

**[Sunday, June 4, 2017] Luke Series, Luke 8, vss 19-25, The Kinsmen Distraction and the Stormy Sea – Craig Thurman**

The Christian life is a cycle of blessing and trial. With every revelation and work there follows close afterward trial. The disciples, after receiving the interpretation to the Parable of the Sower, are alerted to the potential for distraction from service because of kinsmen, which Jesus sets straight. They set sail for crossing the Sea of Galilee which is preparation for another great revelation. Every experience prepares us for the next. All of this is the disciple's training ground.

We begin with the kinsmen distraction. (Lk.8.19-21; Mt. 12.46-50; Mk. 3.31-35)

***19 Then came to him his mother and his brethren, and could not come at him for the press.***

Mt.12.46 ... desiring to speak with him.

Mk.3.31 ... sent unto him, calling him.

Our Lord's mother and his brothers, (these are the brothers which were born of Joseph and Mary after she had given birth to Jesus; cf. Mt.13.55, 56; Mk.6.3; Acts 15.13; Jude 1.1;) had something that they wanted to speak to Jesus about.

19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον

***20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.***

The gospels of Matthew and Mark include our Lord's questions of those present:

*Mt.12.48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?*

*49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!*

(note: has Joseph recently died since the Lord Jesus began his ministry? (cf. Lk.4.22; 6.42, alive (?); Jn.19.27, dead (?))

20 καὶ ἀπηγγέλη αὐτῷ λέγοντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντές

**21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.**

The relationship which has at its foundation the eternal election of grace has no ending. That which begins with time is limited to this time. There is that relationship which believers have to Christ and fellow believers because of the Father's election of grace, and there is that relationship mankind shares being born of Adam. The believer's relationship to Christ and one another is eternal, and our relationship to one another in Adam is temporal, temporary.

Jesus was not negating the reality of the relationships that we have with others in Adam. The Word of God certainly directs us in those relationships. For example, we are to honor our parents. (Eph.6.2) It is not conditioned on whether or not they are of the elect of God. Children are to be subject to their parents. (Eph.6.1) Christ was certainly subject to his parents. (Lk.2.51) Husbands are to love their wives. Wives are to be subject to their husbands. The Word of God informs us that we are worse than an infidel should we fail to attend to the needs of family when they come into destitution; especially if it be those of our own house. (1Ti.5.5) Relationships to one another in Adam are real. Those feelings that we have for one another as it relates to *kinsman* are called *natural affections*. This is normal, healthy, human behavior. The lack of *natural affections* in society is one of several marks of the time just before the second coming of Christ.

*2Ti 3:1 ¶ This know also, that in the last days perilous times shall come.*

*2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

*3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,*

*4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;*

*5 Having a form of godliness, but denying the power thereof: from such turn away.*

It is natural to love your father, mother, brothers, and sisters, aunts and uncles, etc. Try as will, as long as you are not unnatural in this respect, you cannot disconnect from your kinsmen. You cannot **not** have affections for them. It is unnatural not to have feelings of care, concern, and love for them. I would venture to say that these relatives come to our mind every single day. You may not have seen them for years but they always come to mind. Why? Because God has built this into the framework of the human experience.

These relationships to the sons of Adam are dissolved in death, and especially so in the end of the world.

*1Co.7.29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;*

*30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;*

*31 And they that use this world, as not abusing it: for the fashion of this world passeth away.*

*fashion, σχῆμα; Phl. 2.8, And being found in fashion as a man; LXX, Is.3.17, form; Wycliffe 1380A.D., figure; from this Gr. word we have the English *schematic*.*

I don't think that there is anything wrong with the original *scheme* which God patterned the world after except for the fact that He has justly subjected it to sin and death. That original creation was constituted very good in the day that the LORD had created it. In other words, there is the possibility that the world to come shall have some semblance to what we see now, but without sin. But to what extent I cannot say.

Believers have a relationship that is higher than the natural sphere. Even when our Lord was hanging near death on the cross He acknowledged this to be the case. It is the relationship we have to one another forever because we are together in Christ.

*Jn.19.26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!*

*27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.*

Now, John was not Mary's natural born son. And Mary did not give birth to John. Christ points out the relationship we have to one another in Him. In Christ I have many mothers, brothers and sisters. (The Scriptures are very careful about the issue of father figures.)

*1Ti.5.1 ¶ Rebuke not an elder, but **intreat** him **as** a father; and the younger men as brethren;*

*2 The elder women as mothers; the younger as sisters, with all purity.*

*1Th 2:11 As ye know how we exhorted and comforted and charged every one of you, **as** a father doth his children ...*

Our Father is God. And those born of Him (1Pe.1.3) are called the *family* of God.

*Eph.3.15 Of whom (from Jesus Christ) the whole family in heaven and earth is named ...*

But even these distinctions for the children of God might be dissolved once we die, or at the end of the world, but I cannot be certain. What am I saying? Will we continue to be brother and sisters in Christ in the eternal age? It very possible can. It might continue for some and not for others.

**Rabbit:**

What scheme or fashion of this present world is it that shall pass away? I'm not sure what all this refers to.

