

11.02.25

Luke

Chapter 8 - A Groundbreaking Attraction

Attention Misdirection (vs.22-25)

Luke 8:22-25: Now on one of those days Jesus and His disciples got into a boat, and He said to them, “Let us go over to the other side of the lake.” So they launched out. But as they were sailing along He fell asleep; and a fierce gale of wind descended on the lake, and they began to be swamped and to be in danger. They came to Jesus and woke Him up, saying, “Master, Master, we are perishing!” And He got up and rebuked the wind and the surging waves, and they stopped, and it became calm. And He said to them, “Where is your faith?” They were fearful and amazed, saying to one another, “Who then is this, that He commands even the winds and the water, and they obey Him?”

Well, in many respects, this is an extension of what we were talking about during offertory, because this is a passage about the word of God. That's what it's about. Luke 8 is about the parable of the soils, and the sower goes out to sow the seed. If you look with me in Luke chapter 8, it actually tells us what the parable is pointing to.

And if you look in particular, as you drop down to the passage in verse 9,

(Luke 8:9) “His disciples began questioning Him as to what this parable meant.

(Luke 8:10) And He said, “To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables...”

They're not going to understand it. They're just going to see the story.

“... so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.”

So as, once again, condemnation is not to be greater upon them.

But verse 11 starts this way,

(Luke 8:11) “Now the parable is this: the seed is the word of God.”

So, right off the bat, Jesus is making a clarity about what this whole story is about, the one going out and broadcasting the seed. What is the seed that's being broadcast? And it is the word of God. It is the gospel of God, the good news that God has given, that Christ has died for our sins, that you have a Savior, that God loves you. And God has been telling us that He loves us all along. Even through the Old Testament, God was telling us that He loved us, whether it be in creation or His protection over those that He had called for Himself for the purpose of blessing others. God had blessing while we would curse. God was and is the gracious One.

As you come into this passage, and if you were to look in particular at the very beginning of the text, what Luke does for us by the power of the Spirit of God is he establishes the power of the word of God to change lives. And what he does is he actually lists those that you would perceive to be insignificant and nobodies to be those that

really are somebody in the kingdom of heaven because of the transformation that has come. And if you look, these are the women that come along and are supportive to Him. Now, once again, I think the thought is that “I'm in this position, what can I do for God?” And God demonstrates to us it's the transformation of the heart that He's looking for.

And so, as he lists the different women that were there, if you look in particular in verse 2, there were some women who had been healed. Now, verse 1 is telling us that He would have been going around proclaiming the kingdom of God, or we would say, proclaiming the word of God. So, Christ has been broadcasting the kindness, the graciousness of God that came to save, that came to rescue, that loves mankind.

And then it says in verse 2,

“and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

(Luke 8:3) and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means."

And once again, if you look at these individuals, I mean, out of Herod's household? Really? You actually have somebody out of Herod's household? The guy who killed John the Baptist? This individual is coming out of that household. Her husband is up in the higher echelon of those that are in Herod's household. So, I mean, these are very wealthy-to-do individuals. Mary Magdalene, seven demons upon her. These are people, something happened that would cause them to drop their way of life and follow Jesus and be supportive of Him in any way that they can. What was that transformation? Well, they were healed, they were forgiven, they were freed. And so, it shows the power of the message. It shows the power of the word of God. So, it's not a surprise to us that Jesus would then begin to explain this parable of the word of God broadcasted, because you would actually have to ask yourself, "Well, how come everybody doesn't respond that way? How come everybody isn't following Jesus?"

