

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

✝ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

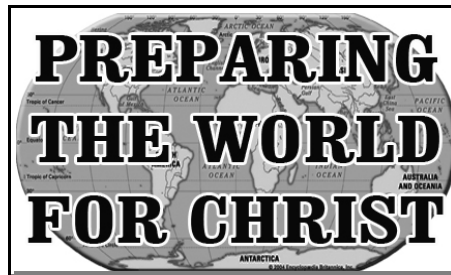
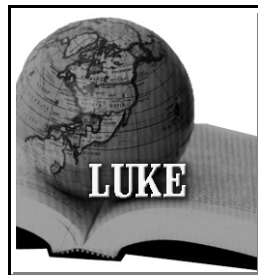
An overview of the Gospel of Luke, by Given O. Blakely

LESSON NUMBER 27

COMMENTARY ON LUKE: 8:1-18

THE PARABLE OF THE SOWER

After the events that took place at the home of Simon the Pharisee, Jesus went throughout every city and village *"preaching and showing the glad tidings of the Kingdom of God."* For the first time in Luke's Gospel *"the twelve"* are mentioned. The choosing of these twelve is recorded in Luke 6:13-16). Mark tells us that Jesus chose these twelve *"that they should be with Him, and that He might send them forth to preach"* (Mark 3:14). Therefore, our text shows that this is precisely what took place – they were *"with Him."* Luke also tells us of a cluster of *"certain women,"* who were also *"with Him,"* who *"ministered to Him of their substance."* When *"much people"* were gathered to Him *"out of every city,"* Jesus delivered the parable of the Sower to them. He did not, however, give the multitude any explanation of the parable. Unwilling to remain ignorant about the matter, the disciples asked what the parable meant, and He provided an explanation that continues to this very day to answer a lot of questions regarding men's response to the Gospel.

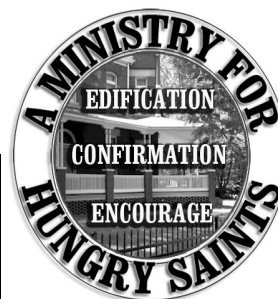


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke, 10/30/2015

Lesson Number 27



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MIT=Idiomat Version; MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE PARABLE OF THE SOWER

LUKE 8:1 "And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him, ²And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, ³And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance. ⁴And when much people were gathered together, and were come to Him out of every city, He spake by a parable: ⁵A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. ⁶And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. ⁷And some fell among thorns; and the thorns sprang up with it, and choked it. ⁸And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, he cried, He that hath ears to hear, let him hear. ⁹And His disciples asked him, saying, What might this parable be? ¹⁰And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. ¹¹Now the parable is this: The seed is the Word of God. ¹²Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. ¹³They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. ¹⁴And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. ¹⁵But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. ¹⁶No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. ¹⁷For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. ¹⁸Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Luke 8:1-18

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

After the events that took place at the home of Simon the Pharisee, Jesus went throughout every city and village "preaching and showing the glad tidings

of the Kingdom of God." For the first time in Luke's Gospel "the twelve" are mentioned. The choosing of these twelve is recorded in Luke 6:13-16). Mark tells us that Jesus chose these

twelve "that they should be with Him, and that He might send them forth to preach" (Mark 3:14). There you have two priorities in the work of the Kingdom: Being with Jesus, and

Jesus delivers he parable of the sower – Given O. Blakely

CONTENTS

- ▶ INTRODUCTION
- ▶ ONE OF THE PHARISEES (7:36A)
- ▶ JESUS WENT TO THE PHARISEE'S HOUSE (7:36B)
- ▶ A WOMAN KNEW JESUS WAS AT THE PHARISEE'S HOUSE (7:37)
- ▶ SHE STOOD AS HIS FEET WEEPING (7:38)
- ▶ THE PHARISEE SPOKE WITHIN HIMSELF (7:39)
- ▶ JESUS ANSWERED HIM BY NAME (7:40-42)
- ▶ SIMON GAVE A RIGHT JUDGMENT (7:43)
- ▶ JESUS TURNED TO THE WOMAN AND SAID TO SIMON (7:44A)
- ▶ THOU GAVEST ME NO WATER FOR MY FEET (7:44B)
- ▶ THOU GAVEST ME NO KISS (7:45)
- ▶ MY HEAD WAS NOT ANOINTED WITH OIL (7:46)
- ▶ HER SINS WERE FORGIVEN BECAUSE SHE LOVED MUCH (7:47A)
- ▶ THOSE GIVEN LITTLE LOVE LITTLE (7:47B)
- ▶ THY SINS ARE FORGIVEN (7:48)
- ▶ SOME BEGAN TO SAY (7:49)
- ▶ THY FAITH HATH SAVED THEE; GO IN PEACE (7:50)

Preaching the message He authenticates. God will not allow other

priorities to upstage these. They must not be pushed into the background in preference of other labors – whatever they may be.

The principle gifts given to the church all have to do with preaching and teaching: *"And God hath set some in the church, **first apostles, secondarily prophets, thirdly teachers**, after that miracles, then gifts of healings, helps, governments, diversities of tongues"* (1 Cor 12:28). And again, *"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"* (Eph 4:11). For that matter, when He walked among men, Jesus was fundamentally a *"Teacher"* (Matt 4:23; 9:35; 11:1; 21:23; 26:55; Mk 4:1; 6:2,6,34; 8:31; 14:49; Lk 5:17; 13:10,22; 21:37; 23:5; John 3:2; 7:35; Acts 1:1).

You must know that these are not the principle ministries in the nominal church. That is precisely why there is such a high level of spiritual ignorance extant in a staggering number of churches. Some would have us ignore this condition, but we cannot do so. That is why inspired men said such things as *"I would not have you to be ignorant"* (Rom 1:13; 10:3; 11:25; 1 Cor 10:1; 12:1; 2 Cor 1:8; 2 Cor 2:11; 1 Thess 4:13; 2 Pet 3:8), *"Do ye not know?"* (1 Cor 6:2; 1 Cor 9:13), and *"know ye not"* (Rom 6:3,16; 7:1; 1 Cor 3:16; 5:6; 6:3,9,15,16,19,24; 2 Cor

13:5; James 4:4). A *"Christian"* or a group of *"Christians"* that is fundamentally ignorant of the things of God are in great jeopardy, for that is the kind of environment in which Satan works. Such people are *"children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"* (Eph 4:14).

Therefore, our text shows that this is precisely what took place – His disciples were *"with Him."* Luke also tells us of a cluster of *"certain women,"* who were also *"with Him,"* who *"ministered to Him of their substance."* Some of these women were married, but their husbands were not with them, concerning which Jesus did not say a single word. Instead, the Holy Spirit made sure we knew about them.

When *"much people"* were gathered to Him *"out of every city,"* Jesus delivered the parable of the Sower to them. **He did not, however, give the multitude any explanation of the parable.** Unwilling to remain ignorant about the matter, the disciples asked what the parable meant, and He provided an explanation that continues to this very day to answer a lot of questions regarding men's response to the Gospel. **Jesus will teach us WHY some people never advance in their understanding, and why others do.**

HE WENT THROUGH EVERY CITY PREACHING

LUKE 8:1A *"And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God . . ."*

IT CAME TO PASS AFTERWARD

"And it came to pass afterward . . ."

Other versions read, *"And it came about soon afterwards,"* NASB *"After this,"* NIV *"Soon afterwards,"* NRSV *"And it came about, after a short time,"* BBE *"Now it happened that after this,"* NJB

"Not long afterwards," LIVING *"It happened shortly afterwards,"* MONTGOMERY *"Not long after this incident,"* PHILLIPS and *"He continued according to plan."* MESSAGE

This was after Jesus, by invitation, went to the house of Simon the Pharisee, had a sinful woman publicly wash His feet with her tears, dry them with her hair, kiss them, and anoint them with ointment. He then rebuked Simon for not being considerate and hospitable toward Him,

announcing that the woman's sins were forgiven. He then sent her away in peace, knowing her sins had been forgiven.

The significance of this event is found in the words *"afterward."* That is, this event was a marker on the Divine calendar. Significant things were seen as before or after this singular event. Yet, to men this would not be so considered.

Some things to note in this

Jesus delivers the parable of the sower – Given O. Blakely

expression are:

- ⇒ Jesus continued to operate according to the Divine agenda, doing the Father's will.
- ⇒ He did not delay to do His Father's will.
- ⇒ He was zealous for His Father.
- ⇒ He was not distracted by success.

HE WENT THROUGH EVERY CITY AND VILLAGE

" . . . that He went throughout every city and village . . ."

Other versions read, *"going about from one city and village to another,"* ^{NASB} *"traveled about from one town and village to another,"* ^{NIV} *"through cities and villages,"* ^{NRSV} *"through town and country,"* ^{BBE} *"from town to town and village to village,"* ^{CJB} *"began a tour of the nearby towns and villages,"* ^{NLT} *"visited town after town, and village after village."* ^{WEYMOUTH}

A *"city"* WAS CONSIDERED TO BE WALLED ABOUT, A PLACE OF CONSIDERABLE SIZE THAT OFFERED RELATIVE SAFETY AND RESOURCES. ^{McCLINTOK & STRONG'S} A *"VILLAGE"* WAS A CLUSTER OF HOUSES, *"LESS IMPORTANT THAN A TOWN OR CITY."* ^{McCLINTOK & STRONG'S}

Cities in that area of Galilee included Bethsaida, Hazir, Chorazin, Capernaum, Magdala, Tiberias, Cana, Nazareth, Cabul, and Nain. Villages, sometimes called *"towns,"* were quite numerous. They were areas in which victuals could be purchased (Mk 6:36). The place where Jesus met with Cleopas and his partner is referred to as *"a village called Emmaus"* (Mk 24:13).

