SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 8

Take Care How You Listen — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The seed is the word of God, and everything depends on how I hear it. The same word that grows in good soil stills storms, frees the tormented, heals the outcast and raises the dead — so I can take Jesus at His word even when every other voice says it is too late.

00 The Text

LUKE 8 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,

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,

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.

4 When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable:

5 "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up.

6 "Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture.

7 "Other seed fell among the thorns; and the thorns grew up with it and choked it out.

8 "Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great." As He said these things, He would call out, "He who has ears to hear, let him hear."

9 His disciples began questioning Him as to what this parable meant.

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

11 "Now the parable is this: the seed is the word of God.

12 "Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.

13 "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away.

14 "The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity.

15 “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.

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.

17 “For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light.

18 “So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.”

19 And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.

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

21 But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

22 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.

23 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.

24 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.

25 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?”

26 Then they sailed to the country of the Gerasenes, which is opposite Galilee.

27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

28 Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me.”

29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert.

30 And Jesus asked him, “What is your name?” And he said, “Legion”; for many demons had entered him.

31 They were imploring Him not to command them to go away into the abyss.

32 Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission.

33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.

34 When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country.

35 The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened.

36 Those who had seen it reported to them how the man who was demon-possessed had been made well.

37 And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned.

38 But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,

39 “Return to your house and describe what great things God has done for you.” So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

40 And as Jesus returned, the people welcomed Him, for they had all been waiting for Him.

41 And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house;

42 for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

43 And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,

44 came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.

45 And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You."

46 But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me."

47 When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.

48 And He said to her, "Daughter, your faith has made you well; go in peace."

49 While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore."

50 But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she will be made well."

51 When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.

52 Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."

53 And they began laughing at Him, knowing that she had died.

54 He, however, took her by the hand and called, saying, "Child, arise!"

55 And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat.

56 Her parents were amazed; but He instructed them to tell no one what had happened.

Marked in the text

- **v1** "proclaiming and preaching the kingdom of God" — God — His character & actions
- **v3** "contributing to their support out of their private means" — Time / place / contrast
- **v8** "He who has ears to hear, let him hear" — Command / instruction
- **v10** "To you it has been granted to know the mysteries of the kingdom of God" — Promise / blessing
- **v11** "the seed is the word of God" — God — His character & actions
- **v12** "the devil comes and takes away the word from their heart" — Sin / warning
- **v13** "in time of temptation fall away" — Sin / warning
- **v14** "choked with worries and riches and pleasures of this life" — Sin / warning
- **v15** "hold it fast, and bear fruit with perseverance" — Promise / blessing
- **v16** "he puts it on a lampstand" — Time / place / contrast
- **v18** "take care how you listen" — Command / instruction
- **v21** "these who hear the word of God and do it" — Command / instruction
- **v22** "Let us go over to the other side of the lake" — Time / place / contrast
- **v24** "Master, Master, we are perishing!" — Sin / warning
- **v24** "He got up and rebuked the wind and the surging waves" — God — His character & actions
- **v25** "Where is your faith?" — Command / instruction
- **v25** "Who then is this" — Time / place / contrast
- **v28** "Jesus, Son of the Most High God" — God — His character & actions
- **v30** "Legion" — Sin / warning
- **v35** "sitting down at the feet of Jesus, clothed and in his right mind" — Promise / blessing
- **v37** "asked Him to leave them" — Sin / warning
- **v39** "describe what great things God has done for you" — Command / instruction
- **v44** "touched the fringe of His cloak" — Time / place / contrast
- **v46** "power had gone out of Me" — God — His character & actions
- **v48** "Daughter, your faith has made you well; go in peace" — Promise / blessing

- **v50** “Do not be afraid any longer; only believe” — Command / instruction
- **v52** “she has not died, but is asleep” — God — His character & actions
- **v54** “Child, arise!” — God — His character & actions

- **v8** “hear” — Key repeated word (every occurrence)
- **v12** “heard” — Key repeated word (every occurrence)
- **v10** “hearing” — Key repeated word (every occurrence)
- **v11** “word” — Key repeated word (every occurrence)