Why isn't there the excitement in people's lives that say, 'I give my life to Him'?" Because that's God in the flesh. This is the One who created all things, and He wants me to live with Him forever. Why wouldn't you want to follow Him? It just doesn't make any sense to me why you would say, "Eh, not for me today." So, He goes through this parable that begins to explain different soils, and the different soils are the way that we embrace or reject the word of God. And so, clearly, it goes from those that respond in such a way that are repulsed by the word of God, that is to say they literally are repulsed by the good news, and then we have those that will actually receive the word of God and those in between. You have some that will reject the whole commitment thing. You know, some people hear Scripture and Jesus will say something like, "Take up your cross, follow Me." And they go, "I was on board until You said that. But the fact that You want me to commit, I'm just not there." And so, they'll fall by the wayside; no firm root of commitment is in them. And then there are some that are so wrapped up in the affairs of everyday life and the desires for other things that they're literally choked from receiving that word of God. When they start

growing, before long, that which is around them begins to choke them. And the best description is that they're all wrapped up in the affairs of everyday life. So, He gives this interesting picture of this. All the way through the chapter, He's fundamentally saying that you need to listen, and you need to listen in a way that's appropriate. This is the word of God, right?

We have magnificent passages that we can go to, whether it's Psalm 19, Psalm 119, that talk about the fact that this word of God is so miraculous. I mean, how can a man keep himself pure? By taking heed according to the word of God. Thy word is the lamp unto my feet, a light unto my path. I'll hide His word. I'll treasure this word in my heart, that I might not sin against Thee. All the way through, you begin to realize that the word of God is that which brings great benefit if in fact you embrace it as such.

We were talking about with the men together in Proverbs 2, and the fundamental premise of Proverbs 2 is that you need to see the word of God as a treasure. Now, if you perceive it as a treasure, you'll dig for the truth. If you

perceive it as, no big deal, then you won't dig. It's very clear that God gives insight to those that dig. In other words, God's looking for those that hunger and thirst after righteousness. He's not looking for those that are apathetic about or even lethargic about the things of the word of God. He's looking for those that say, "This is more meaningful to me than anything and I'll drop everything to listen to You, God, because it's God's word." Think about that, God's word.

Psalm 19 says that His word is comprehensively flawless. I mean, who could say that about anything that man ever wrote? These are not human words. This is the word of God. And as you begin to embrace it, that's the thing, isn't it? Be careful how you hear. When that pastor stands up and he opens up the word of God and he begins to read Scripture, be careful how you listen. Because how you listen will define whether or not you actually become one who goes into the kingdom of heaven. Be careful how you listen. "No big deal," okay. Be careful.

If you look in Luke 8:18, It is the conclusion of what He adds at the end of the parable.

(Luke 8:18) “So take care how you listen...”

He then goes into the whole setting of the passage in which He begins to talk about lighting a lamp. It's very interesting. We talked about this some last week. And what you really see is that no man goes in and lights a lamp, and then he hides it, right? What is He talking about? Why is He bringing that up? Well, light is almost always paralleled with the word of God as well. So, you have the seed, which it grows, and something's going to come from it because it's the word of God. In other words, though it may be perceived by some as nothing, that's life, and it's going to bring forth life, and fruit's going to come of this, unless you don't embrace it; you let it go, you let it fall by the way, then that's what's going to happen. But the word of God is also, and prophets were oftentimes seen, in fact, the Gospel of John will mention and actually use the analogy that John the Baptist was a lamp shining brightly. And so, they saw prophets and those of the Old Testament as lamps.

In fact, Daniel will say this in Daniel 12, “You be like the stars in the night,” and that God has called the Old Testament saints to be stars in the darkness.

As Christ comes on the scene in John 1, Light has now come into the world, and so darkness has now removed, and the Light of the world has come. And He begins to describe Himself as that in John 1, “I am the Light of the world.” What does light do? Well, light demonstrates clarity. It gives you clarity. It gives you a sense of what's right and what's wrong. You begin to see things clearly. You light a lamp, you go, “Oh, well, that's what I was tripping over.” And you now have a light that shows you the way to go. So, you now know the way to go, right? And that's why the psalmist says, “It's a lamp unto my feet,” keeps me from tripping, “and a light unto my path,” helps me see the way to go.

The thing that He adds into this particular passage, and if you look in verse 16 with me,

(Luke 8:16) “Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts

it on a lampstand, so that those who come in may see the light.”

So, there's a third advantage. In other words, if in fact you light a lamp, you have this intent- You have the intent not to stumble, you have the intent to know which way to go, and you have an intent to help others not trip up, right?

