one’s own.
    - 2) They have joy “chara”, gladness.
    - 3) These being on the rock sprout up, having a few inches of dirt and the sun heat on the rock, but have no deep root, representing their heart.
  - b) They continue for a while in the gospel and in time of temptation fall away. vs. 13d
    - 1) The word temptation “peirasmos”, is allurements or enticement to sin.
      - \* Matthew and Mark add persecution for the word,

- immediately he stumbles.” Matt. 13:21c-d; Mk. 4:17c-e
- 2)) The result is that they fall away “aphistemi”, simply means to depart, to withdraw or cease.
  - 3)) G. Campbell Morgan said, “they apostatized”.
  - 4)) Perhaps seeing Christianity as a problem-free life and living by their emotions and feelings!
- 4) The thorns represent an uncultivated heart. vs. 14
- a) They also hear and take hold of the gospel. vs. 14a-b  
\* They received the seed. Matt. 13:22a
  - b) They don’t grow, develop or mature in Christ, so they are allured enticed and overcome by worldliness. vs. 14c-f
    - 1)) The failure is to believe one can live in both worlds.
    - 2)) The neglect is in not weeding out the things that choke God’s will revealed in God’s word.
- 5) The good ground represents the heart that is committed to God. vs. 15
- a) They are illuminated by the Holy Spirit hearing the word by a receptive heart, seeing their sinfulness and poverty of spirit to merit salvation they repent. vs. 15a-b

- 1)) The word noble “kalos” means honest and honorable for the purpose of God.
  - 2)) The word good “agathos” means excellent and upright, seeing their need of salvation.
- b) They are committed to grow, develop and mature in Christ. vs. 15c
- 1)) The word keep “katecho” means to retain or hold fast, they do not let go of it or depart from it.
  - 2)) The evidence is seen, they bear fruit by living out the word in their lives, regardless of the difficulties.
  - 3)) They do this with patient “hupomone”, steadfastness, constancy and endurance, without ever implying sinless perfection.
  - 4)) Matthew indicates fruit to be, 30, 60, 100 fold, Mark reverses them. Matt. 12:23; Mk. 4:20
  - 5)) Matthew says the good seed are sons of the kingdom, planted in the world by God to reproduce! Matt. 13:38
  - 6)) The only one that did not come to life was the one by the “wayside”!

**8:16** The Christians has a great responsibility to communicate the gospel to sinners.

\* Jesus having placed the emphasis on hearing and responding to the gospel in the Parable of the Sower, now He illustrates it with the parable of the lighted lamp. Mk. 4:21-23

1) A Christian is not to hide or cover his spiritual life and light of the gospel but uses it to help sinners to see Christ. vs. 16a-c

\* Light dispels darkness, attracts and guides sinners out of darkness.

2) A Christian is to be a witness for Christ wherever, so that those who enter may see the light. vs. 16d-e

\* Be it to unbelievers in the home or family members, work, friends or in the public.

**8:17** The Christians is a mere vessels to reach sinners.

1) A Christian is to understand that God will bring to light the secrets and sins of people's heart to save them. vs. 17a

2) A Christian is to understand that nothing can be kept from God, He will convict in order to save the sinner. vs. 17b

**8:18** The Christian is to use the light to increase in light. vs. 18

1) A Christian is responsible for how he lives out the word. vs. 18a

a) This is the punch line for this parable for the Parable of the Sower, all four heard the same gospel.

b) "Take heed how you hear" is based on the condition of the heart, here lies the problem or solution to our lives!

1)) Mark says, "Take heed what you hear." Mk. 4:24b

2)) The heart is deceitful and desperately wicked... Jer. 17:9

2) A Christian is to be a faithful steward. vs. 18b-d

a) The believer that has, obeys and cultivates is a wise steward and will be multiplied by God and if not God could take what he has away.

b) The believer is to understand that the light given to the unbeliever if rejected can result in greater darkness.

c) The measure of light given to the believer bring greater accountability to God.

