

**Those who accept The Word / those who reject it** vs 29-30

Since the Scribes, Pharisees and lawyers all rejected JB, they were in no position to understand Jesus. If they had accepted JB's baptism and repented, they would have received wisdom to understand Jesus' joyful way to God.

- All the people who listened to John the Baptist were baptised
- Also, public sinners like Tax Collectors

} 3:7, 10-14

a) They heard God's Word through John the Baptist and b) **thwarted God's plan for themselves.**

**Jesus condemns "THIS generation":** 7:31-35

- Were those people who were privileged to hear both John the Baptist and Jesus.
- " " " " **taught by God** through Jesus: Jn 7:16-17; Jn 6:63, 6:45
- Were those who received the miracles of Jesus...
- Were those present for "the Day of Salvation"...
  
- Of all human beings – **they** were the most privileged.
- They, therefore, had a greater responsibility to **"HEAR the WORD of God and KEEP IT"** Lk 11:28

vs 32 Jesus accused the adult population of remaining **'children' spiritually**

- No maturity, no gravitas, no depth, no understanding
- No wisdom, no discernment, no 'cop-on', no 'savvy', no growth to maturity

This generation lacked religious sincerity and seriousness.

- **They refused the penitential path** of John the Baptist which would have prepared them for The Word and Ministry of Jesus
- They **also refused the loving mercy and forgiveness of God through Jesus.**

vs 33-34 Their criticisms of both John and Jesus are invalid **because** of their rejection of them.  
Cf. 5:29-39; 6:1-5; 6-11

**"The children of wisdom"** are God's servants who carry out his Will and Word on Earth.  
When the whole drama of Jesus' Life is over, everyone will be able to see the Wisdom of God's Ways  
Cf. 1 Cor 1:17 – 2:16

If the Scribes, Pharisees and lawyers had accepted John the Baptist, they would understand **why Jesus was a friend** of Tax collectors and sinners! (5:29-32)

It was because **they** had listened to John the Baptist, repented, been baptised and are now coming into the Kingdom of God.

They are among those who **weep blessedly** over their past lives and will go on to rejoice in the KOG 6:21

**4. Salvation through Faith and Love:** The Sinful Woman 7:36-50

Luke referred to **Jesus as LORD** in 6:46; 7:6, 13,19. Now we have an incident where a repentant woman **treats Jesus as LORD** thus evoking the question of identity again.

For those who join the New Israel they must recognise Jesus as the Son of Man – the human being par excellence – but also as LORD



This double recognition requires *both faith and love* on our part.

This incident brings *God's two types of children* into focus – religious self-righteousness on the part of the leaders, and sincere repentance on the part of sinners.

\*Here we meet a Jewish sinner whose weeping is blessed...

\*Back in 5:29-39 Jesus sat at the table of sinners - here in 7:36-50 he is the guest of "saints".

- Jesus accepted table fellowship with everyone. **The Pharisees didn't.**
- Usually, the Pharisees invited him to table to argue with him on **points** of Law

\*an unexpected happening set the agenda for **this meal**.

A woman came in – uninvited - bringing an **alabaster jar** of ointment.

vs 38 she anointed Jesus' feet, wiped them with her hair, she covered his face with kisses  
→ she showed adoring love and gratitude to **JESUS as LORD and SAVIOUR.**

vs 39 **THE PHARISEE** criticised Jesus **in his own heart**. Why? He presumed that a prophet would not allow a sinner **to touch him** – incurring defilement!

∴ he now has the "**proof**" that Jesus is **NO PROPHET!!**

vs 40 Jesus proved he **is** a prophet by reading the Pharisee's mind!

**Parable:** Jesus does to Simon what Nathan did to King David in 2 Sam 12:1-15  
Through the parable both men judge **themselves guilty**.

**Parable:** **God is the Creditor**. All men are in debt to him.  
Cf. Mt 18:23-35: **the unforgiving debtor**

- **Jesus does not emphasise God's Love and God's Forgiveness here.**

He merely looks at the **reaction of the debtor** who realises she has been relieved of such a burden.

- a) One debtor owes the Lord 500 days wages: 1½ years' wages
- b) The other owes the Lord 50 days wages: 1½ months' wages

Ⓝ • God pardoned them **both** Ⓝ God's love is given regardless of merit on our part.  
His generosity is a mystery to us: cf. Mt 20:1-16: **the labourers in the Vineyard**

Ⓝ • Jesus asked Simon, the Pharisee, to give judgement: which of the two forgiven sinners would love God more - he said, correctly, the one who was forgiven more, of course!