*1Co 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.*

The context directly applies to marrying, but as you can see it goes beyond that and applies to others things as well.

*1Co.7.29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;  
30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not ...*

There is no doubt in my mind that on the new earth there remains a distinction of ethnicity.

*Re 21:24 And **the nations** of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.*

*Re 21:26 And they shall bring the glory and honour of **the nations** into it.*

*Re 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of **the nations**.*

If ethnicity continues, which means distinctions in *races*, then we have reason to believe that other things might continue as well. Is there something wrong with that? Follow the thoughts which relate to the New Earth.

There are the nations and there is the New Jerusalem. Who are they which dwell in that glorious New Jerusalem? These are the glorified saints of all the ages. My opinion is that these are the saints of Israel past and the faithful of the churches. So far as I can tell, glorification is only at the first resurrection and coming of Jesus Christ. If you know something more about this I'd like to read those Scriptures. These glorified saints have a *higher* existence than those that are of the nations. The Word of God makes a distinction between the existence of those who live in the New Jerusalem and those who live in the nations outside of that eternal city. This is perceived in the use and application of the leaves of the tree of life.

Notice what the leaves of the tree of life are for and to whom they are applied. The leaves are for healing, and are applied to the nations which are *outside* the city. That's what the Bible says. I have to conclude that those who live inside the New Jerusalem have no need of these leaves because their existence is superior to those outside. Is there something wrong with that? That said, and with reference to the *fashion* of this world which will pass away, why can't the *fashion* of that world which preceded sin be that which continues in eternity? Why can't mankind in Christ be restored to live as Adam and Eve did before the fall? Who else can these be which live outside the New Jerusalem? This certainly appears to have been the LORD's original intent for His people. Instrumentally sin was a means through which God could bring His children into a *real* union with Christ. Is there something wrong with this? With the Tempter banished and his works destroyed bodily and principally in all of the elect of God, why can't this be a possibility?

The Bible does not appear to say anywhere that there is no more male or female in eternity. A universal application of the Scripture which seems to say that there will be no more marriage in that eternal abode might not be correct. This certainly deserves more thought. Can relationships as mothers, sisters, and brothers continue in eternity? I cannot think of anything wrong or sinful about these relationships or about their continuance for the majority of those which are brought to live on the New Earth. What about

marriage and child birth? The institution of marriage preceded the fall into sin, and potentially Adam and Even could have born children before they sinned. Those things constituted the *fashion* of that world which preceded this present sin-fallen one. And that's the point. I think often that because we are to lax with regard for context of Scripture we apply things to generally to the elect that should be more clearly defined. This is one of those areas, in my opinion. While we don't want to think *above* that which is written, we need not think *below* it either. We need to know what it says, and believe that.

But at this present time the Adamic, family relationship can be a distraction. We cannot allow ourselves to deviate from our service to Christ on account of flesh and blood. There is a warning for us that relatives can pose special difficulties, whether they are believers or not. Remember, this was Mary and his brothers. In this sense there is the necessity to make a separation from them.

*Mt 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*

This is not because we do not love them, but because we love Christ more.

*Lu 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

This especially manifests in our family when we come to Christ in faith. It manifests as we learn the true doctrine of Christ. There is a division which results. But we still love our family.

*Lk.12.51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:*

*52 For from henceforth there shall be five in one house divided, three against two, and two against three.*

*53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.*

Christ would not be distracted from his ministry on account of what His family thought of Him, what they thought that He ought to do. In the gospels of Mark and John those closest to Him seemed to know Him less and opposed Him more sharply.

*Mr 3:21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.*

*Jn.7.1 ¶ After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.*

*2 Now the Jews' feast of tabernacles was at hand.*

*3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.*

*4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

*5 For neither did his brethren believe in him.*

We don't know that His mother or His brethren gained an audience with Jesus that day. Of all of the people that are the most vocal, the sceptical, unbelieving, misunderstanding, it will be your family. There opposition increases as we stand more and more clearly for the things of Christ. That is a matter of fact. What will you do in light of that?

*Mr 6:4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.*

21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς Μητέρα μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτὸν

### **What Manner of Man Is This?**



Comp. Mt.8.18, 23-27; Mk. 4.35-41

**22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.**

Mk.4.36 And when they had sent away the multitude, they took him even as he was in the ship. **And there were also with him other little ships.**

22 καὶ Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτοῦς Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν

**23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.**

Mk.4.38 And he was in the hinder part of the ship, asleep on a pillow ...

*jeopardy*, ἐκινδύνευον, 3ppl. imperf. of κινδυνεύω; this verb is tss. *jeopardy, danger*; the noun is tss. *peril*.

The imperfect verb says that the disciples had come into danger and continued in it; it wasn't letting up.

First, we know who Christ is, and so it is true that He could have stayed the storm from having ever risen up against them that day. But it is the storms which teach us the greatest things about *ourselves* and about Christ. What if there had never been this storm? How much these disciples would have lacked in their experiential knowledge of Him. This storm would do much to teach them who Christ is.

