

Luke 8:16-21

**Introduction:** in light of the 4-soils parable from last time, what does it look like in real life?

**Jesus drives home the main point of His parable—8:16-18**

- 1) Jesus illustrates His teaching ministry—8:16-17
  - a) Light illumines—8:16 <sup>16</sup> *No one, after lighting a lamp, covers it with a container or puts it under a bed, but he puts it on a lampstand so that those who enter may see the light.*
    - i) Light/revelation is intended to bring benefit to its observers/listeners
  - b) Light exposes—8:17 <sup>17</sup> *For nothing is hidden [κρυπτός] that will not become visible [φανερός], nor anything concealed [ἀπόκρυφος] that will not be known and come into visibility [φανερός].*
    - i) Light/revelation is intended to expose what people really are, and what their response to God's revelation is.
- 2) Jesus draws His conclusion:
  - a) The command to pay attention: <sup>18</sup> *Therefore take care how you<sup>pl</sup> listen,*
    - i) Listen with an open, receptive, and obedient heart. (TransLine). Cf. Luke 6:48
  - b) The reasons to pay attention: *because ...*
    - i) Positively: the spiritually humble—*whoever has, it will be given;*
      - (1) Those who respond in faith to God's truth revealed through Christ will grown in their spiritual life and spiritual understanding.
    - ii) Negatively: the spiritually self-deceived—*and whoever does not have, even what he assumes/imagines [δοκέω] he has will be taken from him.*
      - (1) It's not what a person assumes he has that is important but whether he actually has something or not. (NET Bible)
      - (2) The Jewish leaders assumed they possessed appropriate knowledge of God's Word when in reality they did not.

**Luke illustrates the main point from a real event—8:19-21**

- o While this event took place chronologically before His parable on 8:1-15, Luke includes it at this point to illustrate his point for Theophilus. Cf. Matthew 12:46-50 & Mark 3:31-35.
- 1) The inability of His family—8:19 <sup>19</sup> *Now His mother and brothers came to Him, and they were not able to get near to Him because of the crowd.* (cf. 8:4)
  - Compare family information in Matthew 13:55-56; Mark 6:3
  - a) His mother, Mary
  - b) His 4 half-brothers: James/Jacob, Joseph, Simon, and Judas/Judah
    - i) Initially unbelieving—John 7:5
    - ii) Eventual believers—Acts 1:14
  - c) He also had at least 3 half-sisters: note the word “all” and not “both”
- 2) The expectation of the crowd—8:20 <sup>20</sup> *And it was reported to Him, saying, “Your mother and your brothers are standing outside, wanting to see You.”*

- 3) The clarification of the main point—8:21 <sup>21</sup> *But having responded, He said to them, “My mother and My brothers are these who are characterized by hearing [pres. act. ptc. ἀκούω] the word of God and doing [pres. act. ptc. ποιέω] it.”*
- a) The present active participles reveal the expectation of regular listening and obedience. (cf. Luke 6:47-49; James 1:22-25) Are you a member of Jesus’ family in this sense?
  - b) Jesus’ family is not neglected, but neither is it favored over others. (Zuber)
  - c) The word is to have first priority, and so one’s allegiance is to its message, even over family. (Bock, 1:752)

**Take-home truth:** “All human relationships must be subordinated to the higher spiritual relationships.” (Baptist Study Edition)