

God just left it to ‘do its own thing’.

(Leaving us that way, then, is the worse thing God can do to us! But, again, He’s only giving us our own way!)

2. 2 Thess 2:11. When people are already deluded, God doesn’t have to change their hearts. He just increases factors, possibly all external, in which their existing bent will make choices of even greater delusion.
 3. Ps 81:12. Rom 1:24, 26, 28.
- N. Is there a time to stop testifying? Isaiah didn’t. Jesus didn’t. (Pearls before swine is about treating unsaved as saved)

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”)
Bottom of the pile sees Jesus’ smile.

V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong?**
How have I lost righteousness?
Do I probe for God’s meaning expectantly?

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):
How will I correct my error? How will I regain uprightness?
Do I probe with the intention of obeying?

VII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
Jesus, teach me UNTO the correction of my path.

Wrap-up: Jesus was on an evangelistic sweep, yet here He was erecting barriers to belief in God-? No, He was only exposing existing unbelief.

There are points in history and in men’s lives where God introduces factors that will amplify their unbelief. It is a form of judgment for continuing stubbornness. But this amplification is still only part of the existing spiritual interchange with God in which all men always live.

Death = finality. Crescendos before that point finality help create fear of God. Sometimes, as with Nebuchadnezzar, they are used to create belief.

Why Parables?

Luke 8:9 - 10

Nutshell: Jesus spoke in parables to amplify people’s spiritual condition. The hour was late. Israel had rejected her prophets. Would they reject their Messiah?

In the Epistles, the Apostles speak plainly, but men’s chosen blindness (insisting they see) still keeps them from receiving the plainly described Way of Life.

I. Context: Jesus’ evangelistic sweep.

II. Text

Luke 8:9 And His disciples were probing Him, saying, “What might this analogy be?”

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you’ll know about this Jesus, 1:1-4

II. Rejoice! The Messiah is born! A boyhood turning point, 1:5 – 2:52

III. John proclaims repentance for Christ’s coming, 3:1 – 20

IV. Messiah’s Entry Credentials: Baptism and Genealogy, 3:21–38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: the FIRST MAN with absolute authority **in** Scriptures, and **over** angels/demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 – 32

A. Repatriating a leper, 5:12 – 16, touching the unclean outcast to preview His taking of our exile into Himself

B. Forgiving sin, 5:17 – 26, thus declaring His Deity

C. Healing/ renewal of a man’s (Matthew’s) soul, 5:27 – 32

IX. New and Old Covenants:

A. NC = OC *replacement*, ~~patch-up~~, 5:33–39. NC: Law in ♥.

B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.

X. Picking the 12, 6:12-16; teaching / etc., incl. Tyrites, 6:17-19

XI. Jesus' teaching manifesto: the **SERMON ON THE PLAIN**

- A. The Sermon on the Plain gives the *earthy* evidence of the *spiritual* traits in the Sermon on the Mount, Matt 5-7. Here, the poor are literal and the rich are their haters. But Christ's disciples are to love their haters.
- B. Christ's disciples are to give generously, living by pity
- C. Only right teaching can produce right living, always convicting *self* first. Only building squarely, exclusively on Christ will survive the floodplains life is lived in.

XII. Messiah & His Mission Portrayed in His Interactions

- A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10
- B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17
- C. Recheck: But is this ↑ the Messiah? Just a healer? 18-23
 - 1. John expected Christ to judge the world, per prophecy
 - 2. Luke uses John to explicitly introduce the Interim in Christ's work, between a 1st and a 2nd coming
 - 3. Jesus' healings forecast an era of extended mercy, especially to the Gentiles- the era we're in now, 24-30
- D. The Jews rejected John and Jesus on opposite counts, but Wisdom claimed both John and Jesus as her own, 31-35
- E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 36-50.
- F. Many women followed and helped Jesus' ministry, 8:1-3
- G. Jesus now begins His formal Parable teaching, 8:4
 - 1. Parable #1: The Planter and the Soils, 8:4-8
 - 2. The Explanation's preview: 8:9-10, today

Kid-speak: Jesus taught in parables. A parable is when you talk about something like planting seeds to teach *another* lesson, like different ways people listen to the Bible.

