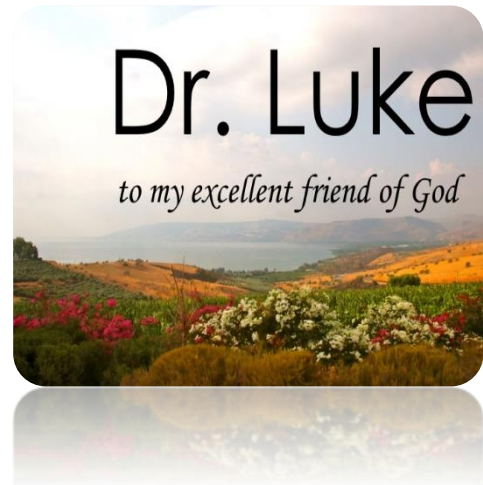


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¹ **And it happened afterward, that He went through every city and village, preaching the kingdom of God** / detailing and, gladly-news-ing where God dwells, and from where God's influence is made known:

and the twelve were with Him,

² **And certain women, who were healed of unclean spirits and infirmities, Mary called Magdalene, from whom went seven demons** / it's interesting to note: not one woman mentioned in scripture is said to be against Jesus; only men are.



³ **And Joanna the wife of Chuza, Herod's steward / Herod's household manager, and Susanna, and many others, who ministered to Him of their substance** / isn't it interesting in our male dominated world, how the phrase is completely ignored, or buried in an alternate translation to hide the truth; **of women ministering to the Lord**. The next time we meet these women is with Jesus **ministering to Him at His crucifixion**. And it begs the question: when do men, sitting on their butts yapping about religious sounding things suddenly qualify as ministering; to which they think they ought to be paid some exorbitant amount of \$\$\$? No wonder we read: the Queen of the South will be invited to stand up in the judgment and have a word or two to say: But I digress.

And certain women who were healed, who ministered to Him of their substance.

⁴ **And when a large crowd gathered together** / when the typical huge multitude of folks surrounded Jesus... wanting to hear more of this Good News, **coming to Him from everywhere,**

He spoke a parable.

What is a parable? Well, some have said it's **a lengthy proverb**. And in Jesus' own application, it's used to reveal **and** conceal truth. Archbishop Trench whose word studies in English gave rise to the great Oxford English Dictionary. Trench, in explaining the parables, said, **They are spiritual and eternal truths resting upon the familiar doings of common life**. To know this prominent parable is to know where to find Jesus; who He is, and what He is doing.

Of all the parables Jesus spoke, three are common to Matthew, Mark and Luke. **The Parable of the Sower** is considered first... in order of all the parables.

The Parable of the Sower,

⁵ **A sower went out to sow his seed: and as he sowed,**

some fell by the way side; and it was trampled down, and the fowls of the air / evil bird-brains... **devoured it.**

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⁶ **And some fell on a rock;** and as soon as it sprung up, it withered away, because it lacked moisture.

⁷ **And some fell among thorns;** and the thorns sprang up with it, and choked it / and suffocated it. John Wycliffe said, Strangled it.

⁸ **And other fell on good ground,** and sprang up, and produced fruit a hundredfold / Matthew and Mark add: thirty-fold, and sixty-fold, and a hundredfold.

And when He had said these things,

He cried out loudly, **He who has ears to hear, let him hear** / in other words: Do you have ears? Use them! Now, by the time Jesus gets to the Church -- in the book of Revelation, He is satisfied if we've got ONE good ear to hear -- use it!

⁹ **And His disciples** / His **mathetes**, the one's doing the math, **asked Him what this parable might mean?** / what's the intent? its purpose? its goal? its extent? How far-reaching are these words? Because this was a new-style of teaching... and they were a little baffled.

 ¹⁰ **He said, To you it is given to know the mysteries** / it's a gift to know the secrets.

of the kingdom of God / GOD must reveal His kingdom; man cannot discover it for himself.

To know the mysteries of the kingdom of God, it is a gift.

 **but to others in parables;**

that seeing they do not see / oh, they might have sight, but they have NO insight!

 **and hearing they hear yet do not understand** / do you see? do you understand? It is a gift. Thank GOD... for that gift.

And Jesus continues...

¹¹ **Now the parable** / this simple communicate both revealing and concealing... **is this:**

The seed is the word of God / it's from God; it's about God.

As Christ is the Priest and the Sacrifice; the Redeemer and the redemption Price; the Door-keeper and the Door; so He is also: the Sower and the Seed. And as Trenchard said, For neither is the gospel itself anything other than **Christ**... incarnate -- born, preaching, dying, rising, sending the Holy Spirit, gathering, sanctifying, and ruling the Church. **Without Jesus Christ, there is NO gospel.**

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

12 Those on the wayside are they who have heard / Jesus describes the 1st soil;

and then comes the devil / who, by the way believes and trembles; and he comes;

and takes away the word from their hearts, lest they believe and are saved / and rejoice, in other words, as fast as the sower sows the seed, evil bird-brains in the air are already hovering to swoop down and snatch up some of the seed.

Jesus continues... explaining the 2nd soil.

13 Those on the rock are they who, when they hear, Oh! They... receive the word with joy;

but these have no root; they believe for a while /and rejoice,

and in time of temptation they fall away / in time of testing.

Jesus says...

14 And the seed which fell among the thorns / Jesus says of the 3rd soil,

when they have heard, go forth, and are choked with / are suffocated with... and strangled by some prickly thing in our life that we are not wanting to give up... like our **cares** and worries. Dr. Thielicke says, most people daily meditate on their **cares** and worries allowing that to take root in them... certainly more than the word of God.

And if your worries don't choke you, you can be strangled by the deceitfulness of... **riches**; preserving your standard of living... which can be a little higher if we don't have to look out for our fellow man.

And if those don't get you, then how about the endless... **pleasures** being choked and strangled by the boredom and keeping up with the Jones -- our neighbors in this life, **and bring no fruit to perfection**; no love, no joy, no peace, no faithfulness to maturity. All these things underdeveloped; or worse -- rotting.

Dr. Thielicke says, We should pause and consider these various soils actually common to all of us. We should not think that Jesus has just enumerated agricultural statistics for the kingdom of God. Rather, we're to be careful we don't become people so shallow that the Word of God cannot take root. And don't think we can stuff God into a few cracks and crevasses of our day's very important business.

And the seed which fell among the thorns, when they have heard, go forth, and are choked with cares, riches and pleasures of life; and bring no fruit to perfection.

Jesus concludes this parable...

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15 But that on the good ground / in the good 4th soil, are those who in an honest and good heart, having heard the word,

keep it / where? On the coffee table? On the shelf in the library? No! In our hearts. **to guard and protect it;** and hold it forth!

and bring forth enduring fruit / the fruit of the Spirit -- love, joy, peace... mercy... grace, and a thousand other reflections of our heavenly Father.

Dr. Thielicke, who preached throughout Germany during the WW2 years, was not intimidated by the Nazis. His congregations met weekly by the 1000s; often moving as the buildings were bombed by Allied forces. He reminded his people: **No battle, no cross... NO crown!** GOD and His kingdom cannot be had cheaply.

The Spirit and the Bride Say Come

Israeli Band : Psalm 150

The INVASION –CSLewisDoodle

EQUALITY – CSLewisDoodle

On Living in an Atomic age – CSLewisDoodle

His Sheep Hear His Voice And Follow Him

We are grateful to God that the Saudi govt has preserved the Mountain of Moses.