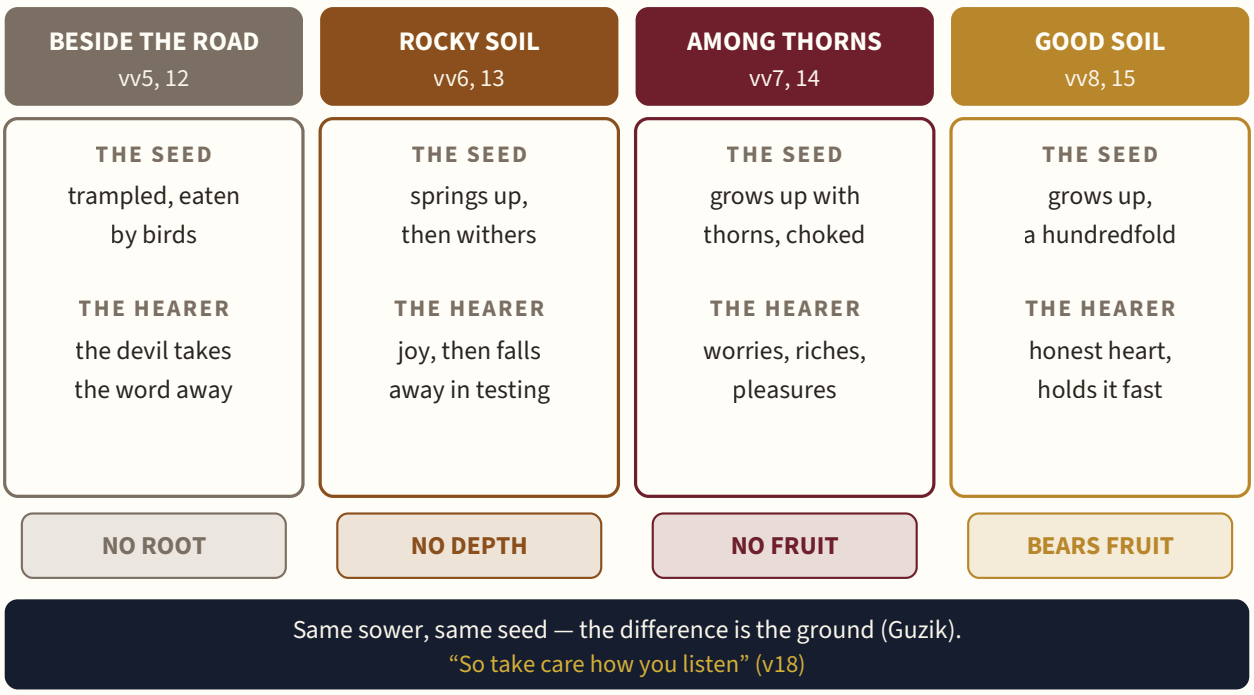
01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 8:11

"Now the parable is this: △the seed is the word of God."

FIGURE · ONE SEED, FOUR SOILS



Read each column top to bottom — what happens to the seed, then what Jesus says it means for the hearer; only the last soil holds the word fast.

Setting. Jesus travels from village to village preaching the kingdom, with the Twelve and women who support Him (vv1–3). A large crowd gathers and He tells the parable of the sower, explains it to His disciples, and adds the lamp saying (vv4–18). His mother and brothers come (vv19–21). He crosses the lake in a storm (vv22–25), frees a demonized man in the country of the Gerasenes (vv26–39), and returns to Galilee, where a woman is healed on the way to Jairus's house and Jairus's daughter is raised (vv40–56).

Structure:

- vv1–3 — **on the road:** preaching the kingdom; the Twelve; Mary Magdalene, Joanna, Susanna "and many others" giving from their means.
- vv4–15 — **the sower:** four soils — road, rock, thorns, good soil (vv5–8); "He who has ears to hear, let him hear" (v8); the mysteries granted, Isaiah 6:9 (vv9–10); "the seed is the word of God" and the four hearers (vv11–15).

- vv16–21 — **the lamp and the family:** a lamp on a lampstand (v16); nothing hidden (v17); "take care how you listen" (v18); His mother and brothers — "these who hear the word of God and do it" (vv19–21).
- vv22–25 — **the storm:** "Let us go over" (v22); He sleeps, a gale descends (v23); "Master, Master, we are perishing!" — He rebukes wind and waves (v24); "Where is your faith?" — "Who then is this?" (v25).
- vv26–39 — **Legion:** a naked man of the tombs (vv26–27); "Son of the Most High God … do not torment me" (vv28–29); "Legion" (v30); the abyss and the swine (vv31–33); the town finds him clothed and in his right mind and asks Jesus to leave (vv34–37); "Return to your house and describe what great things God has done for you" (vv38–39).
- vv40–56 — **two daughters:** a waiting crowd; Jairus falls at His feet (vv40–42); a woman twelve years ill touches the fringe of His cloak (vv43–44); "Who is the one who touched Me?" (vv45–47); "Daughter, your faith has made you well; go in peace" (v48); "Your daughter has died" — "only believe" (vv49–50); "she has not died, but is asleep" — laughter (vv51–53); "Child, arise!" (vv54–56).