- B. Lk 8:9, His disciples wanted to know either the meaning of the parable OR they sensed a new teaching form and wondered about it. "Probe" = "ask" w a strengthening prefix
- C. "Disciples," given the immediate context, women included
 - 1. What's a disciple, then ? (And hopefully *us*)
 - a. Someone who probes Jesus,
 - i. Which now would necessarily be a praying person
 - ii. It's different *wondering* what something means than *asking* Jesus about it

a. One provides comprehension

b. The other provides reception

- 2. The disciples had the latter kind of sight. They were the ones whose sight was helpfully 'fiddled with' by God.
- 3. "The rest" kept their natural sight: how *they* wanted to see
- 4. Is it OK for God to leave people as they prefer?
- K. "And hearing they may not understand"
 - 1. Now two *different* words. Could Jesus have used two forms of the same word, "hear," as He did with "see?" Yes. He seems to be sampling both of Isaiah's ideas: *doubling* the words and giving their *opposites*.
 - 2. (The "hearing" phrase comes first in Isaiah)
 - 3. Again, He isn't talking about grammatical comprehension. It's more APPREHENSION. The 'got it', but they didn't want it.
- L. "That." Small word. It describes **purpose**. Why did Jesus speak in parables? "That" his audience would separate according to spiritual status, like husk from grain.
 - 1. In Isaiah, the verse was followed by 6:10, "Make this people's heart fat," which Isaiah would do by simply *ministering the Word!*
 - ★ a. The people had learned to channel the Word in their souls to a place of inactivity
 - b. More ministry of the Word would add to the buildup, *increasing* their minds' "fatness"- its inability to respond
 - 2. This is still the case. We still show who we are by our reception of the Word. 1 Thess 2:13.
 - 3. *Could* God have chosen all men to receive the truth? Yes seems the obvious answer.
 - 4. Why, then, does God choose whom He chooses? **1 Cor 1:27-29**. Generally, He's picking against the arrogant. He raises the **deficient** from the rut in the road where the superior have run him over.

Kid-speak: Why does God choose the people He chooses? He picks the ones that the Big Guys think are nothing. So would you rather be one of the Big Guys or somebody Jesus chooses?

- M. Are comparisons to Pharaoh's hardening appropriate?
 - 1. Yes. Did God change the composition of Pharaoh's heart? No, He simply let it be 'more of itself'. It was already hard.

category. There is an “opening of the eyes” (Matt) that goes beyond the comprehension of words.

- H. Jesus uses words *He* had given to **Isaiah** (Jn 12:41) to explain the difference between the disciples and “the rest,” Isa 6:9
1. The Son told Isaiah to tell the Israelites, “Hearing, you hear but don’t understand; and seeing, you see but don’t know.”
 - a. Note the doubling of hear and see, each followed by a negative concerning deeper hearing and sight
 - b. I.e., it *seemed* like they grasped it, but their actions declared otherwise
 - c. They could repeat with conviction whatever the prophets said about idolatry, but then they still committed idolatry

Kid-speak: Why did Jesus teach with the stories we call parables? It made the people ask questions when they wanted to understand, or else it showed that they didn’t really care.

2. Why had they come to that point? Reading the rest of Isa 6, they had rejected their last warning
 - a. In about a generation, Manasseh became king, on whose account Judah’s point-of-no-return was reached, Jer 15:4
 - b. As there would be about a generation from Jesus’ ministry to the destruction of Jerusalem
- I. Did Isaiah himself speak in parables in light of the people’s hardness?
 1. No, parables as a main form of teaching awaited Jesus
 2. Therefore, it seems that Jesus saw Israel’s blindness as further progressed from Isaiah’s day. Hence, the division between believing and unbelieving needed starker marking. The Parables would do that.

Kid-speak: Jesus quoted Isaiah, where God told him to tell the people that they could *see*, but they didn’t *understand*. Jesus was saying that things were the same in His day, only worse. How are things in our day?

- J. Jesus doesn’t directly quote Isaiah but makes obvious reference to him
1. “Seeing they may not see.” Two forms of the same word, because there are two kinds of sight.

- iii. Especially asking *expectantly*. If we “probe,” we anticipate an answer,
 - b. including, and most importantly, “What does this Bible passage mean?”
2. But how many have given up on particular meanings, at least in debated passages!
3. Practically, the degree of certainty we should have in a passage will reflect the level of certainty we have in:
 - a. The correctness of our translation
 - b. Word studies, defining words by other contexts
 - c. The relationship of the passage to others of which we have become fairly certain

Kid-speak: When we read or hear something in the Bible we don’t understand, are we supposed to just pretend we understand, or maybe even just forget about it? No! We’re supposed to ask what it means. Ask whom? Ask mom or dad. Ask me. But be sure to ask God too.

