

The Gospel of  
**LUKE**



# Gospel of Luke

## Chapter 8 - Part A

# Verses 1–21

**Women Accompanying Jesus**

**Parable of the Sower**

**Parable of the Lamp**

**Jesus' Mother and Brothers**

# Verses 1–3

## Women Accompanying Jesus

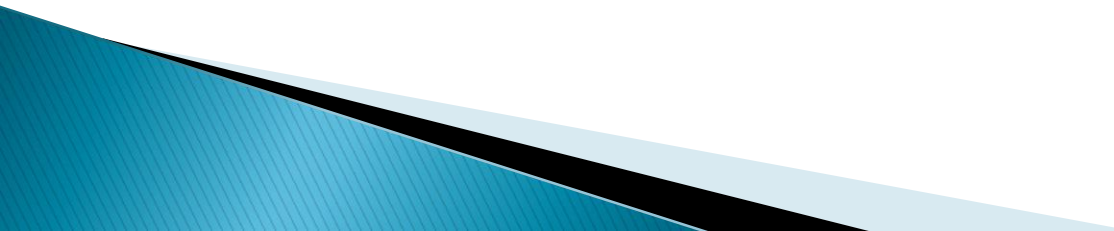
## ▶ Where?

- Cities & Village in Galilee

## ▶ Doing What?

- Jesus was: “proclaiming and preaching the kingdom of God” (NASB).
- Jesus was: “proclaiming and bringing the good news of the kingdom of God” (ESV).
- In basic terms the “kingdom of God” refers primarily to God’s kingly power exercised over creation and people.

## ▶ With Whom?

- The twelve
  - Some women who had been healed of evil spirits
  - Mary Magdalene, Joanna, and Susanna
  - Many others who supported / provided for Jesus and the twelve
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## ▶ What's special about this list of followers?

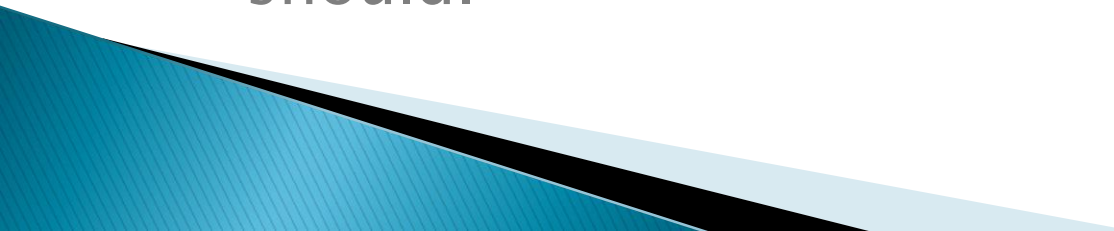
- Luke's grouping of women with the apostles is unique among the Gospels.
- All four Gospels report named women at the crucifixion and resurrection.

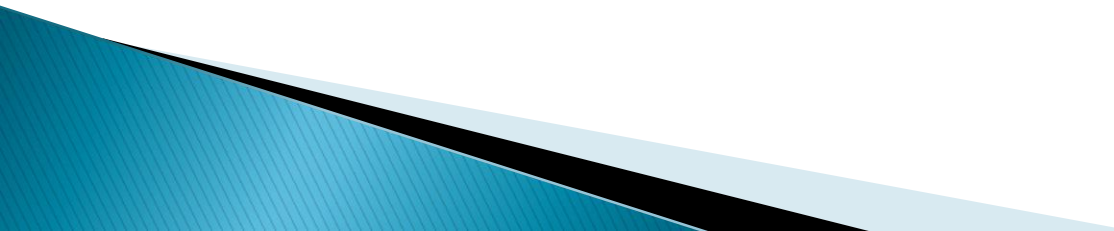
- ▶ What's special about this list of followers?
  - Jesus did not exclusively select men as his followers. A central core of women also accompanied him. They provided much of the financial support Jesus needed to lead such a group from town to town.
  - It was not unusual in that day for Jewish women to share their wealth with the rabbis. However, it was unusual for women to travel with a rabbi; no doubt Jesus was criticized for this practice.