So, His point is that if in fact you listen to the word of God with intent, see? Why would you listen without intent? If you listen with intent, then it's going to be for the purpose of not only helping you see with clarity what you need to do but helping others around you. And the wonderful thing we see at the very beginning of Luke 8, is we see individuals that their lives have been changed.

And not only have their lives been changed, and not only does their life radiate, but they're now helping that others may see the light and their desire to benefit. So,

fundamentally, He gives this interesting analogy of the lamp. And fundamentally, what He's saying is that if in fact you light something, it's with intent, and nobody's going to do that if you don't have intent. So, not only to

keep you from stumbling, but to benefit all, and so, to keep you from being in the darkness.

As we come to the passage, then we're coming off of these things. Now, if you look in particular at the whole scenario, the interruption of verses 19 through 21,

(Luke 8:19) “And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.

(Luke 8:20) And it was reported to Him, “Your mother and Your brothers are standing outside, wishing to see You.”

(Luke 8:21) But He answered and said to them, “My mother and My brothers are these who hear the word of God...”

Once again, be careful how you hear. Are we following the theme? So, it's about how you hear, isn't it?

“... these who hear the word of God and do it.”

Now, the point is that if, in fact, you're listening to the word of God, it should be with the intent to do it. If you just listen, and go, “There's another homily.” I don't do homily, but I do hermeneutics. But “Here's another message by the pastor. And that was interesting. It was

entertaining.” Probably not. But I can see some of you might be dozing off. But the goal is, and the goal should be with all of us, Jesus says this in John 13, the blessings come when you do it. Not because you think, “I know all of this,” and that's what some of you were sharing, in particular Greg was sharing, we're not just trying to teach people, we're wanting to see them apply these things and see it in their lives. It's so great to see the light shining because you're going, “Okay, that was lit with purpose.” And there are things that are happening that are changed. As we come to this then, you have the interruption by the mother and the brothers and the family members. We also know that he had sisters. And so there they are; they're beckoning. What Scripture is telling us is that if in fact you're listening the way that you should, you will not be diverted by what other people think, and in particular your family and your friends, that they're not going to influence you; that though they're well-intended, they have a tendency to move you away from hearing God's word. And His statement is very clear, “I'm here to listen to the Father. And you should be listening to the Father.”

There are a lot of voices that are coming upon us, and oftentimes it's those influential forces that surround us that we allow to move us away from putting our trust in God. There are going to be times in your life where you need to put your complete trust in God, and a family member, by means of trying to look out for you, will try to dissuade you from taking a step of faith. And you need to say, "I've got to listen to God." You have to start tuning out at that juncture. The fundamental question that is brought up is, who are you listening to? Not only how are you listening, but who are you listening to? Who is it that has authority? Who is the one that is moving you to do the things that you do?

So, it should not surprise us then that we're actually in the realm of practicum in this particular passage that we're looking at today. The practicum is that you go into a boat and a storm comes. Now, from what I understand, the lake's not huge, but it's a good-sized lake, and you would think that "Well, it couldn't be that big a storm." I was reading, in 1992, there was a powerful storm in the Sea of Galilee, and it was generating seas over 10 feet. It actually

did extreme damage to the city of Tiberias at that particular time. We know that storms can come, and I believe that there was a storm that was even supernatural in the sense that demonic influences were stirring up and upset over the place of Christ and His disciples.

It reads this way in verse 22,

(Luke 8:22) “Now on one of those days...”

And of course, What Luke is doing is he's tying “one of those days” to the things that has been said. And his purpose is, this is about listening. It's about how you listen.

“Now on one of those days Jesus and His disciples got into a boat, and He said to them, “Let us go over to the other side of the lake.” So they launched out.

(Luke 8:23) But as they were sailing along He fell asleep...”

(I don't know how anybody could fall asleep on a boat.)

“... and a fierce gale...”

Actually, the description is a violent wind. Probably one of the best ways to describe the word itself is that which is

tumultuous. It wasn't a straight wind. There's another word that they use for that. But it's a word that describes kind of a twisting, tumultuous wind that you never can tell which way the wind's going to be blowing. If you've ever been in the water and you've been in something like that, you understand what it's talking about.

