

# **Dr. Daniel K. Darko, Gospel of Luke, Session 11, Itinerant Ministry: Jesus, Women and a Parable of the Sower (Luke 8:1-21)**

## **Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Darko, Luke, Session 11, Itinerant Ministry: Jesus, Women and a Parable of the Sower (Luke 8:1-21), Biblicalelearning.org, BeL**

**Dr. Daniel Darko's eleventh session on the Gospel of Luke** focuses on **Jesus's expanding itinerant ministry in Galilee**, as detailed in Luke 8:1-21. The lecture highlights the presence and support of **women in Jesus's ministry**, emphasizing their healing and provision. Darko then examines **Jesus's use of parables**, particularly the Parable of the Sower, explaining its meaning concerning the reception of God's word based on the condition of one's heart. Finally, the session addresses **Jesus's teaching on prioritizing the word of God** and his definition of true kinship, concluding with a list of parables unique to Luke's Gospel.

### **2. 11 - minute Audio Podcast Created on the basis of Dr. Darko, Luke, Session 11 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Luke).**



**Darko\_Luke\_Sessio  
n11.mp3**

### **3. Briefing Document: Darko, Luke, Session 11, Itinerant Ministry: Jesus, Women and a Parable of the Sower (Lk 8:1-21)**

**Briefing Document: Dr. Daniel K. Darko on Luke 8:1-21 - Itinerant Ministry, Women, and the Parable of the Sower**

#### **Main Themes and Important Ideas:**

This session of Dr. Darko's lecture on the Gospel of Luke focuses on the transition of Jesus' ministry in Galilee as described in Luke 8:1-21. Key themes include the expanding nature of Jesus' work, the significant and supportive role of women in his ministry, the introduction and purpose of parables as a teaching method, and a detailed exegesis of the Parable of the Sower and its immediate implications.

#### **1. Expanding Itinerant Ministry and the Kingdom of God:**

- Following his encounter with the sinful woman, Jesus' ministry expands beyond a single location. He travels "through cities and villages, proclaiming and bringing the good news of the kingdom of God."
- Dr. Darko emphasizes that the "kingdom of God in the ministry of Jesus is not a geographical kingdom. It is the reign of God. It is the power of God in manifestation. It's God's reign over the lives, hearts, and minds of people."
- This reign of God is characterized by power over "sin, death, and Satan," the "three dominant enemies to what he has come to do in our world."
- Jesus' proclamation of the good news brings "healing," "restoration," "forgiveness," and "peace" to those who hear and encounter his power.

#### **2. The Prominent Role of Women in Jesus' Ministry:**

- Luke highlights that Jesus was accompanied not only by the twelve apostles but also by "some women who had been healed of evil spirits and infirmities."
- Three women are specifically named: "Mary called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chusa, Harold's household manager, and Susanna, and many others."
- Dr. Darko points out Luke's deliberate inclusion of these women, contrasting Mary Magdalene's past with her future role as the first witness of the resurrected Lord, emphasizing that healing and forgiveness offer a new beginning.

- "Luke wants to tell you that Jesus healed her of these seven evil spirits, and that will not be the end because we will hear and read of Mary Magdalene in the Gospels. Luke will tell us more about her later. John has a lot to say about her. This is a woman who will be the first person to testify of the risen Lord."
- Joanna's status as "Chuza's wife," a "prominent woman in the system" connected to Herod's household, and Susanna, along with "many others," underscores that people from various social strata supported Jesus.
- These women "provided for them out of their means," actively serving Jesus and the Twelve. Dr. Darko notes the Greek word suggests they "served with their substance."
- He also highlights that these women, including married women, followed Jesus, which, while not entirely uncommon in rabbinic literature where women might support rabbis, is a significant detail Luke includes. They would later be witnesses to Jesus' crucifixion and resurrection.

### **3. Introduction to Parables as a Teaching Method:**

- Jesus begins teaching in parables. Dr. Darko provides a general overview of parables, defining them broadly as "an analogy, is a comparison."
- Jesus used parables "to disclose various aspects of the kingdom of God and to prompt adequate responses in relation to how God will be treated and related to."
- Parables are "not true stories, but they are analogies" drawn from familiar real-life circumstances to "stimulate the thought pattern" and clarify Jesus' message.
- Dr. Darko cites C.H. Dodd's definition, stating that parables are the "natural expression of a mind that sees truth in concrete pictures rather than receives it in abstractions."
- He emphasizes Jesus as a "master teacher" whose use of parables to convey complex ideas through relatable images is highly effective.
- "If all teachers could capture the ability of Jesus to convey concepts in parables, the world would be a better place."
- Dr. Darko lists several parables unique to Luke to highlight the richness of Luke's account of Jesus' teachings.