## ▶ Why the List?

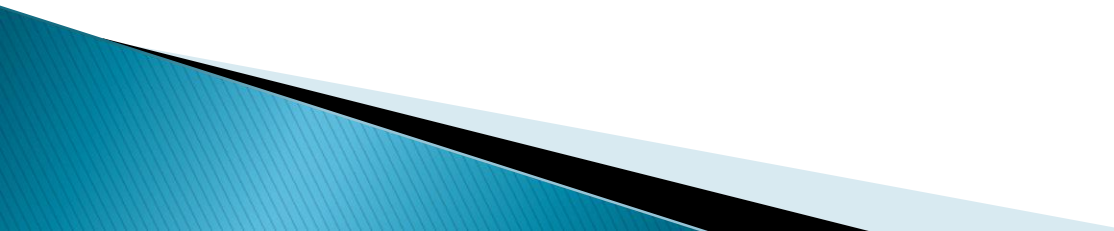
# Parables Review

- ▶ What are some key points to remember about parables?
    - A parable is a story which, although not necessarily factual, is “true to life” and teaches a main moral lesson or truth.
    - Every detail of a parable will reinforce the main theme.
    - Not every detail has a specific spiritual meaning and application. Don't read more into it than you should.
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- ▶ How do you correctly interpret a parable?
    - Determine the occasion that prompts the parable.
    - Look for the intended meaning or central idea of the parable.
    - Don't impose any meaning beyond what is clearly stated.
    - Interpret the parable in the Biblical context rather than in the culture of today.
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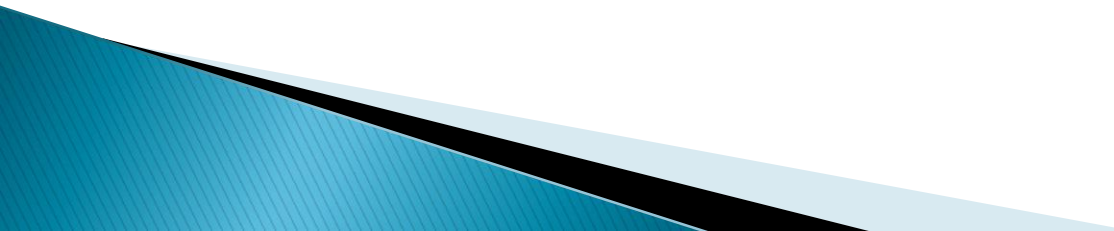
# Verses 4–15

## Parable of the Sower

- ▶ Jesus first tells the Parable then he tells what the imagery means and most importantly who can “hear” it.
  
  - ▶ What is the “Seed”?
    - The Word of God
  
  - ▶ What is the “Soil”?
    - The people who “heard” it
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## Types of Soil – Where the Seed was Sown

Beside the Road	Rocky Soil	Among the Thorns	Good Soil
<b>Result of Sowing the Seed</b>			
Trampled underfoot – seed ate by birds.	Quickly grew. Withered – lack of moisture. Scorched – lack of roots.	Thorns grew with it and choked it out.	Grew up and produced a crop.
<b>Explanation of the Soil</b>			
They “ <b>Heard</b> ” the Word	With Joy they “ <b>Heard</b> ” the Word	They “ <b>Heard</b> ” the Word	With an honest and good heart, they “ <b>Heard</b> ” and “ <b>Understood</b> ” the Word
<b>Explanation of the Result</b>			
The Devil took away God’s Word – they will not <b>believe</b> and are not saved. They hear but do not understand.	They <b>believe</b> for a while but fall away in times of temptation. Their roots are only temporary.	They are choked with worries, riches, pleasures of life. <b>No fruit &amp; no maturity.</b>	<b>They hold fast, bear fruit with perseverance / patience</b>

- ▶ **Believe – pisteuō**: Describes the act of believing or trusting in something.
  