“... a fierce gale of wind descended on the lake, and they began to be swamped...”

Or literally they were drowning in their boat. The water was actually coming in the boat, and it was filling the boat. Obviously, they realized their peril and that they were in danger.

(Luke 8:24) “They came to Jesus and woke Him up, saying, “Master, Master...”

Now, actually, they don't use the word “Master” or “Lord” that we normally see within the passage. It actually is a word that makes reference to Him being like an overseer, but more specifically, it is descript of Him being steady or the firm one. In other words, somebody that they can trust. So, they're looking for a rock that won't move, “We

need an anchor here.” And so, they called Him kind of by a name that would give that connotation.

“... we are perishing!” ...”

Which is another word for actually complete destruction.

“... And He got up and rebuked the wind and the surging waves, and they stopped, and it became calm.”

It's an interesting picture; calm would have the picture of smiling.

(Luke 8:25) “And He said to them, “Where is your faith?” ...”

I wasn't expecting Him to say that. I was expecting Him to say something like, “Okay, guys, why don't you just man up? Get ready to die, just man up. At least we'll go down like men.” Or maybe He could have said something like, “Can't you find a way to deal with these impossible odds? Come on, let's get through this.” He doesn't, does He? The problem is not any of those things. “But where's your faith? What happened to it?” Now, we could actually put another phrase within the text, and I would actually use the phrase, “Where did the light go?” I mean, you lit the

lamp. You said you believed. You were looking at it as a way to show you the path, to show you the light. You know who it is. What happened to it? Why so dark? Why in despair? Why in obscurity? What happened? That's a good question. You know, things begin to come into our lives and tumultuous times and traumatic events, unexpected terrors come into our life, and what do we do? We panic. We hyperventilate. We do all kinds of things opposite from trusting God. God says, "Where's your faith? What happened?" You go, "I didn't know faith extended to that degree." Well, then be careful how you listen. Because when God says, "Trust Me," He means in every circumstance. It doesn't matter how tumultuous it is. It does not matter how traumatic it is. You have people dealing with traumatic syndrome things all the time. And I get it. Without God, it is traumatic. But with God, where's your light? Light never goes out. If, in fact, you embrace what was real from the beginning, that truth takes root and produces a faith that transforms lives. You stop doing the things that you used to do, and you begin to do things that people have never seen you do before. It's literally

transforming to see somebody embrace the true light. But here they are. They're being pushed around.

What is the passage really about? And I guess if I could just put it in a nutshell, what it's dealing with is the fact that you and I need to go through these difficult times to actually have our faith examined. And it is during the times that we realize something. It's called weakness. It's strange that we actually have to go through a time to realize that. I mean, especially us guys, we work out, and bench press over 300, so we must be pretty strong. So, we can handle almost anything, right? And then God puts you in a situation, I don't know, sometimes it'll just be a little bug, you don't even see, and you're sick, and you're laid up, and you go, "I want to die," you know, and you just get sick so fast. But it doesn't take much to reveal, hey, you're not all that. You're not that powerful.

There's an interesting passage, if you look with me, in Romans 4. I don't know if it's just fortuitous or maybe it's just in my head, but I just have to go back to Abraham. So, here we are back to Abraham in Romans 4, and in this particular passage, Paul is giving an example of faith.

His statement is in verse 18,

(Romans 4:18) “In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.”

(Romans 4:19) Without becoming weak in faith he contemplated his own body, now as good as dead...”

And as we go, we actually will flip in Genesis in the next chapter; he's now 99. So, between the two chapters, you've got close to 15 years. You know that white spot between the two chapters? That's 15 years of life that we don't have recorded of Abraham.

“... he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb;

(Romans 4:20) yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God.”

I'm going to give you a little insight here. The reason he grew strong in the faith was because he contemplated his weakness. Go back.

He contemplated, verse 19,

“Without becoming weak in faith he contemplated his own body, now as good as dead...”