The point is that, according to men, this was a rather aggressive undertaking. Yet, it is not mentioned as though that is how the Lord considered it. He was doing the will of His Father, and He knew it. He never referred to that will as though it was tedious, very laborious, inconvenient, or difficult. You will find that Paul also had *"the mind of Christ"* concerning His labors (Rom 15:17-19; 1 Cor 3:10; 15:10; 2 Cor

12:11).

PREACHING AND SHOWING

" . . . preaching and showing the glad tidings of the kingdom of God . . ."

Jesus did not visit the cities and villages merely to be seen. He was by no means a mere tourist, or unusual sight to behold.

THE ACTIVITY

" . . . preaching and showing . . ."

Other versions read, *"Preaching and bringing,"* ^{NKJV} *"proclaiming and preaching,"* ^{NASB} *"proclaiming,"* ^{NIV} *"giving,"* ^{BBE} *"preaching and telling,"* ^{CSB} *"preaching and announcing,"* ^{DARBY} *"preaching and evangelizing,"* ^{DOUAY} *"preaching and publishing,"* ^{GENEVA} *"spread the Good News,"* ^{GWN} *"to announce,"* ^{LIVING} *"preaching and telling,"* ^{IE} and *"preaching and spreading."* ^{ISV}

Two different words are used here: *"preaching"* and *"showing."* *"Preaching"* comes from a word [kerusso], which means *"TO BE A HERALD; TO OFFICIATE AS HERALD; USED OF THE PUBLIC PROCLAMATION,"* ^{THAYER} *"PUBLICLY PROCLAIM; MAKE KNOWN EXTENSIVELY, TELL EVERYWHERE,"* ^{FRIBERG} AND *"TO ANNOUNCE IN A FORMAL OR OFFICIAL MANNER."* ^{LOUW-NIDA} This would parallel giving a report – like a news reporter.

The expression *"shewing the glad tidings"* is the translation of a single word [euaggelizo], which means *"to bring good news, to announce glad tidings,"* ^{THAYER} *"bring or announce good news,"* ^{FRIBERG} and *"communicate good news concerning something."* ^{LOUW-NIDA}

The first word (*"preaching"*) refers to **the activity itself** – as *"proclamation."* The second (*"showing the glad tidings,"*) declares **the nature** of the news itself.

THE SUBJECT

" . . . the glad tidings of the kingdom of God . . ."

Other versions read, *"the kingdom of God,"* ^{NASB} *"the good news of,"* ^{NIV} *"the good tidings of,"* ^{ASV} *"the coming of,"* ^{LIVING} *"the gospel of,"* ^{LITV} *"good*

news of the reign of God," ^{YLT} and *"the good news (the Gospel) of."* ^{AMPLIFIED}

"The kingdom of God" affirms **the specific subject of the declaration.**

Other versions read, *"God's kingdom,"* ^{CEB} *"the reign of God."* ^{YLT} *"preaching and publishing the kingdom of God,"* ^{GENEVA}

THE KINGDOM OF GOD

This Kingdom Mentioned

- ⇒ In the King James, New King James, and New Revised Version the precise expression *"the kingdom of God"* first appears in Matthew 6:33 – **never** in Genesis thru Malachi.
- ⇒ In the New American Standard Version, New International Version, and Revised Standard Version it first appears in Matthew 12:28, and **never** in Genesis thru Malachi.
- ⇒ In Genesis thru Malachi, this *"kingdom"* is referred to as *"His Kingdom"* nine times (2 Sam 5:12; Psa 103:19; 145:12; Isa 9:7; Dan 4:3,34; 6:26; 7:14,27).
- ⇒ It is referred to as the *"everlasting Kingdom"* (Psa 145:13; Dan 4:3; 7:27).
- ⇒ It is associated with the Messiah, who would administer the Kingdom Isaiah 9:7).
- ⇒ It is said to rule *"over all"* (Psa 103:19).
- ⇒ It is affirmed to be *"from generation to generation"* (Dan 4:34).
- ⇒ It is sad *"That which shall not be destroyed"* (Dan 6:26; 7:14).
- ⇒ It was revealed to Daniel that *"the God of heaven"* would *"set up"* a kingdom that would *"never be destroyed,"* and that it would decimate all opposing kingdoms (Dan 2:44).
- ⇒ *"The Kingdom of God"* is mentioned

sixty-nine times from Matthew through 2 Thessalonians 1:5).

- ⇒ The alternative phrase *“the Kingdom of Heaven”* is mentioned thirty times in the book of Matthew.
- ⇒ Because Christ is the Administrator of this kingdom, it is also called *“the kingdom of Christ and of God”* (Eph 5:5), and *“the kingdom of His Dear Son”* (Col 1:13).
- ⇒ It is also referred to as *“the kingdom which He hath promised to them that love Him?”* (James 2:5). The bequeathment of this kingdom to the saints was also revealed to Daniel (Dan 7:18,22,27).
- ⇒ It is also referred to as *“His heavenly kingdom”* (2 Tim 4:18).
- ⇒ Reference is also made to it as *“a kingdom which cannot be moved”* (Heb 12:28).
- ⇒ Peter referred to it as *“the*

everlasting kingdom of our Lord and Savior Jesus Christ” (2 Pet 1:11).

- ⇒ The Revelation refers to it as *“the kingdom of our God”* (Rev 12:10).

This is all speaking about the same Kingdom. Because it is an *“everlasting kingdom,”* there really has never been a time when it has not existed. However it was hidden to men.

The depiction of God setting up a kingdom refers to the commencement of salvation – when Jesus was sent to earth to make the way for it beginning. This was done by taking away sin, destroying the devil, and plundering principalities and powers. The setting up of the kingdom was a depiction of God working out a specific purpose upon earth, with all of His attributes involved, including wisdom, grace, love, omniscience, omnipotence, etc.

This was the purpose announced by the Prophets in which God’s Son would be the preeminent Person (Isa

9:6-7; 49:8; Jer 23:6, 33:16; Dan 7:13-14; Isa 25:6; 32:1-4, etc).

John the Baptist came preaching *“the kingdom of heaven is at hand”* (Matt 3:2), and Jesus did the same (Mk 1:15). They were speaking about the kingdom that had been promised (Isa 9:7; Isa 32:1; Dan 2:44-45). It would be the means through which *“the day of salvation”* and *“the acceptable year”* would be implemented (Isa 49:8; 2 Cor 6:2). Men would actually be changed (Isa 32:4). God would put a new spirit in them, take away their stony heart, give them a heart of flesh, and put His Spirit within them (Ezek 11:19-20; 36:26-27). This would be the establishment of a kingdom into which men would be translated, or transferred (Col 1:13).

In our text, Jesus went about announcing the commencement of this Kingdom. That beginning would involve the preparation of men, and the preparation of provisions through the atoning death of Christ.

THE TWELVE WERE WITH HIM

^{1A} . . . and the twelve were with Him . . .”

It is remarkable that a certain number of men can be mentioned, and Bible students immediately know who is being referenced. *“The twelve”* refers to the men Jesus chose and named *“apostles”* (Matt 10:2; 20:17; 26:14,20,47; Mk 4:10; 6:7; 9:35; 10:32; 11:11; 14:10,17,20,43; Lk 8:1; 9:12; 18:31; 22:3,14,47; John 6:67,71; 20:24; Acts 6:2; 1 Cor 15:5; Rev 21:14).

These *“twelve”* men have a certain comparison to Israel’s *“twelve tribes”* (Gen 49:28; Ex 24:4; 28:21; 39:14; ; Ezek 47:13; Matt 19:18; Lk 22:30; Acts 26:7; James 1:1; Rev 21:12). The difference is that the people were divided into *“twelve tribes,”* while *“the twelve apostles”* are, together with *“prophets,”* by virtue of their teaching,

the *“foundation”* upon which the church is built (Eph 2:20). That is, they are the ones who provide the *“doctrine of Christ”* (Heb 6:1; 2 John 1:9), who Himself is the *“Foundation”* that has been put in place (1 Cor 3:11).

The *“apostles”* were prepared for their work in a twofold way.

- ⇒ **First, they were with the Lord Jesus during the entirety of His earthly ministry** (Act 1:21-22). During that time Jesus gave them special teaching that was not given to the multitudes (Mk 4:11; 10:32-34; Lk 8:10; 18:31-33; John chapters 13 thru 17).
- ⇒ **Second, the Holy Spirit especially taught them after Jesus had ascended to heaven, and was enthroned** (Lk 12:12; 24:49; John 14:26; 15:26-27; 16:13).

This is the reason *“the twelve”* were with Jesus continually. They had been appointed to an office that demanded first-hand familiarity with Jesus, and the presence and the reception of the Holy Spirit to recall and expound the things pertaining to Jesus: *“the record God has give of His Son”* (1 John 5:10-11). The Holy Spirit enlightened them concerning Christ and His role in redemption (John 15:26). Knowing this, the early church *“continued steadfastly”* in the *“apostles doctrine”* (Acts 2:42).

In my own judgment, there is an unacceptable level of ignorance in the modern church concerning *“the apostles’ doctrine.”* There can be no advancement in Christ independently of what they taught, particular as it regards Christ Jesus, His atoning death, His present ministry, and His return to

gather all of His people to Himself. This doctrine is contained in their delineation of the three appearances of Christ, as outlined in Hebrews 9:24-28.