  - ▶ **Hear, Heard – akouō**: Meaning depends on context.
    - Describes the act of hearing or listening to a person with emphasis on accurate understanding.
    - They conform to what they hear.
    - Being able to hear as opposed to being deaf.
  
  - ▶ **Maturity - telesphoreō**; to bring fruit to perfection or maturity, to bear perfect offspring.
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- ▶ How do you correctly interpret this parable?
  - Determine the occasion that prompts the parable.
    - Jesus was: “proclaiming and preaching the kingdom of God
  - Look for the intended meaning or central idea of this parable.
    - “Take heed that you hear”

## ▶ “Take heed that you hear” (v. 4–15)

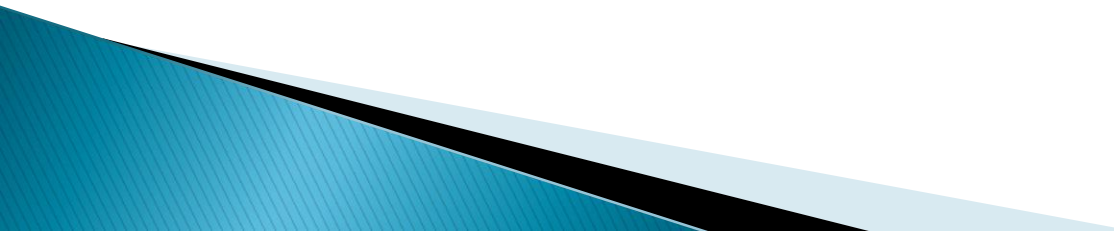
- The word “hear” is used seven times in these verses, for it is by our hearing that we take the Word into our hearts where it can create faith (Rom. 10:17).
- The Word is like “seed” because it has life in it and can produce fruit when it is planted (received and understood).
- The human heart is like “soil” and must be prepared if the Word is to be planted and fruitful.

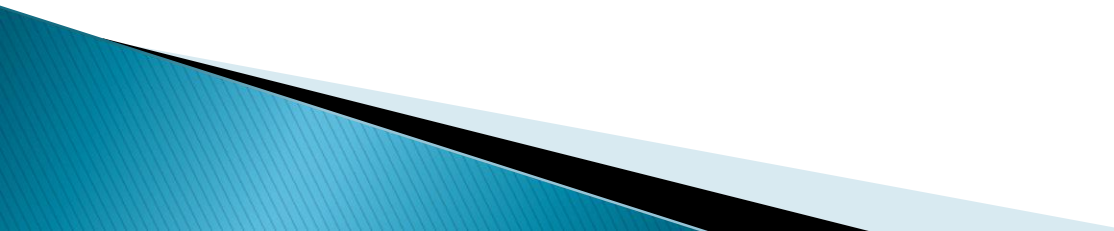
- ▶ “Take heed that you hear” (v. 4–15)
  - Three–fourths of the hearts did not produce fruit. (Luke 3:8a)
  - It takes patience to cultivate the “seed” and produce a harvest, and we must not give up (Galatians 6:9). It is important that we sow the “seed” in our own lives as well as in the lives of others. Fertile soil.

▶ According to your observations of these four soils, which describes true Christianity and why?