#### 4. Detailed Explanation of the Parable of the Sower (Luke 8:4-15):

- The Parable of the Sower focuses on the different types of ground on which the seed falls, using the ground as an "imagery to illustrate the reception of the message of the kingdom of God."
- The condition of the ground determines the seed's ability to "grow and bear fruit." "Reception and a heart that receives the message of the kingdom are big in this parable."
- Jesus explicitly explains the meaning of the parable to his disciples:
- "The seed is the word of God."
- "The ones along the path are those who have heard. Then the devil comes and takes away the word from their hearts, that they may not believe and be saved." Dr. Darko emphasizes Luke's worldview where the "devil is an enemy who works against the kingdom of God."
- "The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while and, in time of testing, fall away." This illustrates a superficial reception lacking deep commitment.
- "As for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life. And their fruit does not mature." Dr. Darko notes the choking effect of worldly concerns on spiritual growth.
- "As for those in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart and bear fruit with patience." This highlights the importance of a receptive and persevering heart.
- Dr. Darko stresses that this parable prepares Jesus' followers for the diverse responses they will encounter in their own ministry.

#### 5. The Parable of the Lamp (Luke 8:16-18):

- Following the Parable of the Sower, Jesus tells the parable of the lamp, emphasizing that truth will be revealed.
- "For nothing is hidden that will not be made manifest. Nor is anything secret that will not be known and come to light."

- This parable underscores the importance of how one hears and receives the word.
- "Take care then how you hear. For to the one who has more will be given, and from the one who has not even what he thinks that he has will be taken away." Dr. Darko interprets this as highlighting that genuine reception leads to further understanding, while a lack of true reception leads to loss.

#### **6. Jesus' True Kinship (Luke 8:19-21):**

- Jesus' mother and brothers arrive, wanting to see him, but are unable to reach him due to the crowd.
- Jesus responds, "My mother and my brother are those who hear the word of God and do it."
- Dr. Darko clarifies that this is not a dismissal of his natural family but an emphasis on the priority of hearing and obeying God's word.
- "Please understand what Luke is conveying here because too many people have explained this particular passage or couple of verses as if Jesus did not like the natural family... No, the point is still the same as he began in verse 4. When Jesus gave the parable, he gave the parable to emphasize those who hear the word and receive the word."
- He argues that Jesus prioritizes the "kingdom of God above all relations," even above the important kinship obligations in Jewish culture.
- Dr. Darko briefly touches on the different theological views regarding the identity of Jesus' "brothers" (biological, half-brothers, or cousins), leaning towards the traditional Protestant view based on the Greek term "adelphos" in this context. However, he stresses that the central point of the passage is the priority of hearing and doing God's word.

#### **Conclusion:**

Dr. Darko's analysis of Luke 8:1-21 provides valuable insights into the expanding nature of Jesus' ministry, the crucial support provided by women, the strategic use of parables as a teaching tool, and the critical importance of genuine reception and obedience to the word of God, as powerfully illustrated in the Parable of the Sower and reinforced by the parable of the lamp and Jesus' teaching on true kinship. The session encourages self-reflection on the condition of one's heart in receiving God's word and emphasizes the priority of living according to that word.

## 4. Study Guide: Darko, Luke, Session 11, Itinerant Ministry: Jesus, Women and a Parable of the Sower (Lk 8:1-21)

Study Guide: Luke 8:1-21

### Key Themes:

- The expanding itinerant ministry of Jesus in Galilee.
- The significant role and support of women in Jesus' ministry.
- The nature and purpose of Jesus' parables.
- The Parable of the Sower and the various responses to the word of God.
- The importance of hearing and acting upon the word of God in defining true kinship with Jesus.

### Key Concepts:

- **Kingdom of God:** Not a geographical territory but the reign and power of God manifested, overcoming sin, death, and Satan.
- **Parable:** An analogy or comparison drawn from familiar circumstances used by Jesus to disclose aspects of the kingdom of God and prompt a response.
- **Allegory:** A type of parable where elements of the story represent specific spiritual realities.
- **Similitude:** A type of parable drawing a comparison to everyday life.
- **Parable Proper:** A type of parable that is a direct analogy.
- **Exemplary Story:** A type of parable that serves as a moral example (e.g., the Good Samaritan).
- **The Sower:** In the parable, represents the one who proclaims the word of God.
- **The Seed:** In the parable, represents the word of God or the message of the kingdom.
- **The Path:** Represents those who hear the word but do not understand or retain it, and the devil takes it away.
- **The Rock:** Represents those who receive the word with initial joy but lack deep roots and fall away in times of testing.

- **The Thorns:** Represents those who hear the word but are choked by the cares, riches, and pleasures of life, preventing fruit from maturing.
- **The Good Soil:** Represents those who hear the word, hold it fast in an honest and good heart, and bear fruit with patience.
- **Hearing and Doing:** The crucial combination for true discipleship and kinship with Jesus.