HIS PRESENT APPEARING. *"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb 9:24)*

HIS FIRST APPEARING ON EARTH. *"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Heb 9:26)*

HIS SECOND APPEARING. *"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Heb 9:28)*

It is within the framework of those appearances that Christ is comprehended. They form the structure around which apostolic doctrine is formed.

THE DEFINING OF "DOCTRINE"

"Doctrine" is teaching – specifically teaching concerning Christ and the salvation of God. As used in Scripture, it is separate from reproof, correction, and instruction in righteousness. As it is written, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim 3:16).

Doctrine builds up, strengthens, and fortifies the saints. It is what is to be "comprehended" in the sense of Ephesians 3:18: "May be able to comprehend with all saints what is the breadth, and length, and depth, and height" (Eph 3:18). The focus of that comprehension is described thus: "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph 3:19). The area of discernment is not that of the responsibility of men, but of Divine expression ("the love of Christ"), and our participation ("filled with all the

fulness of God").

Properly viewed, "reproof" and "instruction in righteousness," are not doctrine. They are required to get the people in a position to profit from "doctrine," for "doctrine" cannot benefit those who stand in need of reproof and how to live. This ought to be clear – that justification is based upon our faith, and that has to do with apprehending or receiving what God has said about His Son, Jesus Christ (1 John 5:10-11).

The current trend of helping people know how to live, outlining methods and procedures that are said to guide us in how we are to live, are really nothing more than a distraction. They are like a body without a skeleton, and flesh without bones.

HIS PRESENT APPEARING

The Spirit places Christ's present appearing first. This is His appearance "in the presence of God for us." It is His function as "High Priest," which is essential to our salvation (Heb 2:17; 3:1; 4:14-15; 5:5-10; 6:20; 7:26; 8:1-2; 9:11; 10:21-22) – His present intercession (Rom 8:34; Heb 7:25), and Mediation (1 Tim 2:5; Heb 8:6; 9:15; 12:24). In this function He makes us stand (Rom 14:4), keeps us from falling (Jude 1:24), and teaches us (Eph 4:20-21; 1 John 5:20). It is of great concern that so very little is being said in the churches about what Jesus is presently doing. An inordinate amount of time is being spent on teaching people how to live, which indicates a high level of instability and lack of faith and hope exist. To correct that, people have to hear about Christ. Paul referred to this present appearing when he wrote, "we shall be saved by His life" (Rom 5:10)–i.e. His resurrection life.

HIS FIRST APPEARING ON EARTH

Christ's first appearance was at the commencement of "the end of the world." That is, once God's great salvation is concluded, there will be no further need for the world, and it shall be "removed like a cottage" (Isa 24:20).

Jesus did not appear on earth to show men how to live – even though He is the loftiest Example of proper living. The reason He appeared was to "put away sin," thereby destroying its power. His is the death by which deliverance from the world is realized (Gal 1:4). It is where sin was judged (2 Cor 5:21; Gal 3:13). It is where Satan was destroyed (Heb 2:14), and principalities and powers were plundered (Col 2:15). It is where reconciliation took place (Rom 5:10), and sanctification as well (Heb 10:10,14).

HIS SECOND APPEARING TO MEN

The next time Jesus appears, it will not be to deal with sin. He dealt thoroughly and decisively with sin when He died on the cross. He will appear to finalize the salvation of the elect, at which time they will "be like Him," for they will "see Him as He is" (1 John 3:1-3). Our lives are presently being lived in preparation for that event. As it is written, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom 5:2) – "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). The coming of the Lord was a significant part of apostolic doctrine (Acts 3:20-21; 1 Cor 1:7-8; 4:5; 11:26; 15:23; Phil 3:20-21; Col 3:4; 1 Thess 1:10; 2:19; 3:13; 4:15-17; 5:2-4; 5:23; 2 Thess 1:7-10; 2:1-4; 3:5; 1 Tim 6:14-16; 2 Tim 4:1,8; Tit 2:13; James 5:7-9; 1 Pet 1:7,13; 4:13; 5:4; 2 Pet 1:16; 3:3-14; 1 John 2:28; 3:1-3; Jude 1:14-15; Rev 1:7; 3:11; 16:15; 22:12,20).

THE TWELVE WERE WITH HIM

As Jesus went about, "the twelve were with Him" – not merely to see how He lived, but to become oriented for Divine service here on earth, and ultimate glory there, in heaven. If we fail to see this, much will be hidden from us. Lest we forget, the names of "the twelve" were "Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, and Judas the brother of

James, and Judas Iscariot, which also was the traitor" (Luke 6:16). Following

his betrayal and death, Judas was replaced by Mathias, who was

"numbered with the eleven" (Acts 1:26; 6:2; 1 Cor 15:5).

CERTAIN WOMEN WERE WITH HIM ALSO

"² And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, ³ And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance."

CERTAIN WOMEN WHICH HAD BEEN HEALED

"And certain women, which had been healed of evil spirits and infirmities ..."

Here was a cluster of women Jesus had *"healed of evil spirits and infirmities."* Other versions read, *"evil spirits and sicknesses,"* ^{NASB} *"evil spirits and diseases,"* ^{NIV} *"made free from evil spirits and diseases,"* ^{BBE} *"wicked spirits and infirmities,"* ^{DARBY} *"from whom He had cast out demons or whom He had healed,"* ^{LIVING} *"delivered from evil spirits and various diseases,"* ^{MONTGOMERY} and *"various evil afflictions and illnesses."*
MESSAGE

The translation *"evil spirits"* [poneros pneuma] is precisely correct. The Message Bible does not do well in translating it *"various evil afflictions and illnesses."*

We read of the domination of people by demons, or *"devils"* ^{NKJV} (Matt 4:24; 8:16,28; 9:22; 12:22; 15:22; 17:28; : Mk 1:32-34,39; 6:13; 7:26; Lk 4:33, 41; 8:2; 11:14-15; Acts 10:38).

This confirms what sin did to mankind. Here was a special race of people, miraculously created, sustained, and taught, and yet they themselves had no power over the devil. I do not doubt that Satan or his demons could not arbitrarily select whom they would dominate. However, there was no outward evidence of what caused the domination, to take place. **Men, women, and even children were**

possessed by demons.

However, when *"the Word was made flesh and dwelt among us"* (John 1:14), the world of demons confronted One over whom they had absolutely no influence, whom they feared, and whom they were forced to obey.

Some teach that demons are no longer active, but this is not true. More than three decades after Jesus had been raised from the dead and enthroned in glory, Paul warned the people of God of *"seducing spirits and doctrines of devils"* [demons ^{NKJV}] (1 Tim 4:1).

MARY MAGDALENE

" . . . Mary called Magdalene, out of whom went seven devils . . ."

The word *"Magdalene"* indicates that she was from the city of Magdala, which was on the Sea of Galilee.

This woman is mentioned twelve times in Scripture (Matt 27:56,61; 28:1; Mk 15:40,47; 16:1,9; Lk 8:2; 24:10; 19:25; 20:1,18).

⇒ She followed Jesus, ministering to Him (Lk 8:2).

⇒ She was present when Jesus was crucified (Matt 28:56; Mk 15:40; John 19:25).

⇒ She beheld the burial of Jesus (Matt 27:59-60; Mk 15:47).

⇒ She first came to the tomb where Jesus was buried, and, finding it empty, ran and told the disciples, saying that someone had taken Him out of the sepulcher (John 20:1).

⇒ After Jesus was buried, she came early the next morning (after the Sabbath) to the sepulcher (Matt 28:1; Mk 16:1-2).

⇒ She is the first one the risen Christ appeared to (Mk 16:9).

⇒ She was among those to whom an angel appeared and told them Jesus was risen from the dead (Lk 24:10).

⇒ After the risen Lord had appeared to her, she went and told the disciples she had seen the Lord, and told them what He had said to her (John 20:18).

JOANNA THE WIFE OF CHUZA

" . . . And Joanna the wife of Chuza Herod's steward . . ."

Other versions read, *"Joanna the wife of Cuza, the manager of Herod's household,"* ^{NIV} *"the wife of Chuza, Herod's chief house-servant,"* ^{BBE} *"the wife of Herod's finance minister Kuza,"* ^{CJB} *"Herod's household manager,"* ^{ESV} *"Herod's administrator,"* ^{GWN} *"Chuza was King Herod's business manager and was in charge of his palace and domestic affairs,"* ^{LIVING} *"a caretaker of Herod,"* ^{ABP} *"one of Herod's officials,"* ^{CEV} *"a supervisor of Herod,"* ^{EMTV} *"an officer in Herod's court."* ^{GNB}

I gather that Chuza was to Herod what Eliezer was to Abraham (Gen 15:2), and Joseph was to Potiphar (Gen 39:4) – an overseer of his household affairs. The lexical meaning of the word translated *"steward"* [ep-it'-rop-os], is *"UNIVERSALLY, ONE TO WHOSE CARE OR HONOR ANYTHING HAS BEEN INTRUSTED; A CURATOR, GUARDIAN; STEWARD OR MANAGER OF A HOUSEHOLD, OR OF LANDS; AN OVERSEER."* ^{THAYER}

This woman was also among the group of women who told the disciples Jesus had risen from the dead (Lk 24:9-10).

SUSANNA AND MANY OTHERS

" . . . and Susanna, and many

others . . .”

This is the only text where “Susanna” is mentioned. However, we conclude from this text, that she was a virtuous and believing woman.

The test of this group of women is simply referred to as “many others.” These were all women, as some versions affirm: “These women,” ^{NIV} and “many other women.” ^{CJB/GWN} This clause is included in the sentence that begins, “And certain women” (Lk 8:2-3).