Repeated words, with counts:

- "come / came / coming / comes" ×16 — vv4, 12, 16, 17, 19, 24, 27, 29, 33, 35, 41 (×2), 44, 47, 49, 51.
- "Jesus" ×13 — vv22, 24, 28 (×2), 30, 35 (×2), 39, 40, 41, 45, 46, 50.
- "hear / heard / hearing / listen" ×10 — vv8 (×2), 10, 12, 13, 14, 15, 18, 21, 50.
- "seed / sow / sowed / sower" ×10 — vv5 (×4), 6, 7, 8, 11, 14, 15.
- "fell" ×9 — vv5, 6, 7, 8, 14 (seed falling), 23 (asleep), 28, 41, 47 (falling before Him).
- "demon(s)" ×9 — vv2, 27, 29, 30, 32, 33, 35, 36 ("demon-possessed"), 38; "spirit(s)" ×3 — vv2, 29 (unclean), 55 (her spirit).
- "word" ×5 — vv11, 12, 13, 15, 21 ("the word of God" in vv11, 21).
- "light / lamp / lighting / lampstand" ×5 — vv16 (×4), 17.
- "implore / implored / imploring / begging / beg" ×5 — vv28, 31, 32, 38, 41.
- "saved / made well" (*sōzō*) ×4 — vv12, 36, 48, 50.
- "fear / afraid / fearful / frightened" ×4 — vv25, 35, 37, 50.
- "touch / touched" ×4 — vv44, 45, 46, 47.
- "Master" ×3 — vv24 (×2), 45; "daughter" ×3 — vv42, 48, 49; "twelve" ×3 — vv1, 42, 43; "believe" ×3 — vv12, 13, 50.
- "faith" ×2 — vv25, 48: "Where is your faith?" and "your faith has made you well."

Contrasts: Four soils — three fail, one bears fruit (vv5–15). To you it is granted ⟷ to the rest in parables (v10). Hidden ⟷ evident (v17). Whoever has ⟷ whoever does not have (v18). Family by blood ⟷ family by obedience (vv19–21). He sleeps ⟷ they panic (vv23–24). Storm ⟷ calm (v24). Naked, in the tombs ⟷ clothed, in his right mind, at His feet (vv27, 35). The town asks Him to leave ⟷ the man begs to come along (vv37–38). Jairus the ruler ⟷ the unnamed woman (vv41–44). Weeping and laughter ⟷ "she has not died, but is asleep" (vv52–53).

Shape of the chapter: teaching first (the seed and the hearers), then four mighty works that test the hearers — over nature, demons, disease and death. Each scene ends with a word from Jesus that someone must believe.

Chapter theme (my words): God's word is the seed, and the condition of my heart decides what it does in me. The same word rules the storm, the demons, sickness and death — so I must listen carefully and trust Him when everything says it is too late.