**Application of the Parable:** Then came the revelation:

The two debtors were the **woman** at Jesus' feet who had been forgiven much and therefore loved much.  
**and** Simon the Pharisee who had been forgiven little and therefore **showed little love!!**

God's way of thinking is as different from ours as the Heavens are from the Earth: Cf. Isaiah 55:8-10



**Compare** the Pharisee, the woman and Jesus **on the basis of Love for God and neighbour, center of the Law!**

### The Pharisee: vs 45-46

- a) Had shown Jesus **NO RESPECT** as a guest. He should have greeted him with a kiss and washed his feet – according to the Jewish law **which they upheld** while accusing Jesus of breaking it!!
- b) Cared nothing about the woman's repentance, or anything to do with her
- c) He only remembered her sins... so, his attitude is that of judgement
- d) He also criticised Jesus and judged him to be no prophet!

### The Woman: Vs 44

- a) Paid no attention to anyone except her Saviour
- b) Showed effusive love and gratitude in the only way she knew
- c) Cared nothing about the Pharisee's opinion of her
- d) Received Jesus' forgiveness with a full heart, then went her way...

### Jesus:

- a) Received the woman just as she presented herself
- b) Read the Pharisee's thoughts
- c) Told the Pharisee a parable to try to save him...
- d) Challenged the Pharisee's self-satisfaction
- e) Publicly forgave the woman and sent her home reconciled to God

Ⓝ **"By their fruits you will know them":** Mt 7:15-20

vs 49 This brings up the subject of Jesus' **IDENTITY** again:  
**"who is this man, that he even forgives sins?" Lk 7:49**

### **THE NEW ISRAEL in FORMATION:** 8:1-56

Jesus prepared his disciples for their future mission; they join him now on the journey back to God, Salvation, Life and eternal happiness. These include the Twelve and some women who have been healed by Jesus.

- a) They join Jesus in his travels ... in his poverty ... in the sacrifices of Mission
- b) They observe, listen to his teaching, and learn how to put it into practice.
- c) They help with the crowds and serve in appropriate ways.
- d) They can help the new converts with their own testimonies.

Jesus came to call sinners to repentance: 5:32

What happens to those sinners who join him has been illustrated in ch. 6-7

He fed them the Word of God: 6:17-49 so that they could begin their new journey towards Union with God. They began to love God through him, with him and in him: 7:36-50

Now, in **Chapter 8** we meet a number of women, who have become **official** disciples of his, just as twelve of the men became his **official** Apostles (6:12-16). **All become active IN THE MISSION.**

1-3 We meet the Twelve, the women and Jesus on Mission

- When Jesus started his Mission back in 4:14 and 4:44, he was **alone**. Here we begin to see **THE NEW FAMILY** gather about him.
- Luke concentrates on the women disciples here **because that would have surprised everyone** Jesus had called them from the old way into the **NEW LIFE**.

Like the sinful woman in 7:36-50, they, too, had been forgiven much and been healed by Jesus.

- notice that we cannot be his active disciples unless we have allowed Jesus **TO BE OUR PERSONAL SAVIOUR** – as distinct from our Theoretical Teacher.

The **women** in **8:1-3** illustrate what “serving Jesus and loving Jesus means” - “anointing his feet” Even though we will not hear about them again until the P, D and R of Jesus **they are there**, with him. Luke 23:49, 55; 24:10, 22-23 **recognises them as ‘the women who followed him from Galilee’**

- Like the men disciples, these women came from all strata of society: the rich, poor, etc
    - Note that Jesus’ company of disciples represents **the people, the laity**
- There is no discrimination against **WOMEN** and no segregation ... **very extraordinary in those times**
- Women also played an important role in the Early Church Cf. Acts 17:4; Rom 16:1-16

**The Role of The Word of God in Salvation:** (8:4-21)

- **“Faith comes by hearing and hearing by the Word of God”** (Rom 10:17)
  - variant reading says “by the Word of Christ”
- Jesus **is** the Word of God Incarnate – has come to teach us the **TRUE WAY**
  - the **HIGH WAY** to Heaven – **the Sacred Way of Isaiah 35:8-10**
  - this is the Way of the Redeemed. No-one else travels this Way.

5. **The Parable of The Sower:** 8:4-15

Jesus used parables to get people to remember his teaching since they had no books They enable people to reflect on the Word for the purpose of obeying it.

Luke gives two examples of parables that really made their mark.

Matthew gave all of chapter 13 to parables while giving longer parables later in his Gospel.

- vs 4 Addressed to everyone in **the presence** of His new disciples. Again, the emphasis is **not** on **himself** as **the Sower**...
  - **but on our response to THE SEED of God’s Word.**

- vs 8 The Word of God is to be **scattered everywhere** ... throughout the earth
  - it won’t be Jesus’ fault if we are not saved!