WHICH MINISTERED UNTO HIM

“ . . . which ministered unto Him of their substance.”

And what did these women do? They “ministered unto Him of their substance.” Other versions read, “provided for Him from their substance,” ^{NKJV} “contributed to their support out of their means,” ^{NASB} “helping support them out of their means,” ^{NIV} “provided for them out of their resources,” ^{NRSV} “gave Him of their wealth for His needs,” ^{BBE} “drew on their own wealth to help Him,” ^{CJB} “supporting them from their

possessions” ^{CSB} “contributing from their own resources to support Jesus and His disciples,” ^{NLT} “contributing from their private means to the support of Jesus and His disciples,” ^{LIVING} “used their own money to help Jesus and His apostles,” ^{IE} “continued to contribute to their needs out of their personal means,” ^{WILLIAMS} and “who ministered to and provided for Him and them out of their property and personal belongings.” ^{AMPLIFIED}

These women also traveled with Jesus as He “went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women . . .” (Luke 8:1). Therefore, as Jesus went through every city and village, peaching and showing the glad tidings of the kingdom of God, He was accompanied by “the twelve,” and these “certain women.” The text strongly suggests that these thankful women supported Jesus and the twelve as they traveled. We know that at least one of them was married, and there is no reason to think that the rest of them were not also married. Yet the text unqualifiedly says they “contributed to their support out of their means.” Those

who were married were doubtless like the virtuous woman to whom Solomon referred: “**The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants’ ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy**” (Prov 31:11-20).

And therefore the Holy Spirit gives honor to this cluster of women who had been blessed in a special way by Jesus, and thus honored Him with the substance they had, sustaining Him and His disciples over s period of time. This is an example of how the Holy Spirit regarded holy women.

MUCH PEOPLE WERE GATHERED TOGETHER

“⁴ And when much people were gathered together, and were come to Him out of every city, He spake by a parable.”

MUCH PEOPLE WERE GATHERED TOGETHER

“And when much people were gathered together . . .”

Other versions read, “a great multitude had gathered,” ^{NKJV} “a great multitude were coming together,” ^{NASB} “a large crowd was gathering,” ^{NIV} “a great multitude came together,” ^{ERV} “With a large crowd gathering.” ^{NJB} and “a very great throng was gathering together.” ^{AMPLIFIED}

Jesus was a mobile Master, always on the move. There were times

when He would send disciples ahead to notify people He was coming (Lk 9:51-53). But we are given no indication that this was His consistent manner.

The very ministry of Jesus was carried out in such a manner as mandated that people go to Him having a desire to hear Him. Several things contributed to this manner.

- ⇒ First, He was on a mission from God, and did not come to earth because of the desires of men.
- ⇒ Second, He was absolutely unique in His Person, standing above and apart from all other men, so that He attracted the attention of men.
- ⇒ Third, He did things that no one else

could do.

These combined to attract the attention of men. There were some, of course, who saw Him as a threat to their own position and popularity (John 11:48).

THEY CAME TO HIM OUT OF EVERY CITY

“ . . . and were come to Him out of every city . . .”

The picture here is of a growing crowd of people that pursued Jesus as He was traveling. He would enter a city or a village, and as He passed from it, some of the citizens of those places would join in the crowds that were gathering about Him. The traveling entourage was increasing significantly.

Jesus delivers he parable of the sower – Given O. Blakely

HE SPAKE BY A PARABLE

" . . . He spake by a parable."

Both Matthew and Mark present the environment in which this parable was delivered. **Jesus apparently paused from His travels to speak it.**

⇒ "The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto Him, so that He went into a ship, and sat; and the whole multitude stood on the shore" (Matt 13:1-2).

⇒ "And He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land" (Mark 4:1).

In both of these accounts, the next thing Jesus did was deliver the parable to which we will now be introduced: The parable of the Sower (Matt 13:3-9; Mark 4:3-9).

Both Matthew and Mark also

record that just prior to this incident, Jesus had been teaching in a house, and His mother and brethren, thinking He was too busy, had come to compel Him to cease His aggressive ministry (Matt 12:46-49; Mk 3:19-20,31-33).

Now, we will behold how Jesus speaks to an large crowd who are not as interested in Him as the appearance suggests. **He will speak something that none of them will understand, and He will not say so much as a solitary word that will clarify this parable to the multitudes.**

A SOWER WENT OUT TO SOW HIS SEED

" ^{5A} A sower went out to sow his seed . . . "

Matthew, Mark, and Luke all emphasize that this was the activity of a **specialist**: "A **SOWER** went forth to sow." They also point out that this was an **intentional** activity: "A sower went forth **TO SOW**." Now, Luke points out that the sower was not working for someone else. "A sower went out to sow **HIS** seed."

As the parable is developed, we will see that the point of sowing the

seed was to reap a harvest. However, as Jesus will develop, that was not the only reason for sowing. The potential productivity of various soils will also be discovered – a potential that could not be seen on the surface of the ground.

In this we will also see that there was an apparent abundance of seed – like an inexhaustible supply. The fact that some of it will not sprout and produce fruit does not mean that is was wasted. This also appears to represent a single sowing – not one that took place over and over, or every year.

One thing to particularly note, the **focus of the sowing was the sower's field, as Jesus emphasized elsewhere** (Matt 13:24,31). There were, within that field, certain conditions that were not apparent. Further, by various aspects of nature, like the wind, "some" of the seed ended up in the unproductive area of "the wayside," path, or road. I gather that from one perspective, this was not intentional, or in the expectation that a harvest would be garnered from from a busily traveled road. There will be, however, a profitable observation made of this.

AS HE SOWED SOME FELL BY THE WAYSIDE

" ^{5B} . . . and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it."

THE WAYSIDE

" . . . and as he sowed, some fell by the way side . . . "

Other versions read, "the road," ^{NASB} "the path," ^{NIV} "the way," ^{YLT} "a footpath," ^{LIVING} and "the traveled path." ^{AMPLIFIED}

This was not ground that had been

prepared – like breaking up the fallow ground (Jer 4:3; Hos 10:12). Seed was not intended to grow on "the wayside." It may have been close to the field, but it was really not part of the sower's field. No one expected any kind of harvest to be reaped from this ground.

IT WAS TRODDEN DOWN

" . . . and it was trodden down . . . "

Other versions read, "trampled down," ^{NKJV} "trampled under foot," ^{NASB} "trampled on," ^{NIV} and "trodden under foot." ^{NRSV}

What took place on that path made it impossible for the seed to grow. In fact, no one with a modicum of understanding would expect seed to grow in the midst of competing traffic. What that soil was used for negated any possibility of agricultural productivity.

THE FOWLS OF THE AIR DEVOURED IT

" . . . and the fowls of the air devoured it."

Other versions read, "the birds of the air ate it up," ^{NASB} and "the birds

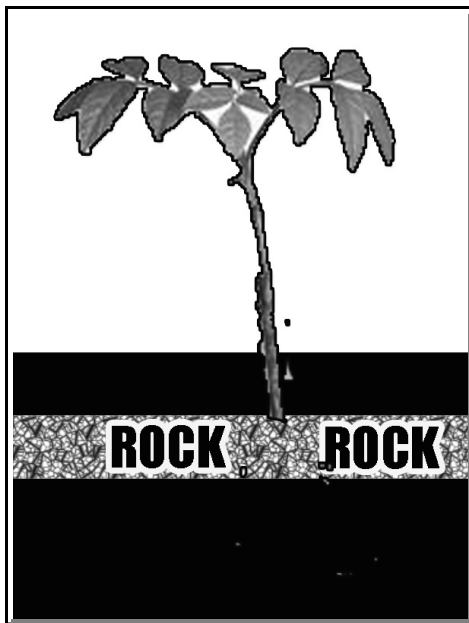
came and ate it as it lay exposed.” ^{LIVING}

This was not something that mystified the sower, or anyone else. **No one suggested that a study be made of**

birds that would explain this phenomenon. No research was made on how to keep the birds away from the seed. It was something that was most evident, demonstrating the truth of

something Jesus said: *“for the children of this world are in their generation wiser than the children of light”* (Luke 16:8). Within the professed church there is a lot of foolish research.

SOME FELL UPON THE ROCK



“⁶ And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.”

FELL UPON A ROCK

“And some fell upon a rock . . .”

Matthew’s Gospel reads, *“Some fell upon stony places, where they had*

not much earth” (Matt 13:5-6). Mark reads, *“And some fell on stony ground, where it had not much earth”* (Mk 4:5-6).

IT LACKED MOISTURE

“ . . .and as soon as it was sprung up, it withered away, because it lacked moisture.”

Matthew’s Gospel reads, *“and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and **because they had no root**, they withered away”* (Matt 13:5-6).

Mark’s Gospel reads, *“and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and **because it had no root**, it withered away”* (Mark 4:5-6).

PUTTING IT TOGETHER

The expressions *“a rock,” “stony places,”* and *“stony ground”* do not depict soil with rocks scattered about on it. **Rather it is ground that is upon a layer of rock that lies unseen beneath.** There is not enough dirt, or earth, to support a plant, and it cannot reach downward to the moisture inherent in

depth of earth.

- ⇒ Some seed fell on soil that was thinly spread over a layer of rock.
- ⇒ The seed quickly sprouted in the thin layer of good soil.
- ⇒ As the seed rooted, it hit the layer of rock and could go no deeper.
- ⇒ Not being able to go deeper, it had no moisture to keep it alive, for moisture is associated with depth.
- ⇒ When the sun rose, the heat sapped it of the life that it had, and the rock kept it from life-sustaining moisture.
- ⇒ As a result, the plant withered and died, erasing any chance of bearing fruit.