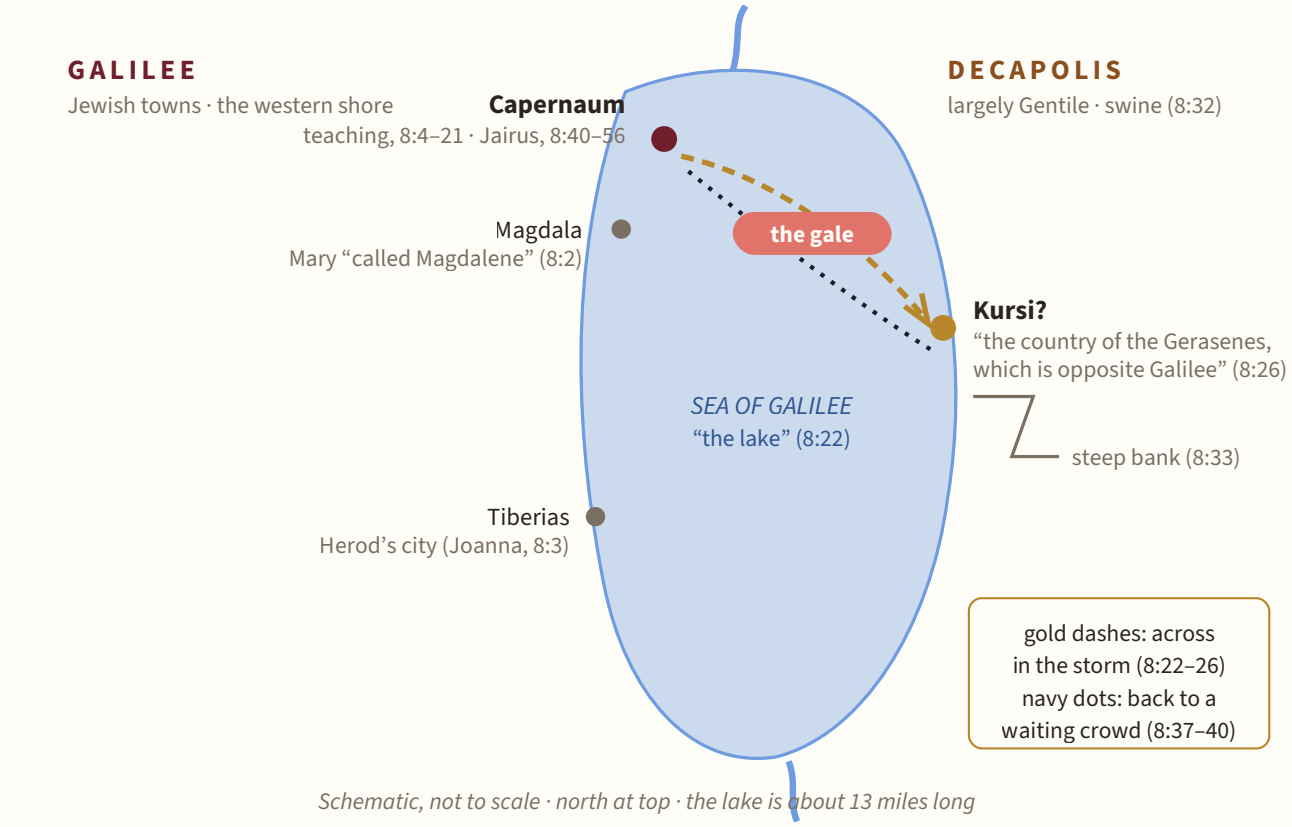
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · LUKE 8:25

"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?""

FIGURE · ACROSS THE LAKE AND BACK



Jesus teaches on the Jewish western shore, crosses through a gale to the Gentile east side where Legion meets Him, and returns to a crowd that is waiting for Him.

Who were the women of verses 1–3? Healed followers who used their own money to support Jesus and the Twelve. Joanna's husband managed Herod Antipas's household — the gospel had reached the palace. Mary Magdalene had been freed from seven demons; both Guzik ("There is nothing whatever in the sources to indicate this") and Sproul reject the later tradition that she was a prostitute.

Why does Jesus speak in parables "so that seeing they may not see"? Jesus quotes Isaiah 6:9. Sproul: "Parables were given not only to reveal but to conceal" — they open the truth to those God has given ears, and they are a

judgment on hearts that have already refused. “God’s justice is poetic.” The disciples did not earn their understanding; “it has been granted” (v10).

Is the rocky soil a believer who lost salvation? Teachers answer differently. Sproul sees a spurious profession: “If you have it, you never lose it,” and “The only test for that is whether you bear fruit.” Spurgeon calls these hearers Mr. Pliable — quick and warm, then gone. Jesus’ own words are that they “believe for a while” and “fall away” (v13). What the parable makes plain is that only the soil that holds the word fast and bears fruit “with perseverance” is good soil (v15).

What does “whoever has, to him more shall be given” mean? It is about hearing (v18). The man who receives and obeys the word gets more light; the man who shrugs it off loses even what he “thinks he has.” Spurgeon: an ear for preachers is not a heart for the truth.

Were Jesus’ brothers Mary’s sons? Guzik takes them as Mary’s other children. The point of the scene is not to snub His family but to name the family that lasts: “these who hear the word of God and do it” (v21). Sproul connects it to adoption.

