

[Sunday, May 28, 2017] Luke Series, Luke chapter 8, verses 1-18, The Parable of the Sower – Craig Thurman

Chapter 8

Verses 1-3, Christ receives voluntary support from some of His disciples.

1 ¶ And

Simply continues the narrative of Jesus' travels.

it came to pass afterward, that he went throughout every city and

κηρύσσων	εὐαγγελιζόμενος
<i>village, preaching and</i>	<i>shewing the glad tidings of the kingdom of God:</i>
proclaiming	evangelizing

εὐαγγελιζόμενος, nom. sing. amsc. part. pres. mid. of εὐαγγελίζω; the part. pres. mid. is used 13 times in the N. T. and is tss. *shewing the glad tidings, preaching the gospel, preached the gospel, preached, preaching, preach the gospel, bring glad tidings.*

εὐαγγελιζόμενος

*Ac 10:36 The word which God sent unto the children of Israel, **preaching** peace by Jesus Christ: (he is Lord of all:)*

*1Co 9:18 What is my reward then? Verily that, when I **preach the gospel**, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.*

and the twelve were with him,

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

2 καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

So as Christ preached the gospel of the kingdom in all the villages and cities, there came with Him the twelve apostles and a number of woman which had received healing from demons and sickness. It is these woman which helped our Lord with their substance as our Lord ministered to Israel.

The Lord of glory put Himself into the care of His children. He didn't receive a stipend from the tithes and offerings given to the temple or any synagogue. He received nothing in the way of support except it was of those who were moved to do so willingly.

3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαὶ αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς

The 'Parable of the Sower' is found in the synoptic gospels, Matthew, Mark, and Luke. Each of these parables contains a keyword that which distinguished it as good ground. In Matthew's gospel the keyword is *understandeth*. (Mt.13.19, 23)

*Mt 13:23 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.*

In Mark's gospel the keyword is *receive*. (Mk.4.20)

*Mr 4:20 And these are they which are sown on good ground; such as hear the word, and **receive** it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

And in Luke's gospel the keyword is *keep*. (Lk.8.15)

*Lu 8:15 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.*

Verse 4-8, the natural illustration of parable of the sower: the focus is upon the *kind* of ground upon which the seed is sown. The seed proves the ground upon which it falls. The seed sown is not for the purposes of making *any change* in the soil.

How wonderful it would be if I could find a seed to plant in the soil which would change its nature! I could go out, forget working the ground by tilling, fertilizing, removing the rocks, roots, and weeds.

4 ¶ And when much people were gathered together,

Mt.13.2 ... and the whole multitude stood on the shore.

Mk.4.1 ... and the whole multitude was by the sea on the land.

were gathered together, συνιόντος, gen. sing. masc. part. pres. of σύνειμι, σύν with, together, fellow + εἶμι, Thayer, to go; this is the only instance where this Greek word found in the N.T.

and were come to him out of every city, he spake by a parable:

Evidently as our Lord Jesus, because of the great masses of people which had gathered about him, came into a ship and began instructing them.

Mk.4.1 ... so that he entered into a ship, and sat in the sea ...

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς

5 A sower went out to sow his seed:

seed, σπόρον, acc. sing.; a certain kind of seed; not that it was a single seed; the seed of life (?)

Where do you suppose the sower went to sow His seed? He went out to His field. He went out to that parcel which was worked. He went to that special place where he has tilled, and dug, and fertilized, and weeded already. What sower would do otherwise?

and as he sowed,

ἔπεσεν παρὰ τὴν ὁδόν
some fell by the way side; and it was trodden down,
beside the way

You see the term *by the way* implies the way side of that worked plot.

fell, ἔπεσεν, 3rd s. aor. ind. of πίπτω, to fall; **the point is not the time when it fell, but the fact that it fell.**

was trodden down, κατεπατήθη, 3rd s. aor. pass. of καταπατέω, κατά down + πατέω to tread; the seed was *trodden* upon, *trampled under foot* ... implied of men. This is a type for showing how that the Word of God was despised. (He.10.29)

The words *and it was trodden down* are unique to Luke's account. This is the area where foot traffic is allowed. It could be the places between the rows and the perimeter of the field.

and the fowls of the air devoured it.