This is the second introduction the Lord gives to the impossibility of bearing fruit. In this case, as in the first, we have good seed, thoroughly capable of bearing fruit under the right conditions. We also have enough earth to get the plant started – even appearing above the surface of the land.

SOME FELL AMONG THORNS

“⁷ And some fell among thorns; and the thorns sprang up with it, and choked it.”

This is the third introduction the Lord gives to the impossibility of bearing fruit –**and the entire reason for sowing seed is to bear fruit.** Sowing

seed is not an end of itself, but a necessary means to reaping fruit.

THE SEED FELL AMONG THORNS

“And some fell among thorns . . .”

Again, the seed is being sown in the farmer’s field. Some of the seed,

owing to wind or other factors, ended up outside of the field – on the wayside, or path. Some seed fell on an area where an unseen layer of rock existed under the surface. Now, some seed falls on an area where there are *“thorns.”* Other versions read, *“thornbushes”* ^{GWN} *“thistle patches,”*

Jesus delivers the parable of the sower – Given O. Blakely

LIVING and “thorny weeds.”^{IE}

These were not thorns above the ground, but were “thorns” in the seed form – in the ground, but not yet grown above the surface of the ground.

THE THORNS SPRANG UP WITH IT

“ . . . and the thorns sprang up with it, and choked it.”

Other versions read, “choked it out,”^{NASB} “choked the plants,”^{NIV} “it had no room for growth,”^{BBE} “took over to stifle the growth,”^{MIT} “grew with it and choked it,”^{NAB} “having sprung up with it, did choke it.”^{YLT} “They grew, but the weeds choked them off.”^{IE}

Although unseen when the good seed was sown, the thorn-seed grew up

with the seed, finally appearing above the surface of the ground. The good seed did not finally crowd out the thorn-seeds. Instead, the thorns finally caused the good seed to cease to grow: they “choked it [off].”^{AMPLIFIED} In this case, the competition won out – something that is to be duly noted by every casual disciple of Jesus. In this case, wheat and thorns cannot remain together.

OTHER FELL ON GOOD GROUND

^{8A} **And other fell on good ground, and sprang up, and bare fruit an hundredfold.**

Other versions read, “and yielded a crop of a hundredfold,”^{NKJV} “produced a crop a hundred times as great,”^{NASB} “yielded a crop, a hundred times more

than was sown,”^{NIV} “it produced a hundredfold,”^{NRSV} “it produced one hundred times more grain than was scattered,”^{CEB} “yields a return of a hundred for one,”^{WEYMOUTH} and “a hundred times as many seeds.”^{CEV}

This is the **only** spoil that

produced any fruit at all. It is said of the seed on the other three soils: “the fowls of the air devoured it,” “it withered away,” and “it was “choked.” **Not a single seed falling into these soils produced any fruit at all** – not even a minuscule harvest. So far as results were concerned, the seed was wasted.

HE THAT HATH EARS TO HEAR

^{8B} **And when He had said these things, He cried, He that hath ears to hear, let him hear.**

This sounded like an agricultural lesson. There is not so much as a syllable in it that suggests anything else was meant. Yet, Jesus solemnly cried out, “He that hath ears to hear, let him hear!” Other versions read, “Let anyone with ears to hear listen,”^{NRSV} “Everyone who has ears should pay attention,”^{CEB} “Let the person who has ears listen,”^{GWN} “Anyone who has ears for listening should listen!”^{NJB} “Anyone with ears to hear should listen and understand,”^{NLT} “If anyone has listening ears, use them now!”^{LIVING} “The person who has an ear to hear with should use it,”^{IE} and “He who has ears to hear, let him be listening and let him consider and understand by hearing!”^{AMPLIFIED}

In some form, the phrase “He that hath ears to hear, let him hear” is mentioned sixteen times in Scripture (Matt 11:15; 13:9,43; Mk 4:9,23;

7:16; Lk 8:8; 14:35; Rev 2:7,11,17,22; 3:6,13,22; 13:9).



Moses told Israel, “Yet the **LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day**” (Deut 29:4). These “ears” – ears with which to hear the words of God – are given to men in order that they may hear and perceive what is being said by the Lord.

Solomon wrote, “**The hearing ear, and the seeing eye, the LORD hath**

made even both of them” (Prov 20:12).

Jesus said to some who were exposed to His words, “**Why do ye not understand My speech? even because ye cannot hear my word**” (John 8:43). They had not been given “ears to hear.”

When the Lord speaks, or someone who is inspired by Him, there is more to be discerned or comprehended than the words that were spoken. Those words contain a message that must be comprehended if it is to profit men. Those with hard hearts will not be given ears to hear. The truth will be hidden from them. **This is a hiding that academics cannot overcome. Language expertise cannot unlock the meaning of these words, particularly as they are contained in Scripture.** On this matter, the whole idea of hermeneutics, or a science of interpretation, is nothing more than human folly.

Those who have been given ears

to hear are responsible for using them. They must not ignore the Word of God, or treat it as though it was common. Further, once they sense the intended meaning of God's word, they are to act upon it with godly determination.

WHAT MIGHT THIS PARABLE BE

"⁹ And His disciples asked Him, saying, What might this parable be?"

Other versions read, *"What does this parable mean?"* ^{NKJV} *"asked Him what this parable meant,"* ^{NIV} *"put questions to him about the point of the story,"* ^{BBE} *"demanding what parable that was,"* ^{GENEVA} *"what manner of similitude is this?"* ^{PNT}

Among other things, this confirms that Jesus did not always speak parables to the people in order to clarify the truth. Frequently, the disciples would ask Him to clarify what He meant by a parable (Matt 4:10; 13:36; Mk 7:17; Lk 8:9). There were occasions when His enemies knew a parable was speaking about them (Mk 12:12), yet were not able to discern the full import of the saying.

SOME OF CHRIST'S PARABLES

- ⇒ **The Sower:** Matthew 13:3; Mk 4:2; Luke 8:4
- ⇒ **Wheat and Tares:** Matthew 13:24
- ⇒ **Mustard Seed:** Matthew 13:31-32
- ⇒ **The Leaven:** Matthew 13:33-35

⇒ **The Vineyard:** Matthew 21:33-41; Mark 12:1

⇒ **A Marriage:** Matthew 22:1-1

⇒ **A Strong Man's House:** Mark 3:23-30

⇒ **Many Such Parables:** Mark 4:33-34

⇒ **What Defiles A Man:** Mark 7:15-16

⇒ **A Garment and Wine Bottles:** Luke 5:36-39

⇒ **Blind Leading the Blind:** Luke 6:39-49

⇒ **A Rich Man Whose Ground Brought Forth Bountifully:** Luke 12:16-21

⇒ **The Unfruitful Fig Tree:** Luke 13:6-9

⇒ **Being Seated At A Wedding:** Luke 14:7-14

⇒ **The Lost Sheep, Coin, and Son:** Luke 15:3-32

⇒ **The Importunate Widow:** Luke 18:1-8

⇒ **A Pharisee and Publican Pray:** Luke 18:9-14

⇒ **A Traveling Nobleman:** Luke 19:11-27

⇒ **A Vineyard Given To A Husbandman:** Luke 20:9-16

⇒ **The Shepherd And His Sheep:** John 10:1-6

Now the disciples asked Him about this parable. They did the same with the parable of the wheat and the tares: *"Declare unto us the parable of the tares of the field"* (Matt 13:36). Mark says that Jesus responded, *"Know ye not this parable? and how then will ye know all parables?"* (Mark 4:13).

When Jesus delivered the parable of the blind leading the blind, *"Then answered Peter and said unto him, Declare unto us this parable"* (Matt 15:15). Jesus responded, *"Are ye also yet without understanding? Do not ye yet understand . . ."* (Matt 15:17).

The tone of Jesus' answer gives us an idea of what He thinks of ignorance among His people. It is good to pick up on this and make a determination to obtain understanding. Jesus will teach us in this parable what keeps a person from obtaining understanding.

SOME ARE GIVEN TO KNOW, AND SOME ARE NOT

"¹⁰ And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

On this occasion, Matthew writes

that the disciples asked Jesus, *"Why speakest thou unto them in parables?"* (Matt 13:10). They knew that was not the manner in which He spoke to them. Jesus answered, *"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him*

shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By

Jesus delivers he parable of the sower – Given O. Blakely

hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; **lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.**" (Matt 13:15).

Here is a Divine manner that accounts for the continued ignorance of those who profess identity with God. This is especially true during this day of great revelation, a better covenant, and better promises (Heb 8:6). At this point, it will suffice to make these observations.

- ⇒ JESUS DOES NOT TREAT EVERYONE THE SAME: "unto you . . . **but to others.**"
- ⇒ THERE ARE THINGS THAT ARE GIVEN TO SOME, BUT WITHHELD FROM OTHERS: ". . . **it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**"
- ⇒ SOME RECEIVED, WHILE THINGS ARE TAKEN FROM OTHERS: ". . . **whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.**"
- ⇒ THE SAME WORDS OPEN THE EYES OF SOME, AND CLOSE THE EYES OF OTHERS: "**Unto you it is given to know the mysteries of the kingdom of God**" – "**By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.**"
- ⇒ THERE ARE SOME PEOPLE GOD REFUSES TO CONVERT: ". . . **lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.**"

These words should produce great sobriety in the hearts of men. I am aware they contradict some misconceptions of God, but these are the words of "God manifest in the

flesh."