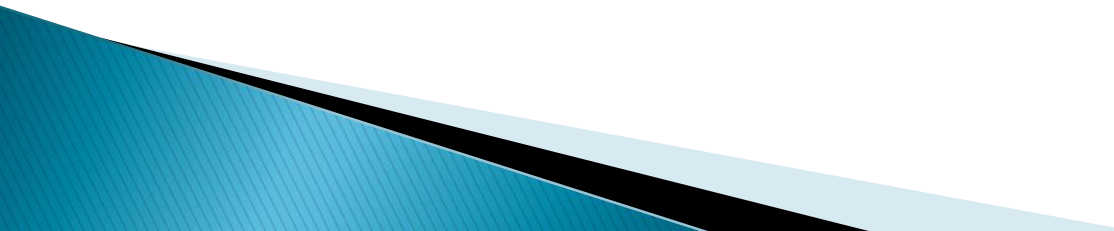
◦ The Good Soil

- They heard the word with understanding (Matthew 13:23)
- They held fast (*katechō* – continued belief, control, restrain continuously)
- They bear fruit with perseverance / patience

- ▶ Does this parable help you understand what you've observed in different people's lives?
    - God gives his Word, but people respond in different ways.
    - Some hear, but immediately Satan robs them of the word, replacing it with his evil words.
    - They miss the opportunity to understand what they hear and be saved.
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- ▶ Does this parable help you understand what you've observed in different people's lives?
    - Some people hear with joy, excited at the new information and opportunity.
    - But soon temptations appear before the joy in God's Word can take root and grow.
    - Tough times come, and joy alone is not enough to endure. God's Word must bring more than good feeling.
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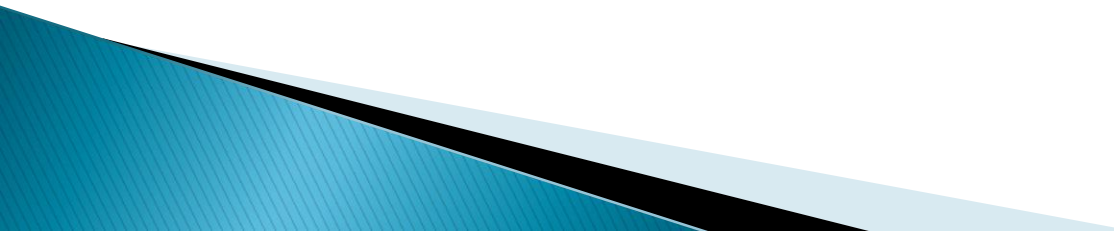
- ▶ Does this parable help you understand what you've observed in different people's lives?
  - Others hear the Word but never go back to meditate on it and absorb it deep into their lives.
  - They get caught up in the worries of daily life and the search for material success.
  - Pleasure seeking overcomes eternal pursuits. They have no time for God's Word. They do not mature in God.

- ▶ Does this parable help you understand what you've observed in different people's lives?
    - Some seed hits the target. Good soil welcomes it, encourages its growth, hides it in their heart for times ahead, to persevere through testing, temptation, and the complexities of daily life.
    - Mature disciples represent only a fraction of those who hear and initially respond to God's Word. Mature disciples represent those who listen for, meditate on, absorb, and follow God's Word along the twisting paths of life.
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- ▶ In Luke 8:10 and Mark 4:12, Jesus explains why he uses parables.
  - “To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.
    - Part of this is a quote from Isaiah 6:8–10
  - Mark adds, “OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN”

## ▶ Why would Jesus say this?

- This quotation from Isaiah 6:8–10 describes God's act of blinding unbelievers.
  - Isaiah's message was to be God's instrument for hiding the truth from an unreceptive people. Centuries later, Jesus' parables were to do the same.
  - Isaiah 6:9–10 is quoted 6 times in the NT always in the context of unbelief and hardness of heart.
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## ▶ Why would Jesus say this?

- Each audience receives a different form of teaching. “The Twelve and the others around him” are insiders, “members only,” to whom “the mysteries of the kingdom of God has been given.”
- This phrase (granted or given) is a “divine passive,” meaning that the knowledge of the mystery is a gift from God and not a human achievement. The “secret”, or “mystery”, means a knowledge of God that cannot be attained by natural means.