## Why has Jesus resorted to Parables? (8:9-10)

The Christians in Luke's day need an explanation as to why Israel did not respond to Jesus' teaching. Luke explains it from the scriptures: God revealed in **Isaiah 6:9-10** that **the crowds generally** are spiritually blind and deaf.

- Hence they won't understand **spiritual** truths given to them
- They don't realise that **sin hardens their heart** so that the Word of God cannot penetrate

So, the parable presents truth in a story that is easy to follow.

The parable is given in such a way that the **ill-disposed** are more puzzled than enlightened. This, too, is a grace, which will make them **SEEK** the truth when they are ready.

Vs 9-10: **Jesus' disciples** ask for an explanation of the parable.  
His response: **"The mysteries of the K.O.G. are revealed to YOU..."**

The deeper message of the Parables were explained to **all sincere** disciples who **wanted** to know the truth so that they could live it - hence the "you" and "them" distinction...

Hence Jesus' cry: **"Listen, anyone who HAS ears to hear!"**  
**How is the Word of God (8-11) received** by those who hear it?

Cf. 1 Th 2:13: **"It is a Word still working powerfully among you..."**

Yet the Word of God contains God's mysteries and therefore we all have to struggle to understand them more and more deeply (8:9; 9:45)

## The Parable of the Lamp:

This is Jesus' warning to his disciples Vs 18: **"Take care HOW you hear..."**

Vs.8:16-18 Tells us that it is Jesus' **intention** to throw Light on the Mysteries for us. He does not want to leave us **in the dark**, under Satan's influence.

He wants us to come out into the Light of Day, and receive God's Enlightenment. God will make things clear to us **as** we study and pray His Word.

Ⓝ This parable also challenges the disciples **on their Mission** in the future.

- They **must** spread God's Word – not hide it
- Discipleship is Apostolic... so it is V.I.P. for disciples to **HEAR** the Word of God deeply themselves (8:18), otherwise **their** ears will become dull, like those of the unconverted.
- Luke will continue this parable with another application of it and the Christian Life in 11:33-36

## Explanation of The Sower: 75% of People get nothing! Why?

**Group I** The devil has power in the lives of some to prevent them from being saved: 8:12 (They need **HELP!**) - these people are "on the edge of the path" – not in the Lord's House - not among his disciples

- Group II** Are “on the rock” with no soil at all. Their lives are so shallow that the Word has **NO** chance to penetrate them.
- Group III** Are good people, sincere, but **the thorns** of “**the worries, riches and pleasures of life**” choke the Word – No Fruit
- Group IV** Are the generous, who internalise God’s Word and **also** persevere in trying to **live** it  
- we must bring forth **Fruit**

**Jesus’ True Family:** Lk 8:19-21

**Finally,** Who **are** these true disciples of Jesus?  
Who are **his** ‘family’? “**Those who HEAR THE WORD of God AND put it into practice**”  
→ this applies to everyone, from his Mother, his greatest disciple - to me (his least disciple)

**JESUS’ IDENTITY and His Mission to the Gentiles:** 8:22-39

Luke gives us a marvellous answer to the question: “**who is this Jesus of Nazareth?**”

- |       |  |         |
|-------|--|---------|
| (i)   | He is Lord of Creation                 | 8:22-25 |
| (ii)  | He is Lord over the demonic sphere     | 8:26-39 |
| (iii) | He is Lord over the sphere of the dead | 8:40-56 |

**The Storm at Sea:** (8:22-25)

Here Jesus crossed from the Jewish to the Gentile territories, thus **prophetically forecasting** the journey of the Church from the Jewish world to that of the Gentiles...

Jesus’ sleep in the boat points to the early Christians who felt abandoned by Jesus now that he was ‘asleep’ in Heaven!

**Jesus rebuked his disciples for their fear-full faith!** They should have known who he was!

Cf. **Boat scenes in the Gospel** - prophetic pictures of the Church on Mission

- Luke **uses** this event **in a different way** to Matthew and Mark.
- Sea of Galilee is a metaphor for the ‘Sea of Life’
- The boat represents the Church which travels that stormy sea through the night of History
- Jesus’ sleep represents his silent presence in the Tabernacle. He **is** with us, but we seem to think that he has left us to ourselves and that we are – **in fact** – alone, facing persecution and opposition from the world.
- When the disciples call upon Jesus in prayer, he immediately manifests His **Presence** and **Power**. He rebukes the opposition and calms the storm.  
→ this leaves the disciples awestruck and facing the Mystery of the **Person** of Jesus  
**... Ask and you shall receive: Lk 11:9**

Ⓝ It is obvious that if the disciples of Jesus **knew who he was** they would never **panic** when the storms of persecution break out.