Isaiah said of wayward Israel, "**For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered.** And the vision of all is become unto you as the words of a **book that is sealed**, which men deliver to one that is learned, saying, *Read this, I pray thee: and he saith, I cannot; for it is sealed:* And the book is delivered to him that is not learned, saying, *Read this, I pray thee: and he saith, I am not learned.*" (Isa 29:12).

Peruse the things Isaiah announced had happened.

- ⇒ A spirit of deep sleep had gripped the people.
- ⇒ Their eyes had been closed.
- ⇒ Their rulers and seers, or prophets, had been covered so they could not see.
- ⇒ The person who was learned could not understand.
- ⇒ The person who was unlearned could not understand.

In other words, all sources that had been appointed to bring understanding to the people had been dried up, and were non-functional. Further, the people also were blinded so they were not in any sense aware of their predicament.

Add to this the fact that this was a judgment from God – He had done this, and revealed through Isaiah that this was the case!

When the people did not believe on Jesus, John said this text was being fulfilled at that time: "**But though He had done so many miracles before them, yet they believed not on Him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not**

believe, because that Esaias said again, HE hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:40).

When Paul reasoned with some Jews in Rome, and was confronted with unbelief, here is what He said: "**And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, **Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:** For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them**" (Acts 28:25-28).

THIS HAS TAKEN PLACE IN OUR TIME

I am persuaded that this same judgment has taken place in our time. Because of the hardness of their hearts, the people have been blinded. Their leaders and teachers have been deprived of Divine wisdom. Just as with Israel, this is what has given rise to immorality, the practice of all manner of sin, false doctrine, skewed theology, and Scriptural illiteracy. **These are all the signs of a rejected generation, and a church in which Jesus is not dwelling.**

Now, as Jesus expounds the parable of the sower, He will account for this falling away by identifying where the Word of God cannot grow and produce fruit.

We do well to take heed to what He says. Any knowledgeable laborer in the vineyard of the Lord realizes there is an unacceptable level of ignorance within the professed church. There are, of course, some who are advancing in the Lord –but they are invariably the exception rather than the rule. There is no need to philosophize about this situation. The Lord Jesus Himself will explain why it exists. He will also confirm men can do nothing about this.

THE SEED IS THE WORD OF GOD

“¹¹ Now the parable is this: The seed is the Word of God.”

Matthew provides an additional perspective. He refers to *“the word of the kingdom”* (Matt 13:18-19). Mark, like Luke, simply refers to *“the Word”* (Mk 4:14). **This is the word Jesus particularly began to preach, and the message that concerns Jesus Christ – the Gospel, which is “the power of God unto salvation” (Rom 1:16).**

The parable does not concern Word of God in general—i.e. the Law given by Moses (John 1:17), or *“the law and the prophets”* which were *“until John”* (Matt 11:13; Lk 16:16). This Word is not the word that promised a Savior would come, but *“the record God has given of His Son”* (1 John 5:10-11) – **the Word concerning the Person, accomplishments, ministry, and return of the Lord Jesus Christ.** He is the Sower, as in the parable of the wheat and the tares: *“He that soweth the good seed is the Son of man”* (Matt 13:37). Too, in this case, *“the field is the world,”* and the seed that bears fruit is *“the children of the kingdom.”*

Again, let it be clear that here *“the Word”* is *“the word of the Gospel”* (Acts 15:7), of *“the word of truth, the gospel of your salvation”* (Eph 1:13), or *“the word of the truth of the gospel”* (Col 1:5). Peter referred to it this way: *“But the word of the Lord endureth for ever. And this is the word which by the*

gospel is preached unto you” (1 Pet 1:25). This is the Word through which men are begotten: *“For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel”* (1 Cor 4:15).

You will carefully note that from Acts through the Revelation, no one is ever said to have preached Moses or the Prophets, except those Jews who had not yet come to Christ (Acts 15:21). Jesus pointedly said, *“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it”* (Luke 16:16).

This, of course, does not invalidate the writings of Moses and the Prophets. The Gospel was foretold by certain glimpses of the Christ and the day of salvation that were provided by Moses and the Prophets. **But the word particularly referred to as “the Seed” is the exposition of the Person, accomplishments, and return of the One foretold by Moses and the Prophets.**

⇒ Jesus Christ was preached (Acts 3:20; 17:3,18).

⇒ They *“preached through Jesus the resurrection of the dead”* (Acts 4:2).

⇒ They *“ceased not to teach and preach Jesus Christ”* (Acts 5:42).

⇒ They *“preached Christ”* (Acts 8:4-5).

⇒ Philip was found *“preaching the things concerning the kingdom of God.”* (Acts 8:12).

⇒ They *“preached the gospel”* (Acts 8:25; 14:7,21; 16:10).

⇒ Philip *“preached Christ”* to the eunuch (Acts 8:35).

⇒ When converted, Paul *“preached Christ in the synagogues, that He is the Son of God”* (Acts 9:20,27).

⇒ Peter referred to *“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)”* (Acts 10:36).

⇒ Some dispersed by the persecution that arose about Stephen, were found *“preaching the Lord Jesus”* (Acts 11:20).

⇒ When in Rome, Paul was *“Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him”* (Acts 28:31).

The clear thrust of the preaching and teaching referred to in all of the epistles, is the message of Jesus Christ (Rom 1:15-16; 10:15; 15:20; 1 Cor 1:17; 9:14-18; 2 Cor 2:12; 10:16; Gal 1:8-9; 2:2; Eph 2:13; 3:6; 6:19; Phil 1:27; Col 1:5; 1 Thess 2:2; 2 Tim 1:10; 1 Pet 1:12,25, etc). **This is “the Seed,” “the word of God,” to which this parable refers.**

THOSE BY THE WAYSIDE

“¹² Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.”

Matthew says of this hearer: *“When any one heareth the word of the*

kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.” (Matt 13:19). Other versions read, *“does not understand it,”*

^{NKJV} *“the sense of it is not clear to him,”*
^{BBE} *“not perceiving,”* ^{ABP} *“doesn't take it*

in,” ^{MESSAGE} and *“does not grasp and comprehend it.”* ^{AMPLIFIED}

This explains the disinterest of people when they hear the Gospel. Further, their failure to understand the Gospel is owing to the use of their hearts and minds for other things. They

Jesus delivers he parable of the sower – Given O. Blakely

are like a busy pathway that is kept barren by the constant trafficking of men. Their minds are so occupied with other things that their ears are closed.

The devil can only take “the word” out of men’s hearts where there

is no interest in it. And he will invariably do precisely that!

Perhaps you have learned by experience how powerless you are to cause a person to see the Word of God, particularly of the Gospel, which must

be understood to be retained. God has so arranged things that the word of the Gospel will not and cannot profit the individual who has no desire to understand or comprehend it. There is no form of human wisdom that can overcome that situation.

THOSE ON THE ROCK

“¹³ They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.”

Matthew says of this hearer, *“But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended”* (Matt 13:20-21).

Behold the vivid description of these hearers.

- ⇒ They receive the word anon (immediately) with joy.
- ⇒ They have no root.
- ⇒ They believe, or endure, *“for a while.”*

⇒ In the time of temptation they fall away.

⇒ When tribulation or persecution arises because of the Word, they are offended.

The reason for this is that they never became *“rooted and grounded”* (Eph 3:17). They remained *“children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”* (Eph 4:14).

In their lives there was, at the foundational level, the rock of hardness. They lived on the surface of life, and did not love God with all of the heart, soul, mind, and strength (Mk 12:30). They remained satisfied with shallow and frothy things, which ultimately caused their spiritual demise.

There is a modern approach to

soul-winning and the feeding of the flock of God that makes it impossible to ever discern if this condition happens.

The joy that attends hearing the word is imagined to be the *“everlasting joy”* of Scriptural reference (Isa 35:10; 51:11). Many church members are never told this truth: *“Yea, and all that will live godly in Christ Jesus shall suffer persecution”* (2 Tim 3:12). Such knowledge must not be withheld!

And make no mistake about this, people who are not rooted and grounded, and have not *“grown up into Christ in all things”* (Eph 4:15), will be offended by opposition and persecution. Eventually they will fall away, quit, and return to the world from which they were once delivered (Gal 1:4).

It also ought to be noted that those whose teaching, when received, does not ground and stabilize the people will be held responsible for their failure, for their teaching caused it.

THAT WHICH FELL AMONG THORNS

“¹⁴ And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.”

Matthew says of this hearer, *“He also that received seed among the thorns is he that heareth the word; and the **care** of this world, and the **deceitfulness** of riches, choke the word, and **he** becometh unfruitful”* (Matt

13:22).

These *“thorns”* were in the seed form, lying underneath the soil where they could not be seen. They depicted *“the care (or concerns) of this world,” “deceitful riches,” “pleasures of this life.”*

Upon hearing the Word of God, *“they”* did not reject ungodliness and world lusts, but left them in the

background. They imagined they could manage them, and keep them from dominating. They heard the word with interest, but only **surface** interest.

By and by, the desires they had not crucified and mortified *“grew up”* with the Word, creating competition within. However, although the Word of God is *“living and active”* (Heb 4:15), it refuses to remain where *“the old man”* is not *“put off”* (Eph 4:22; Col 3:9), and

"The deeds of the body" are not mortified (Rom 8:13). One cannot simply throw some spiritual weed killer on these thorny desires. If they are not rooted up and destroyed, they will eventually suffocate or choke the word of God, so it will not sustain the distracted individual. The Word of God cannot be maintained in a distracted mind.