**8:19-21** The mother and brothers of Jesus seek Him.

\* The parallel passages. Matt. 12:46-50; Mk. 3:31-35

**8:19** The family could not get to Jesus.

- 1) Matthew and Mark both place this before the parable of the Sower. Matt. 10:46, Mk. 3:21
- 2) His mother was Mary to whom the angel Gabriel came to announce her conception by the Holy Spirit. Matt. 1:18-23; Lk. 1:26-35
- 3) His brothers “adelphos”, the context is one born of both parents or one, not spiritual a brother in the family of God.
  - a) His brothers did not believe in Jesus, prior to the resurrection. Jn. 7:5
  - b) The names half brothers and sisters. Matt. 13:55-56
- 4) They came, but could not approach Him, due to the number of people.
  - a) They came to lay hold on Jesus thinking He was out of His mind and take Jesus by force. Mk. 3:21
  - b) They came while Jesus was still talking. Matt. 12:46

**8:20** The message was taken to Jesus.

- 1) Jesus was informed by His mother and brothers were on the outskirts of the crowds desiring to see Him. vs. 20
- 2) This is confirmed by Matthew and Mark. Matt. 12:47; Mk. 3:31

- 3) Mark adds that the multitudes were sitting all around Jesus. Mk. 3:32

**8:21** The response of Jesus.

- 1) Jesus stated that His mother and brothers were those who heard the word of God and were doers of it.
  - a) Jesus has been emphasizing the importance of hearing.
    - 1)) In the Parable of the Sower, “He who has ears to hear, let him hear!” vs. 8e-f
    - 2)) In the Parable of the lighted lamp, “Therefore take heed how you hear.” vs. 18a
    - 3)) The doing of the hearing has to do with the condition of the heart. Lk. 6:45; 8:12-15
  - b) Mathew says Jesus stretched out his hand towards the disciples, “Here are My Mother and My brothers”, “those who do “the will of My Father in heaven”. Matt. 12:49-50
  - c) Mark says Jesus looked around in a circle at those who sat about Him and then declared they were His mother and brothers. Mk. 3:33-35
- 2) Jesus was indicating that Spiritual ties are greater than natural ties when they are not in Christ.



- a) Again, His brothers and sisters did not believe He was the Messiah, possibly were embarrassed?
- b) Mary certainly knew, but perhaps persuaded by her other children to go with them.

**8:22-25     The stilling of the winds by Jesus at the Sea of Galilee.**

\* The parallel passages. Matt. 8:18, 23-27; Mk. 4:35-41

**8:22**     The setting out on the Lake.

- 1) On a certain day he got into a boat with His disciples. vs. 22a-c
  - a) Luke's account is the shortest, Mark says it was the same day of the Parable of the Sower at evening. Mk. 4:35
  - b) Jesus had just been teaching them and the multitude of disciples about how to hear.
- 2) He said, "Let us go over to the other side of the Lake" and he launched. vs. 22d-f
  - a) Matthew says that his disciples followed Jesus. Matt. 8:23
  - b) Mark tells us that other little boats were also with Him. Mk. 4:36c

**8:23-24**     The sudden storm on the Lake.

- 1) Jesus fell asleep as they began to cross the lake, probably from exhaustion of the crowds. vs. 23a
- 2) A windstorm came down on the lake, filling the boat with water, being in great jeopardy. vs. 23b-d
  - a) Mark confirms the filling of the boat. Mk. 4:37
  - b) The boat was covered with waves, beating the boat. Matt. 8:24; Mk. 4:38
  - c) The Sea of Galilee is about 13 miles long and 7 miles wide, 680 feet below sea level and with the cool winds from Mount Hermon and the Mediterranean sea, waves can get up to 5-6 feet suddenly.
- 3) The disciples were in fear of their lives. vs. 24
  - a) They awoke Him, saying, "Master, Master, we are perishing!" vs. 24a-d
    - \* Jesus was asleep in the stern of the boat on a pillow. Mk. 4:38
  - b) Jesus arose and rebuked the wind and the raging of the water. vs. 24e
    - \* The word rebuked "epitimaō", means to straightly charge.
  - c) And they ceased, and there was a calm. vs. 24f
    - 1) The waves and the Lake became calm instantly, like the storm and

sea in the book of Jonah. Matt.  
8:26; Mk. 4:39

- 2)) As long as Jesus is in the boat you  
can't sink.

**8:25** The rebuke of Jesus to His disciples.

- 1) Jesus said, "Where is your faith?" vs.  
25a-b
- 2) They were afraid "phobeo" terrified, and  
marveled "thaumazo", amazed in  
wonder.  
\* Fear takes our eyes off Jesus.
- 3) They spoke to one another, "Who can this  
be? For He commands even the winds  
and water, and they obey Him!" vs. 25e-  
h