## ▶ Why would Jesus say this?

- The mystery is “given,” not attained.
- Although, Jesus is the fulfillment of the mystery, people do not see it; indeed, according to the Gospel of John, it is precisely because Jesus tells the truth about himself that they do not believe (John 8:45).

## ▶ Why would Jesus say this?

- “It is the mystery that the kingdom of God has come in the person and words and works of Jesus. That is a mystery because God has chosen to reveal himself indirectly and in a veiled way.
- Only faith could recognize the Son of God in the lowly figure of Jesus of Nazareth. The secret of the kingdom of God is the secret of the person of Jesus.
- People who don't understand are those outside the kingdom, those who aren't forgiven. They are the ones who don't repent. (Luke 3:8a)

## ▶ Why Parables?

- Parables are presented not as windows through which outsiders perceive the mysteries of the Kingdom of God, but as doors debarring them, due to unbelief.
- Edwards, J. R. (2015). The Gospel according to Luke, Pillar bible Commentary

# Verses 16–18

## Parable of the Lamp

- ▶ How do you correctly interpret this parable?
  - Determine the occasion that prompts the parable.
    - Jesus was: “proclaiming and preaching the kingdom of God
  - Look for the intended meaning or central idea of this parable.
    - “Take heed how you hear!”



## ▶ “Take heed how you hear” (v. 16–18)

- As in the parable of the Sower, everything depends on hearing, “So take care how you listen” (v. 18). “Listen” (**akouete**) is present tense, connoting ongoing hearing. The word of God cannot be given superficial attention; it must be engaged, weighed, pondered.
- After lighting the lamp, one puts it on a lampstand so others can see it. The “fruit” or result that comes from “hearing” and “understanding” the Word of God.

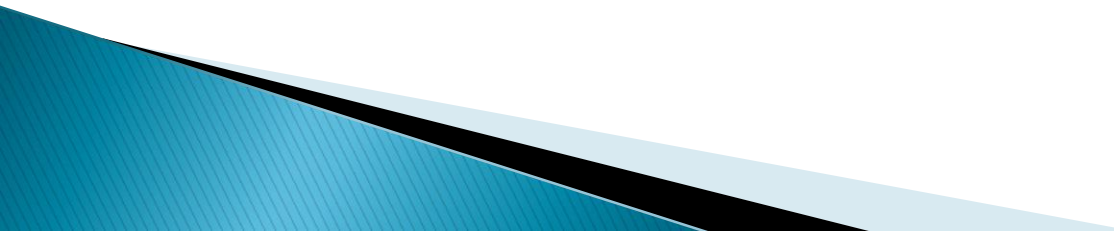
## ▶ “Take heed how you hear” (v. 16–18)

- The degree to which we hear the parables, and the extent to which we allow the kingdom to impact our lives, will determine the measure of our understanding.
- As in (8:10), saving knowledge is not a matter of achieving but of receiving the gift. The one to whom the mystery of the kingdom of God is given will receive greater capacity to enter it, but to the one who fails to receive the mystery in Jesus, “even what he has will be taken from him.”

# Verses 19–21

**Jesus' Mother and Brothers**

## ▶ “Take heed why you hear” (v. 19–21)

- Do we hear the Word just to increase our knowledge and boast about it?
  - Do we hear God’s Word because we want to obey it?
  - Do we allow the things of this world to distract us from the purpose to which we are called?
  - Jesus was not being rude to His family in this passage. He used their appearance to teach a valuable lesson.
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## ▶ “Take heed why you hear!” (v. 19–21)

- Mary does not occupy the epicenter of Jesus’ fellowship. Luke already established that God and his house—not Mary and Joseph—constituted Jesus’ true family (v. 2:48–50).
- According to v. 21, the Holy Family cannot assume privilege, and sinners cannot assume rejection.
- In the kingdom of God true family is determined not by biology or physical proximity to Jesus, but by hearing “the word of God and doing it!”

# Conclusion