This doctrine of Jesus contradicts

a considerable amount of teaching in professed Christian circles. **Some teach people to attempt to manage the thorns.** However, their programs cannot cause fruit for God, which is the whole purpose for the seed in the first place. **It is not what people do NOT do that is fruit, but what they consistently DO for the glory of God.** Believers have been created to do *"good works"* (Eph 2:10). Where those are not being done, yet a

claim of being *"Christian"* is maintained, the seed has been *"choked."* There is no way that circumstance can be made pleasing to God. The very condition contradicts the purpose for salvation.

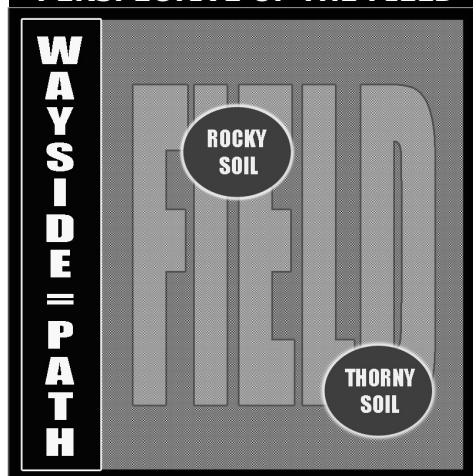
The Word will not compete with *"the cares of this world," "the deceitfulness of riches,"* or *"the pleasures of this life."* Those are things that suffocate the Word of God.

THAT ON THE GOOD GROUND

"¹⁵ But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Matthew says of this seed, *"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty"* (Matt 13:23).

PERSPECTIVE OF THE FIELD



Keep in mind, this parable is about the response of people to the Word – *"the word of the truth of the Gospel"* (Col 1:5).

Let us consider a perspective of this field. You might think of the four soils as four independent areas – The wayside (or path), a field of rocky soil, a field of thorny soil, and a field of good

soil. However, I do not think this is the picture at all. I rather see this as the sower's field, with a pathway adjacent to it, and spots or patches within the field that are identified as being rocky and thorny. On the surface, with the exception of the pathway, the field appears ready for seed.

As the sower sows seed, the area of the field that is next to the pathway, receives some of the scattered seed. Likewise, within the field there is an area where there is not sufficient soil to nurture the seed. There is a layer of rock not far from the surface. There is also small areas where the seeds of thorn-trees lie, not yet sprouted. However, the fact that these two aberrant soils are surrounded by good soil does not change them. They are incapable of producing fruit from good seed that is sown within them.

These are unproductive people among those who are productive – like Judas among the apostles, or the scribes and Pharisees among those who are gladly hearing the word of Christ. For a while, it will appear as though these are potentially productive, but time will confirm that no fruit could possibly be harvested from those areas.

WHAT IS SAID OF THE "GOOD GROUND?"

The Lord carefully describes the *"good ground"* – the people who will produce fruit unto God (Rom 7:4). Where the intended fruit is found, this accounts for their productivity. Where

fruit is not found, the individual is lacking in all of these areas.

MATTHEW 13:23

⇨ **HEARS THE WORD.** This is how faith comes – *"by hearing"* (Rom 10:17). Whether we are talking about being saved initially, or growing up into Christ, hearing is a fundamental activity.

⇨ **UNDERSTAND THE WORD.** Other versions read, *"gets the sense of it,"* ^{BBE} *"perceiving,"* ^{ABP} *"takes in the News,"* ^{MESSAGE} and *"grasps and comprehends it."* ^{AMPLIFIED} The word translated *"understand"* {sunieiemi} means, *"TO SET OR JOIN TOGETHER IN THE MIND, I. E. TO UNDERSTAND,"* ^{THAYER} *"BRING TOGETHER; WITH THE ATTITUDE AFFECTING ABILITY TO COMPREHEND UNDERSTAND (THOROUGHLY), PERCEIVE CLEARLY, GAIN INSIGHT INTO."* ^{FRIBERG} It is this understanding of the Gospel that moves men to initially repent and be baptized (Acts 2:38), and to afterward save themselves from an untoward generation (Acts 2:40). Those who do not do this have not understood – and if they have not understood, the devil will take it from them (Matt 13:19; Lk 8:12).

⇨ **BRINGS FORTH FRUIT: SOME AN HUNDREDFOLD, SOME SIXTY, AND SOME THIRTY.** There are varying measures of productivity, or fruit bearing. Some of this is owing to the position into which God has placed them (1 Cor 12:18). Some of the lower quantities are owing to some lack in

Jesus delivers he parable of the sower – Given O. Blakely

diligence.

LUKE 8:15

⇒ HAVE AN HONEST AND GOOD HEART.

The words are intentionally in this order: *"honest and good,"* **NOT** *"good and honest."* Other versions read *"noble and good,"* ^{NKJV} *"good and true"* ^{BBE} *"good and upright,"* ^{CEB} *"good, receptive"* ^{CJB} *"humble and good heart,"* ^{MRD} *"generous and good heart,"* ^{NAB} *"noble and generous heart,"* ^{NJB} *"honest, good-hearted,"* ^{NLT} *"good and pure,"* ^{TNT} *"upright and good heart,"* ^{YLT} *"open minds and in a right spirit,"* ^{WEYMOUTH} *"good and better,"* ^{ABP} *"good, true hearts,"* ^{GOODSPEED} *"the good-hearts,"* ^{MESSAGE} and *"a just (noble, virtuous) and worthy heart."* ^{AMPLIFIED} The word translated "honest" {kal-os} means "GOOD, EXCELLENT IN ITS NATURE AND CHARACTERISTICS, AND THEREFORE WELL ADAPTED TO ITS ENDS; GENUINE, APPROVED; PRECIOUS; JOINED TO NAMES OF MEN DESIGNATED BY THEIR OFFICE, COMPETENT, ABLE, SUCH AS ONE OUGHT TO BE; PRAISEWORTHY; BEAUTIFUL BY REASON OF

PURITY OF HEART AND LIFE, AND HENCE PRAISEWORTHY; MORALLY GOOD, NOBLE; HONORABLE, CONFERRING HONOR," ^{THAYER} "HEALTHY, SOUND, FIT," ^{FRIBERG} "GOOD, FINE, PRAISEWORTHY," ^{LOUW-NIDA}

This kind of heart can be found in one with a sordid past, like the sinful woman who washed Jesus' feet with her tears (Lk 7:37-38). However such a person will not be noted by the Lord for what they were, but for who they are at the time when He confronts them. Jesus was found in the Temple (Mk 12:35), in synagogues (Mk 6:2), on a sea shore (Matt 13:2), on a mountain (Matt 5:1), and in a house (Mk 14:3) – but Jesus was never found in a brothel, or attending a drunken feast. Only honest and good hearts can really receive His word. That is simply the way it is!

⇒ HAVING HEARD THE WORD KEEP IT.

Other versions read, *"hold it fast,"* ^{NASB} *"retain it,"* ^{NIV} *"hold onto it,"* ^{CJB} *"cling to,"* ^{LIVING} *"obey it,"* ^{IE} and *"hold on no matter what."* ^{MESSAGE}

These are NOT *"forgetful hearers"* (James 1:25).

⇒ BRING FORTH FRUIT WITH PATIENCE.

Other versions read, *"bear fruit with patience,"* ^{NKJV} *"with perseverance,"* ^{NASB} *"by persevering produce a crop,"* ^{NIV} *"with patient endurance,"* ^{NRSV} *"in quiet strength give fruit,"* ^{BBE} *"Through their resolve, they bear fruit,"* ^{CEB} *"by enduring, bear fruit,"* ^{CSB} *"produce what is good despite what life may bring,"* ^{GWN} *"patiently produce a huge harvest,"* ^{NLT} *"bear fruit in continuance,"* ^{YLT} and *"steadily bring forth fruit with patience."* ^{AMPLIFIED}

Let it be clear, this fruit is the only thing that justifies the existence of a field. It is the only kind of produce that will be gathered for the Owner of the field. Unproductive seed is owing to unacceptable soil. If the soil contains no hindrances like an impenetrable rock, and if it does not contain competing thoughts, cares, riches, and pleasures of life, fruit will eventually be gathered.

SOMETHING NO MAN DOES

"¹⁶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."

NO MAN

"No man . . ."

The Lord will now show that no man will engage in activity without expecting some kind of result – even if it is an improper result, like inordinate pleasure, stockpiling riches, or being loved by the world. This is part of the Divine imagery that is in man. **He does not labor for what he sees is vanity.** Satan's temptations are designed to lead a person to want what is wrong and unlawful. In a wicked sort of way, he knows a person will really only do what they want to do.

UNUSED LIGHT

" . . . when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed . . ."

What use is there in placing a light where it will not, so to speak, be useful. *"No man,"* Jesus says, would do such a thing – that is, no man in their *"right mind"* (Mk 5:15). That would be like a sower sowing all of his seed on soil filled with seeds from the thorn tree. **Men do things they consider to be useful.** That is also the unchanging trait of our God, whose image man bears.

PURPOSEFUL LIGHT

" . . . but setteth it on a candlestick, that they which enter in may see the light."

Part of the *"fruit"* produced by the Lord's *"seed"* is that it brings illumination within reach of those who need it. Jesus put it this way, *"Let your*

light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt 5:16). Your *"good works"* are like fruit – the result of what God has done within you. After all, as one who has been justified, you are *"His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"* (Eph 2:10).