### Study Questions:

- What does Luke emphasize about Jesus' ministry in the opening verses of chapter 8?
- Why does Luke specifically mention the women who followed Jesus, and what role did they play?
- According to the lecture, what are the different types of parables Jesus used?
- What is the central point Jesus makes through the Parable of the Sower? Explain the significance of each type of ground.
- What reasons does Jesus give for speaking in parables?
- How does Jesus explain the parable of the lamp in relation to hearing the word?
- What does Jesus mean when he says, "My mother and my brothers are those who hear the word of God and do it"? What is he *not* saying?
- How does the lecture address the question of Jesus' brothers?
- What is the overall message Luke conveys in this section (8:1-21) about the kingdom of God and discipleship?
- How can the Parable of the Sower be applied to your own reception and application of biblical teachings?

### Quiz: Luke 8:1-21

Answer each question in 2-3 sentences.

1. According to Dr. Darko, what is the kingdom of God in the context of Jesus' ministry? What are the three dominant enemies it opposes?

2. Why does Luke highlight the presence and contributions of women like Mary Magdalene, Joanna, and Susanna in Jesus' ministry? What does this reveal about Jesus' approach?
3. What is the purpose of Jesus using parables in his teaching, according to the lecture? Provide one key characteristic of a parable.
4. In the Parable of the Sower, what does the seed represent? Explain the significance of the seed falling on the path.
5. How does Jesus explain the seed that falls on rocky ground? What is the main reason this seed fails to produce fruit?
6. What are the cares, riches, and pleasures of life likened to in the Parable of the Sower? How do they affect those who hear the word?
7. Describe the characteristics of the "good soil" in the parable. What is the result of the seed falling on this type of ground?
8. Explain the meaning of Jesus' statement about the lamp not being hidden under a jar or bed. How does this relate to hearing the word?
9. In Luke 8:19-21, how does Jesus redefine his "mother and brothers"? What is the key criterion for true kinship with him?
10. What is the central emphasis of Luke 8:1-21 regarding the reception and application of the message of the kingdom of God?

### **Quiz Answer Key**

1. The kingdom of God in Jesus' ministry is not a geographical kingdom but the reign and power of God in manifestation. It opposes sin, death, and Satan, seeking to exercise God's power over these enemies.
2. Luke highlights these women to show Jesus' inclusive ministry to all people and to emphasize that women were recipients and active supporters of his work, providing for his and the disciples' needs.
3. Jesus used parables as analogies drawn from familiar life to disclose aspects of the kingdom of God in concrete pictures, prompting his audience to think and respond to his teachings.



4. In the parable, the seed represents the word of God or the message of the kingdom. The seed falling on the path represents those who hear the word but do not understand or retain it, and the devil swiftly takes it away from their hearts.
5. The seed on rocky ground represents those who initially receive the word with joy but lack deep spiritual roots. When times of testing or difficulty arise, their faith withers away, and they fall away.
6. The cares, riches, and pleasures of life are likened to thorns that grow alongside the planted seed. These worldly concerns choke the word, preventing it from maturing and bearing fruit in the lives of those who hear.
7. The "good soil" represents those who hear the word and hold it fast in an honest and good heart. As a result of this receptive heart, they persevere and bear fruit with patience.
8. Jesus' statement about the lamp means that the truth of the word should not be hidden but made manifest through the lives of believers. Similarly, genuine reception of the word will be evident in one's actions.
9. Jesus redefines his "mother and brothers" as those who hear the word of God and do it. This emphasizes that true kinship with Jesus is based on obedience to God's teachings rather than solely on familial ties.
10. The central emphasis is on the crucial importance of not just hearing the word of God but also receiving it with the right heart and acting upon it, as this determines the fruitfulness and reality of the kingdom in one's life.

## Essay Format Questions

1. Analyze the role of women in Luke 8:1-3 and discuss the significance of their presence and support for Jesus' itinerant ministry in the context of first-century Jewish society.
2. Explain the four types of ground described in the Parable of the Sower (Luke 8:4-8, 11-15) and discuss how each illustrates different responses to the message of the kingdom of God.
3. Discuss Jesus' reasons for speaking in parables as presented in Luke 8:9-10. How do parables both reveal and conceal the truths of the kingdom of God?
4. Examine the connection between hearing and doing the word of God in Luke 8:16-21. How does Jesus emphasize the importance of putting the word into practice as evidence of true discipleship and kinship?
5. Drawing from the entirety of Luke 8:1-21, synthesize the key themes presented regarding the expansion of Jesus' ministry, the nature of the kingdom of God, and the characteristics of those who truly belong to it.