Because the seed fell upon the way side and became trampled down it only rested on the surface of the soil. Finally it is eaten by the fowls of the air. The seed sown affected no change in the state of that parcel of ground.

Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό

6 And some fell upon a rock;

Matthew – stoney places – because it had not much earth

Mark – stoney ground “ “

- φυέν -

and as soon as it was sprung up,

Mt. and Mk. –there was no depth, sun rose up, scorched it.

φυέν, nom. sing. neut, part. aor. pass. of φύω; always tss. *to spring*

As Matthew and Mark show, because it had not much earth, immediately it sprang up, it had no depth, sun rose up, scorched it and ...

- ἐξηράνθη -

it withered away, because it lacked moisture.

ἐξηράνθη, 3ps. aor. ind. pass. of ξηραίνω; KJV, *to wither, pine, dry up, ripe.*

This ground is a surface covered with very little soil, if at all, and so that the seed cannot root. The seed could get no depth to protect it from the heat, the root could not become established and as quickly as it springs up it withers. Again, the seed affected no change in the nature of that plot of ground, and neither was it expect to work any change. This is what every sower expects of seed which falls upon such surfaces.

6 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα

7 And some fell among thorns;

thorns, ἀκανθῶν, gen. pl. of ἄκανθα, which is always tss. with the English word thorns.

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

Mk. – and it yielded no fruit.

sprang up with, συμφυεῖσαι, συμφύω, σύν together, with, fellow, co- + φύω to spring [v.6].

choked, ἀπέπνιξαν, 3rd pl. aor. ind. act. of ἀποπνίγω; ἀπό from, of, since + πνίγω, KJV, by the throat, to choke; always translated to *choke*.

And so the various places where seed falls upon surfaces that are beyond the worked soil. The hard, rocky, and thorny places.

7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό

8 And other fell on good ground, and sprang up,
Mt. into

and bare fruit an hundredfold.

Mk. – and did yield fruit that sprang up and increased

This is precisely what a sower can expect when his seed falls upon good ground. The parable is simple enough to understand as it concerns seed sowing.

Can you imagine the reaction of the crowds which came to hear Jesus speak? They came from all over Israel to hear Him speak and He spoke to them of the common task of *sowing your fields*. You can probably hear the murmuring, ‘We came all of the way over here to hear a man tell us what we should expect from seed that is planted in these different kinds of soils?’ It must have for them very perplexing. It certainly was to the disciples. What does this have to do with the gospel of the kingdom? Why would one who is thought to be the Christ tell us of things like this. They all understood what Christ was saying, but they knew there must be something more to this, but there is no way that they could know it.

And when he had said these things, he cried, He that hath ears to hear, let him hear.

So, Jesus’ said something to say to those who have *hearing* ears.

8 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὄτα ἀκούειν ἀκουέτω

9 And his disciples asked him, saying,

What might this parable be?

So, the disciples, not just the twelve asked this question of the Lord.

Mk.4.10 ... they that were about him with the twelve asked of him the parable.

9 Ἐπρωτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἶη ἡ παραβολὴ αὕτη

10 And he said, Unto you it is given to know the mysteries of the kingdom of God:

Mk.– mystery (singular)

Mt. – kingdom of heaven

to know, γινῶναι, aor. infin. act. of γινώσκω, I know; with the aorist it is not the time that is as important as the fact that they can know mysteries.

unto you – To the disciples it was given to not only understand this mystery, but many mysteries concerning the kingdom of God or heaven.

but to others in parables;

Mk. – unto them that are **without**, all these things are done in parables:

that seeing they might not see, and hearing they might not understand.

This Christ spake in parables was a fulfillment of prophecy concerning Him.