If this type of work is not perceived in a person, it is because something has prohibited it – like rocky soil, or one that is filled with cares, riches, and pleasure of this life (Lk 8:14) – or maybe Satan took the seed away. Some people give their life to pleasure. Some live to experience some artificial emotional high. Others live to be recognized. But no man engages in something he considers to be useless and vain. In fact, people who reject Christ see no advantage in receiving Him.

NOTHING SECRET WILL NOT BE ULTIMATELY REVEALED

"¹⁷ For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad."

NOTHING SECRET WILL NOT BE MADE MANIFEST OR HID THAT SHALL NOT BE KNOWN

"For nothing is secret, that shall not be made manifest, neither any thing hid, that shall not be known and come abroad."

Other versions read, "that shall not be revealed," ^{NKJV} "that shall not become evident," ^{NASB} "that shall not be disclosed," ^{NIV} "which will not be made clear," ^{BBE} "that won't be exposed," ^{CEB} "that will not become visible" ^{NAB} "that shall not come abroad," ^{TNT} "someday everything [in men's hearts] shall be brought to light and made plain to all." ^{LIVING}

The idea is that on the day of judgment, when all men stand before the Lord as they really are, nothing that was hidden on earth will remain hidden. There will be no secrets, but all will be apparent to everyone there.

Later in this Gospel, Jesus will repeat this fact: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12:2). Even Solomon was given to know this: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl 12:14). Admonishing His disciples not to fear those who oppose them, Jesus said, "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Mat 10:24-26). Paul also reminded the Corinthians of

this fact: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor 4:5). Paul also wrote of "the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom 2:16).

At this present time, "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb 4:13). He sees and knows all about us. However, bless God, this is "the day of salvation" (2 Cor 6:2), when we can prepare for the day when all things about everyone will be revealed to an assembled universe. The basis for the judgment will be men's response to Christ and His Gospel.

TAKE HEED HOW YOU HEAR

"^{18A} Take heed therefore how ye hear."

Other versions read, "take care how you listen," ^{NASB} "consider carefully how you listen," ^{NIV} "pay attention to how you listen," ^{NRSV} "take care how you give hearing," ^{BBE} "listen carefully," ^{CEB} "Pay attention, then, to how you hear!" ^{CJB} "So be careful that you don't become misers [spiritual Scrooge] of what you hear." ^{MESSAGE}

These are the words of the "King of kings," and are to be taken seriously. In another place Jesus said, "Take heed **WHAT** you hear" (Mk 4:24). Now He solemnly says, "Take heed **HOW** you hear" (Lk 8:18). If faith does come "by hearing," then the necessity of giving heed to these words is evident.

- ⇒ Hear like those who are ready to do whatever the Master says.
- ⇒ Hear like one who is listening to the

One who will judge you.

- ⇒ Hear like one who realizes the privilege of Divine revelation and direction.
- ⇒ Hear like one who will finally be judged for how you handled what you now hear.
- ⇒ Hear attentively.
- ⇒ Hear with discernment.
- ⇒ Hear thankfully.
- ⇒ Hear joyfully.

I remember well when, as a young preacher, I first noticed **how** the people heard with whom I was identified. Generally, and with a few exceptions, They listened casually, often thinking about what they would do after the gathering. Some of them fell asleep rather than hearing. I have spoken to

groups among whom people were reading, or holding private conversations during the preaching. Most of them did not even know that Jesus said, "Take heed **how** ye hear." They were blissfully unaware of the fact that they were going to have to give account to the Lord for how they listened. We do not want any of the younger among us, or anyone else, to have recollections like that concerning "how" we heard the word of the Lord.

It appears that in most assemblies there is need for decided improvement in this area. Presently general disinterest is being addressed by theatrical environments and presentations. There is a lot of movement on the stage, without much insightful and powerful speaking. In all such environments, this word must be made known: "**Take heed HOW ye hear!**" If you are being subjected to the "Word of the truth of the Gospel," eternity is at stake!

Jesus delivers the parable of the sower – Given O. Blakely

THOSE WHO HAVE AND THOSE WHO HAVE NOT

¹⁸⁸ . . . *for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.*"

This word is not addressed to the world, but to Jesus' disciples. This is especially a word for those who are *"workers together with God"* (2 Cor 6:1). They must think of producing fruit, not merely of fulfilling a duty, or being employed. It is true of every child of God, but especially of *"laborers together with God"* (1 Cor 3:9), *"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God"* (Rom 7:4).

WHOSOEVER HATH

" . . . for whosoever hath, to him shall be given . . . "

Matthew reads, *"For whosoever hath, to him shall be given, and he shall have more abundance"* (Matt 13:12).

Other versions read, *"Those who have will receive more,"* ^{CEB} *"To anyone who has, more will be given,"* ^{NAB} *"To those who listen to My teaching, more understanding will be given,"* ^{NLT} *"for whoever has anything, to him more shall be given,"* ^{WEYMOUTH} *"people who have will have more given to them,"* ^{GOODSPEED} *"Those who understand these mysteries will be given more knowledge,"* ^{GW} *"more will be given to the man who has something already,"* ^{PHILLIPS} *"For to him who has [spiritual knowledge] will more be given."* ^{AMPLIFIED}

This reflects the same kind of spiritual process involved in *"from faith to faith"* (Rom 1:17), *"from glory to glory"* (2 Co 3:18). **The increase is not only quantitative, but qualitative as well.** That is, as the quantity of the knowledge and insight increases, so does its spiritual worth, or value.

In other words, the increase is not

like an infant having more bottles of milk, or a young child having more toys. **The value of spiritual knowledge increases because it involves more insight into the Lord Himself and His eternal purpose.** It is possible to have an enormous amount of Bible knowledge, yet be sorely lacking in *"spiritual understanding"* (Col 1:9). However, it is not possible to increase in understanding without having an increased knowledge of the word.

The reason a person can have a lot of literary knowledge of Scripture without corresponding understanding of it, is because the person did not take heed **HOW** he heard.

WHOSOEVER HATH NOT

" . . . and whosoever hath not, from him shall be taken even that which he seemeth to have."

Matthew reads, *" . . . but whosoever hath not, from him shall be taken away even that he hath"* (Matt 13:12).

The idea here is that when the truth is not heartily embraced, even though it glowed with celestial glory at first, that glory will fade like the glory that was in Moses' face (Ex 35:35; 2 Cor 3:13).

In this condition, truth that once excited the heart, and thrilled the soul becomes old, and is no longer appealing. It may have been asphyxiated by *"the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in,"* that *"choke the word,"* and it became *"unfruitful"* (Mark 4:19).

Perhaps the person's growth was aborted by a ledge of carnal rock within – a delusion or commitment of some sort that would not allow the seed to get a good root within. **What actually happened was that the Holy Spirit was desiring against earthly desires of the flesh** (Gal 5:17), **and the vacillating soul chose to grieve the Holy Spirit** (Eph 4:30), **quenching His fiery influence** (1

Thess 5:19). The person simply refused to honor holy impulses with an appropriate response. He took the sword of carnality and slew thoughts that spoke of drawing closer to the

THE ONE WHO HAS NOT

"THE REAL STRIDENT, PATIENT, HUMBLE, AND RESTLESSLY INDUSTRIOUS, HE SHALL BE ENDOWED WITH EVER INCREASING POWERS; WHILE THE MAKE-BELIEVE, LAZY, AND SELF-SUFFICIENT ONE SHALL BE PUNISHED BY THE GRADUAL WANING OF THE LITTLE LIGHT WHICH ONCE SHONE IN HIS SOUL." ^{PULPIT COMMENTARY}

" . . . THE KNOWLEDGE HE HAD OF TRUTH, AND WHICH WAS RATHER A SHOW OF KNOWLEDGE THAN REAL, SHALL BE TAKEN FROM HIM; HIS SEEMING GIFTS AND PARTS SHALL DIE, AND VANISH AWAY, AND HE SHALL BE LEFT TO FALL INTO IGNORANCE, ERROR, AND HERESY." ^{JOHN GILL}

Lord, ingesting more of the Word, calling upon the name of the Lord, and pressing toward the mark. Other interests upstaged the Word of God.

Do you not know that James said, *"Or do you suppose that the Scripture is speaking to no purpose that says, The Spirit Whom He has caused to dwell in us **yearns over us** and He **yearns for the Spirit [to be welcome] with a jealous love?**"* ^{AMPLIFIED} (James 4:5). **No person falls away without stifling the yearning of the Holy Spirit!**

When that grieving and quenching of the Holy Spirit takes place, God will not allow the heart to be favorably affected by the truth. **So far as that individual is concerned the truth has lost its liberating power, and therefore it will be taken from him.** The unavoidable result will be enslavement to sin and domination by the devil. What a terrible price to pay!

I have seen this take place in people, and it is a grievous thing to behold. O, that all would take heed *"how"* they hear! – that they would let the truth *"sink down"* into their ears (Luke 9:44).

Our next Hungry Saints Meeting will be held on Friday, 11/27/15. The Preaching Festival will commence on 11/13/2015, so we will skip the next scheduled Hungry Saints meeting. In our next lesson, we will continue our series in the Gospel of Luke. The twenty-eighth lesson will cover verses 19 thru 39 of chapter 8: "JESUS' RELATIVES SEEK HIM, AND THE GADARENE DEMONIAK." The text will confirm to us the priority of Kingdom matters over fleshly relationships. We will also be exposed ,to what the devil can do to a person , and how the Lord Jesus can neutralize his work with a word. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.



2015 PREACHING FESTIVAL

PRAYING WITH ALL PRAYER

Friday, Saturday, Lord's Day

7:00 PM 1:00 PM 9:00 AM

**NOVEMBER 13-15, 2015
DON DEWELT PRAYER CENTER**