## Glossary of Key Terms

- **Itinerant Ministry:** A ministry characterized by traveling from place to place to preach and teach.
- **Good News (Gospel):** The message of salvation and the coming of the kingdom of God through Jesus Christ.
- **Kingdom of God:** The sovereign rule and reign of God in the hearts of people and in the world. It is not primarily a physical kingdom but a spiritual reality.
- **Parable:** A short, illustrative story used to teach a spiritual truth or principle.
- **Sower:** In the context of the parable, the one who spreads or proclaims the word of God.
- **Seed:** In the context of the parable, the word of God or the message of the kingdom.
- **Reception:** The act of hearing and accepting a message or teaching.
- **Fruit (Spiritual):** The results or outcomes of embracing and living according to the word of God, such as changed behavior and character.
- **Testing:** Difficult circumstances or trials that can reveal the depth and sincerity of one's faith.
- **Kinship:** A close connection or relationship, often based on family ties. In this context, Jesus redefines it based on spiritual connection through hearing and doing God's word.

## 5. FAQs on Darko, Luke, Session 11, Itinerant Ministry: Jesus, Women and a Parable of the Sower (Lk 8:1-21), [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions on Luke 8:1-21

1. **What is the central theme of Luke 8:1-21 according to Dr. Darko?** Dr. Darko highlights several interconnected themes in this passage. Primarily, it focuses on the expanding ministry of Jesus in Galilee, the significant role of women in supporting this ministry, the nature and purpose of Jesus' teaching in parables (specifically the Parable of the Sower), and the emphasis on hearing and acting upon the word of God as the true measure of kinship with Jesus.
2. **Why does Luke specifically mention the women who followed Jesus in this section?** Luke mentions the women, including Mary Magdalene, Joanna, and Susanna, for two key reasons. First, it illustrates Jesus' inclusive ministry, contrasting with societal norms by showing women as active participants and supporters. Second, these women were beneficiaries of Jesus' ministry, having been healed or delivered from evil, demonstrating the tangible impact of the kingdom of God. Their financial support also highlights their commitment and the practical needs of Jesus and his disciples.
3. **What is the significance of the kingdom of God in Jesus' itinerant ministry as described by Luke?** The kingdom of God, in Luke's portrayal, is not a geographical territory but rather the reign and power of God manifested in the world through Jesus. It is God's power overcoming sin, death, and Satan. Jesus proclaims and brings this kingdom through his words and actions, offering healing, restoration, forgiveness, and peace to those who encounter him. His travels through cities and villages are acts of extending this divine reign.

4. **What is a parable, according to Dr. Darko's explanation, and what are the different types Jesus uses?** A parable is broadly defined as an analogy or comparison used by Jesus to disclose aspects of the kingdom of God and prompt a response. It uses familiar circumstances to illustrate spiritual truths. Dr. Darko, referencing David, mentions four types of parables: allegory, similitude, proper analogies, and exemplary stories. Jesus uses these to make his message clear and vivid by presenting truths in concrete pictures rather than abstract concepts.
5. **Why does Jesus teach in parables, and what is unique about his explanation of the Parable of the Sower?** Jesus teaches in parables to reveal truths about the kingdom of God in a way that is accessible yet also discernable primarily by those with a receptive heart. The Parable of the Sower is unique because, unlike most of his parables, Jesus himself provides an elaborate explanation of its meaning. This highlights its central importance in understanding how people receive and respond to the "word of God."
6. **What are the different types of "ground" in the Parable of the Sower, and what do they represent?** The four types of ground represent different ways people hear and respond to the word of God.
  - The **path** represents those who hear the word but do not understand or retain it, and the devil quickly takes it away.
  - The **rocky ground** represents those who initially receive the word with joy but lack deep roots, causing them to fall away during times of testing.
  - The **thorny ground** represents those who hear the word but are choked by the cares, riches, and pleasures of life, preventing the word from maturing and bearing fruit.
  - The **good soil** represents those who hear the word, hold it fast in an honest and good heart, and persevere to bear fruit with patience.
1. **What is the meaning of the parable of the lamp (Luke 8:16-18) in relation to the Parable of the Sower?** The parable of the lamp reinforces the message of the Parable of the Sower by emphasizing that the impact of receiving the word of God will be evident. Just as a lamp is not hidden but placed to give light, the genuine reception of the word will manifest in one's life. It also serves as a warning to "take care then how you hear," as those who truly embrace the word will be given more understanding, while those who do not will lose even what they think they possess.

2. **How does Jesus' statement about his true family in Luke 8:19-21 relate to the preceding parables?** Jesus' statement that his mother and brothers are those who hear the word of God and do it is the culmination of the themes presented in the preceding parables. It emphasizes that true kinship with Jesus is not based on blood relations but on actively hearing, receiving, and obeying the word of God. This aligns with the Parable of the Sower, which stresses the importance of a receptive heart that produces fruit, and the parable of the lamp, which highlights the visible outcome of truly embracing God's word. Jesus prioritizes spiritual kinship based on obedience to God's teachings above even the strongest familial bonds.