Mt 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

From whom is this mystery and these mysteries kept? Those *others*, or as Mark says, *them that are without*, who are they? *Without* means *outside*. So these are *outside* of the realm of understanding these mysteries. These

are they who are not of the disciples of Jesus Christ. These are they who have not received Christ as the Messiah, AND have not received the baptism of Christ, AND not following him. This leads us to the fellowship of the New Testament church. Here Christ walks in the midst of His church. (Re.2.1) It is here where the Spirit of God is specially instructing the saints in the truths of Christ. (Jn.14.26; Acts 2.33) Outside of this sphere there is no doubt in my mind confusion concerning the truths of the Word of God, and especially as it regards the great mysteries of the kingdom.

What mysteries? How God is working in the earth through a kingdom, the kingdom of His dear Son. Who they are that are in it, and who they are that are outside of it. How the Lord will purge that kingdom of those who have a pretense of being in it. How it is in this present world a very small, insignificant, kingdom ... until the coming of Jesus Christ. Until Jesus Christ spoke in these parables these were mysteries of the kingdom.

10 ὁ δὲ εἶπεν Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν

Verses 11-15, the interpretation of the parable of the sower: the focus is upon the *kind of hearts* upon which the Word of God is sown. The communication is declared and then there is the fruit. The Word is preached to produce fruit. It does not change the heart, anymore than sowing a seed changes the soil upon which it falls.

11 Now the parable is this: The seed is the word of God.

Mt. – word of the kingdom

The seed is the communication of God. And it communicates those things related to the kingdom of God, the Person, the work of God through Him, and the events which relate to God's kingdom, whether past, present or future. This is also called the *gospel of the kingdom*. (Mt.4.23; 9.35; 24.14)

11 Ἔστιν δὲ αὕτη ἡ παραβολή Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ

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.

*Mt.13.19 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.*

taketh away, αἶρει, 3ps. pres. ind. act. of αἶρω; KJV, to bear up, take away, remove, lift, loose, put away.

Fowls or birds can have an evil connotation. (in this case snatching away: Ge.15.11; 40.17; Mt.13.32;)

Ge 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούοντες εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν

13 – They on the rock are they,

Mk. – And these are they likewise, like the way side ...

which, when they hear, receive the word with joy;

Mt. – and anon with joy receiveth it;

Mk. – immediately receive it with gladness;

and these have no root, which for a while believe,

Mt. – but dureth for a while:

Mk. – and so endure but for a time:

and in time of temptation fall away.

Mt. – for when **tribulation** θλίψεως or **persecution** διωγμοῦ ariseth because of the word, by and by he is offended σκανδαλίζεται – 3ps. pres. ind. pass.

Mk. – afterward, when **affliction** θλίψεως or **persecution** διωγμοῦ ariseth for the word's sake, immediately they are offended σκανδαλίζονται – 3prpl. pres. ind. pass.

13 οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται

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.

Mk.4.19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. ἀκαρπος γινεται

becomes, γίνεται, 3ps. pres. ind. of γίνομαι, to become.

*unfruitful, ἀκαρπός, KJV, barren, without fruit, unfruitful; Eph. 5.11, with the unfruitful works of darkness; Jude v.12, **whose fruit withereth, without fruit.***

bring ... fruit to perfection, τελεσφοροῦσιν, 3rpl. pres. ind. of τελεσφορέω; τέλος the end, uttermost + φέρω, to bear, bring, carry, endure; this Greek is only found in this text of Scripture.

In other words the Word does not produce in them the fruit which speaks of a proper *heart* before the Lord.

14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσιν οἱ ἀκούσαντες καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν

15 But that on the good ground are they, which in an honest and good heart,

honest, καλῆ, dat. sing. fem. of καλός; twice in this verse: first, good ground, second honest heart; Gal. 6.9, well doing; also tss. better.

having heard the word, keep it,

Mt. – is he that heareth the word, and **understandeth** it

Mk. – such as hear the word, and **receive** it

keep, κατέχουσιν, 3ppl. pres. ind. act. of κατέχω, κατά down + ἔχω to have, seize, stay someone, to take, to hold, possess, retain, to hold down.

and bring forth fruit with patience.