God will bring you through things to get you thinking, “I'm not immortal. I don't control the universe.” You know, little things like that, so that when you walk away, you say, “I need a Savior, and I'm either going to trust wholly in Him...” I mean, quite frankly, the day's going to come where you're not going to be able to do anything, not even take a breath. So, wouldn't it be a good idea to learn this now? And it's God's grace to tell us, “Get in the boat. We're going to do a practicum. And what you're going to learn is you can't do anything. You're weak. And I want you to sit on this boat and contemplate just how out of control you are. Think about it.” And while you were thinking about that, what was the only thing that you could say? “Help.”

Paul will make mention of this in 2 Corinthians. And if you look with me in 2 Corinthians. Once again, familiar passages to all of you, but certainly ones that we need to consider. Second Corinthians, as you come to the end of the book, in particular, in Chapter 12, Paul talks about the fact, and we won't go into a lot of detail about it, but I mean, could you imagine actually going to heaven and then coming back? "So, what was it like, Paul?" "I can't tell you." "What did God say?" "I can't tell you." "Tell us a little bit about the land or the paradise." "I can't tell you." "Why can't you tell me?" "Because God put a thorn in my flesh and He said, 'You better not tell him.'" And once again, why would God do that? Well, if you went to heaven just because you were in love with heaven, then you went for the wrong reasons. And if it was all about the grandiosity of the experience, you felt the wrong things. Because it needs to be a spirit of humbling that says, "I don't know why You love me like You do." And the concentration really needs to be on God's love for you rather than on the place up there; one of the reasons why we don't see a lot of detail about it.

But Paul will write it this way in verse 5,

(2 Corinthians 12:5) “On behalf of such a man I will boast; but on my own behalf I will not boast, except in regard to my weaknesses.

(2 Corinthians 12:6) For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain from this, so that no one will credit me with more than he sees in me or hears from me.”

In other words, “The transformation that has happened in my life because of my love for God.”

(2 Corinthians 12:7) “Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself...”

“You know how special I am because I went to heaven and you didn't.”

“... there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself!

(2 Corinthians 12:8) Concerning this I implored the Lord three times that it might leave me.

(2 Corinthians 12:9) And He has said to me, “My grace is sufficient for you...”

In other words, “My favor upon you is what you ought to be seeking, not the grandiosity of the event.”

“... for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

(2 Corinthians 12:10) Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”

Why does God allow difficulties to come in your life? Why tumultuous events? Why does trauma come into your life? Why do terrors come into your life? Why do things come into your life that scare the bejeebies out of you? Why does He send those kinds of things in your life? To get you to contemplate your weaknesses, so that you put all of your trust in Him and say, “You know what? It's none of me.” He goes, “Right. Now, you can lead other people to Me.” Because at the moment that you and I begin to think it's any of us, who are we pointing to?

We're not pointing to Him at all anymore. There's great value in going through difficult times, and we all need to go through sea training, and we all need to get sick, and we all need to get scared, and we all need to realize just how weak we really are. And at that moment, our faith is strong.

Closing Prayer:

Lord, we come before You today, and our desire is to walk by faith, not by sight. We realize that in order for this to transpire, we need to listen very clearly to what You're going to say. And the thing that You're going to say, and we hear it, "Trust Me for everything." Oh, we hear it. We hear that You say You love us. But how we hear, do we believe it? Thank You for taking us into places that are scary to us, bringing things in our lives that cause us to contemplate just how weak we really are. Little did we know that at that very moment, our faith would start to shine again. At that moment, all trust would be in You. Your heads bowed and your eyes closed. I don't know what you're going through. I don't know the difficulties,

but I know this, there's a God who can calm the seas. He speaks, and it's done. He's the one that can transform your life, and there are people that have been embracing this, and you can see the light shine into them. Not only is the way clear in the path that they take and they don't stumble, but they become a light to all of us. Something real has transpired. They must have dealt with some kind of weakness. Obviously, it was for the time of Mary Magdalene where seven demonic entities came within her. What an event of weakness, but that You rescued her. What faith, this woman won't leave You. And we can feel the soil grabbing the seed and not letting go. Your head's bowed and your eyes closed; we're asking you to do that.