4. The doubts even (especially?) in well-educated Christians, has reached an apex: “Who really wrote this book?” JEPD?
 - a. Moving on to limiting Bible authors’ meanings by their historical setting. I.e., **Divine inspiration is on hold until we get the human meaning**.
 - b. Once we have to know any original, unrevealed context, we virtually need another ‘bible’ outside the Bible as a key to the Bible
 - c. And that’s what these folks go looking for. Ancient Near Eastern (ANE) cultures take priority over the words of Scriptures themselves.

Kid-speak: Some people read the Bible and say the main meaning is whatever it meant *back when it was written*, so we can’t be really sure what it means for *now*. But they’re leaving out the one who really wrote the Bible. Who was that?

5. ARE you a Jesus prober? Are you expecting answers? Do you ‘gotta know’?
 - a. Far from counting that as irreverent, that’s what He wants the most!

- b. That's someone who knows that he can't believe and do what Jesus says... *until Jesus has said something!*

Luke 8:10 And He said, "It has been given to you it to know the concealed *matters* of the Kingdom of God, but to the rest in parables, that seeing they might not see, and hearing, they might not understand."

D. "To you"- the disciples.

1. So- the disciples as INSIDERS or the disciples as INQUIRERS? That is, is Jesus saying that their *inquiry* is what proved their readiness to learn, OR simply that He would tell them because He *chose* them?
2. Since there were people in the crowd ("the rest") who would later inquire, they would *then* be ready to learn as well. So "to you" as INQUIRERS- as seekers, fits.
3. But we can't escape the INSIDER idea either
 - a. Jesus had picked the 12
 - b. Beyond the election of the 12, *anyone* who inquires and finds salvation was enabled by the Spirit causing their new birth. **All** the elect (good Bible word) are INSIDERS.

E. The insider idea is confirmed by the phrase "has been given"

1. This is often called the Divine passive, meaning that a grammatically passive phrase ("has been given") is actually talking about **God** doing it
2. Indeed, Jesus is saying that God was the one who ultimately explained the kingdom's secrets to men's minds/ hearts
3. The Matthew version makes this even plainer, Matt 13:16 (which Luke records at 10:23, meaning that Jesus taught it on both occasions)
4. SO- if you understand the Bible, "it has been given to you"
 - a. The real core of this statement, though, is If you believe the Bible
 - b. -not believe despite its *lack* of sense, but believe in its *fulness* of sense: It is God's (maker of minds) word.

Kid-speak: If you believe the Bible, who is it that opened your mind and heart to believe it? God!

F. "To know the concealed *matters* of God's Kingdom"

1. "Concealed *matters*," or "mysteries" (this *sounds* like the

Gk word, but its connotation to us makes it a bad rendering)

- a. "Concealed *matters*" means things that had not been previously revealed, Col 1:26
 - b. It does *not* mean incomprehensible things, or He would not say "to know." The 'mysteries' can be known.
 - c. This is the only teaching in which Jesus used the word
2. Mark has "mystery," singular. Perhaps a different occasion.
 - a. Jesus taught the same lessons many times. Consider people in new locations who hadn't heard it before.
 - b. If the same occasion, our authors *all* edited longer speeches. Different word edits means both were said.
 - c. "Mystery" singular views the concealed matters as a whole. The plural "mysteries" make up that whole.
 3. "God's Kingdom" is simply where He rules
 - a. Broadly, He rules all things, but since this rule includes His allowing Satan's and men's rebellion, His Kingdom mainly denotes where He has RECLAIMED AUTHORITY IN THE LIVES OF MEN who were opposed to Him
 - b. Are you in God's Kingdom? Well, who rules you- you or God?

Kid-speak: Are you in God's Kingdom? Well, how would you know? This way: who rules you? Do you do things because *God* says so or just because *you* want it that way?

G. "But to the rest, in parables"

1. With the supplied words of the context, this means, "to the rest, God's Kingdom is given in parables"
 - a. This is contrasted with the disciples, to whom it was given by God "to know"
 - b. Hence, we can infer the word "only": "To the rest, God's Kingdom is only given in parables"
 - i. I.e., that's all of God's Kingdom they'll get: a comparison. Their understanding will stop there.
2. How about an unbeliever who reads Luke today? He can read the explanation given to the disciples.
 - a. But he still doesn't submit to God's Rule, so even the revealed meanings are still concealed from his reception
 - b. I.e., he can be told that he's one of the first 3 kinds of soil, but that won't move him to the 4th, fruitful