Mt. – some an hundredfold, some sixty, some thirty.

Mk. – some thirtyfold, some sixty, and some an hundred.

bring forth fruit, καρποφοροῦσιν, 3ppl. pres. ind. of καρποφορέω, καρπός fruit + φορέω, to bear or wear.

with patience, ὑπομονῇ, dat. sing. of ὑπομένω, ὑπό under + μένω, to abide, continue, endure, remain, stand, tarry; so, to continue or remain under the influences of the Word of God so that fruit comes forth unto God.

How was it that this heart came to be called an *honest* and *good heart*? The is not the record of the heart of *any* man naturally. This proves the necessity of previous work of grace. And all that the sowing of the Word of God did was manifest that previous work of grace.

The honest and good heart (that good ground) received the Word sown, and seized it, held it, stayed it to itself.

Ac 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 τὸ δὲ ἐν τῇ καλῇ γῆ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ

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.

candle, λύχνον, acc. sing. of λύχνος; KJV, *candle* (8), *light* (6).

lampstand, λυχνίας, acc. pl. of λυχνία, and always tss. *candlestick*.

This is Jesus Christ's purpose for the declaration of the Word of God; to bring all to this place.

16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης
τίθησιν ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ
φῶς

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

secret, κρυπτόν, hidden

hid, ἀπόκρυφον, hid

The relation of this verse to the previous parable is profound. It says that,

Good ground would as well not produce fruit after having received seed; and a candle that is lit be hidden, as for a good and honest heart not to bring forth fruit with patience. (cf. Lk.8.16 and consider the context of the Parable of the Sower)

Children of God will bear fruit to God. Our Lord Jesus, by interpreting this parable for His disciples gave another parable.

The candle is in the Greek a *lamp*. This represents the personal testimony of the believer which has received His Word. His candle or lamp has been lighted by His Word. That is that the Word preached has had such an affect upon his life that He becomes a light bearer of that which lighted Him. The candlestick is beyond question a type for the church of Jesus Christ. (Re.1.12, 20) As proper as it is to put a candle upon a candlestick or a lamp upon a lampstand so it is that the place for those who have come to faith in Jesus Christ is to be a witness of Christ in His New Testament church. And from here he gives light to all that are in the house, or, is used of God to affect others by that same Word so that they will do the same for themselves.

17 οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ

18 *Take 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.*

Matthew's gospel cites this *before* interpreting the parable. The fact of possession is being entrusted with the mystery/mysteries of the kingdom and acting as proper disciples of Christ. Proper works and purposes for preaching essential. Do not become distracted by an improper use of God's Word.

Mt 13:12 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.

Mk.4.24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

These words are spoken to the disciples of Christ. The admonition of Christ to them concerns *how* they hear. So many are using the Word of God for the purposes of *winning* the world for Christ. It will never do any such work! Even the parable proves the very point that more will not be affected positively by the gospel than those that will. The world is not improving. It is not getting better. It is *waxing worse*. And it will continue so until Jesus Christ comes again.

Others use the Word of God as a quickening power of the Spirit of God to regenerate souls. It never will. The sovereign Spirit of God brings life and the Word of God shows to them Christ.

Take heed how ye hear! In other words, be faithful with that which you know to be true. And by hearing the disciples received more. (Revelation of the truths of the Word of God, the mysteries of the kingdom.) Those

who do not hear, have not received. And that which they seem to have, even that they shall lose.

Lk.12.16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

Those without Christ shall lose even that which they seem to possess.

Have you faith in Christ? Do you know that He died to save you from your sins? If so, have you followed Him in baptism as a proper and obedient disciple of Christ? If so, have you put your life into one of His churches to serve Him until He comes again from glory? If so, you are manifestly one upon whose honest and good heart Christ has sown His seed. Continue a faithful servant until He comes.

18 βλέπετε οὖν πῶς ἀκούετε ὃς γὰρ ἂν ἔχη δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχη καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