23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον

**24 And they came to him, and awoke him, saying, Master, master, we perish.**

*master*, Ἐπιστάτα, only the gospel writer, Luke, employs this term; LXX, *superintendent, task-master*.

While Christ gave his body that essential rest that it needed, God never sleeps.

*Ps 121:4 Behold, he that keepeth Israel shall neither slumber nor sleep.*

The omniscient One knew all that was going on. He knew the despair of His disciples, and He purposed to bring them into this storm to show them who He is.

***Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.***

Mk.4.39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

peace, *σιώπα*, 2ps. pres. imper. of *σιωπάω*; KJV, *to hold its peace, to be dumb; peace to wind.*

be still, *πεφίμωσο*, 2ps. perf. imper. pass., *φιμόω*; KJV, *to be muzzled, speechless, still, at peace*; be come to a complete stillness.

ceased, *επαύσαντο*, 3prpl. aor. ind. mid. of *παύω*; *to cease, finish, leave, refrain*; the idea of discontinuance; middle voice *and it ceased.*

*calm*, *γαλήνη*, 3 times in the N.T., and always *calm*,

This was a very awesome display of the power of God. Jesus gave a sharp word against the elements which was *Peace, be still.* (Mk.4.39) And it all instantly rested. It isn't that the gale dissipated slowly and the raging waves began to calm. No, immediately the whole rested in quietness.

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα ἀπολλύμεθα ὃ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη

***25 And he said unto them, Where is your faith?***



Not all at once, but the Lord Jesus revealed Himself to the disciples all along the way to the cross that He was the Son of God. This revelation is a sovereign act of God. He reveals Himself to whom He chooses when He chooses. The revelation of God to man is the work of the Son of God. Apart from the will of the Son to reveal God, He cannot be known.

*Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he (that is, the Father) to whomsoever the Son will reveal him.*

When Christ does not will to reveal Himself He and God.

Mary Magdalene, one of his disciples:

*12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*

*13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.*

*14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

*15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.*

*16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. (Purposely Jesus said this to her and she then understood Him to be the Jesus who is now raised from the dead.)*

Two disciples on the Emmaus Road:

*Lk.24.13 ¶ And, behold, two of them went that same day (the day that they discovered the tomb was empty, the first day of the week, and Christ's body not within) to a village called Emmaus, which was from Jerusalem about threescore furlongs.*

*14 And they talked together of all these things which had happened.*

*15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.*

*16 But their eyes were holden that they should not know him.*

...

*Lu 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*

...

*31 And their eyes were opened, and they knew him; and he vanished out of their sight.*

The knowledge of Christ and of God is beyond human, intellectual apprehension. If He does not first will for the understanding to be opened it will not be. Notice that the Spirit's function is to *open* the understanding, but it is subject to the direction of the Son of God. First,

*1Co.2.7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:*

*8 Which none of the princes of this world knew (concerning the wisdom of God): for had they known it, they would not have crucified the Lord of glory.*

*9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (The things which God has prepared for His own children is beyond the comprehension of the natural eyes, natural ears, and the human intellect. Only by Divine revelation can any know these things.)*

*10 But God hath revealed them unto us **by his Spirit:** for the Spirit searcheth all things, yea, the deep things of God.*

Now, see that the Spirit is subordinated to the Son of God.

*Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.*

(Cont. 1Co.2.7-16)

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God [That is in Him is the idea isn't it?].

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given (χαρισθέντα, aor. pass., that are graced) to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can (δύναται) he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (All that we know of God is subject to the will of the Son of God.)

Christ was increasing the revelation of Himself, in this instance, to His disciples.

Jesus Christ is very man and very God. As a man he took rest for His body, and so he was in the hinder part of the ship sleeping on a pillow, as any other man. But simultaneously He is the Son of God who made the world and upholds all things by the Word of His power. (He.1.3) It was for the benefit of these disciples that they should come into this storm so that they might know better who is their Savior.

Friends, if Christ has not revealed Himself to your heart you, not only do not know Him, you don't know God, not according to the Scripture. If the precious Son of God has revealed Himself to our hearts by faith He will bring us into storms so that we may know Him more.

The gospel of Matthew mentioned that there were other little ships with them as they came to the eastern shores of Galilee. Is this a bit of unnecessary information given us in the account? The picture is simple: only that vessel which has received Christ will make it to the other shore. Crossing over is often a type for passing from death unto life.

*Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

*1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

We are talking about eternal things; eternal life versus eternal damnation. Do you know that Christ died to save you from your sins? Do you know that He has reconciled you to God by His death? If you know this, have you obeyed His first commandment upon your life to be baptized?

Baptism says that I died with Christ when He died. That as He was put away in that tomb my old life is put away. And that as He was raised from the dead so I am raised with Him to walk in newness of life.

And after baptism, will you walk with Him in this church, or some church like this one, in anticipation of His glorious second coming?

The topic was two-fold: don't be distracted from Christ by kinsmen, and

25 εἶπεν δὲ αὐτοῖς Ποῦ ἐστὶν ἡ πίστις ὑμῶν φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι καὶ ὑπακούουσιν αὐτῷ