Why were the disciples rebuked in the storm? Jesus had said, “Let us go over to the other side” (v22). Guzik: “Unbelief is the rejection of a promise or a command of God relevant to a particular situation.” Henry: “Many that have true faith have it to seek when they have occasion to use it.” Sproul notes their fear grew after the calm — they were in the presence of the Holy.

What about the demons and the pigs? Sproul: “The demonic world is real, it was extremely active then, and it is active today.” Guzik reads “Legion” as a bluff; Sproul as a vast host. The demons fear the abyss — the prison Revelation 20 describes — before their time. Jesus permits the swine; Sproul: “Jesus understood the difference between human beings and the beasts of the field.” The town cared more for the herd than the man. Henry: “Those lose their Saviour, and their hopes in him, that love their swine better.”

Why send the healed man home? He begged to follow, but Jesus gave him a mission field: “Return to your house and describe what great things God has done for you.” Luke notes that he told “what great things Jesus had done for him” (v39) — for Luke, what Jesus does, God does. Guzik: he “had a more important ministry with his own family and community.”

Why call out the woman who touched Him? Not to shame her. She was unclean under the Law (Leviticus 15:25) and had been shut out for twelve years. Jesus made her healing public, called her “Daughter” (Guzik: the only time He used it of someone), and sent her away in peace. Henry: “weak faith shall not be rejected.” Spurgeon: “Do but become united to Jesus, and the blessed work is done.”

Was the girl dead or asleep? Dead — the mourners knew it (v53), and “her spirit returned” (v55). Jesus calls death sleep because He is about to wake her (compare John 11:11–14). Sproul: “This was not a resuscitation; this was a resurrection” — a picture of the last day. (Guzik, on Nain in chapter 7, used “resuscitated” for a body that would die again; the two are making different points, and both are true.)

Word study (Greek):

- **contributing to their support — *diakoneō* (G1247):** to serve, to minister (v3).
- **private means — *hyparchonta* (G5225):** possessions, property (v3).
- **mysteries — *mystērion* (G3466):** secrets God reveals (v10).
- **seed — *sporos* (G4703):** “the seed is the word of God” (v11).

- **hold it fast — *katechō* (G2722):** keep firm hold (v15).
- **perseverance — *hypomonē* (G5281):** remaining under, endurance (v15).
- **lamp — *lychnos* (G3088):** a small oil lamp (v16).
- **take care — *blepō* (G991):** watch out (v18).
- **Master — *epistatēs* (G1988):** commander; only in Luke (vv24, 45).
- **rebuked — *epitimaō* (G2008):** used of demons and fever too (v24; 4:35, 39).
- **Legion — *legiōn* (G3003):** a Roman legion, thousands (v30).
- **abyss — *abyssos* (G12):** the prison of spirits (v31; Rev 20:3).
- **in his right mind — *sōphroneō* (G4993):** of sound mind (v35).
- **describe — *diēgeomai* (G1334) / proclaiming — *kēryssō* (G2784):** tell it through; herald it (v39).
- **only — *monogenēs* (G3439):** only child (v42; 7:12).
- **fringe — *kraspedon* (G2899):** the tassel (v44; Num 15:38).
- **power — *dynamis* (G1411):** "power had gone out of Me" (v46).
- **made well, saved — *sōzō* (G4982):** vv12, 36, 48, 50; 7:50.
- **asleep — *katheudō* (G2518):** "she has not died, but is asleep" (v52).

Key insights to carry (from the Deep Dive):

1. **The difference is the soil** (Guzik).
2. **Parables open and close** (Sproul).
3. **Fruit takes perseverance** — *hypomonē* (v15).
4. **Hearing is never neutral** (v18; Spurgeon).
5. **Jesus' family hears and does** (v21).
6. **He had already said "the other side"** — unbelief rejects a promise (Guzik).
7. **More afraid after the calm** — the presence of the Holy (Sproul).
8. **Clothed and in his right mind** — and sent home to preach (vv35, 39).
9. **They preferred the pigs** (Henry, Guzik).
10. **Never too late** — "only believe" (v50; Sproul).

Cross-references: Leviticus 15:25; Numbers 15:38; Psalm 89:9; 107:29; Isaiah 6:9–10; 55:10–11; Matthew 13:1–23; Mark 4:1–41; 5:1–43; Luke 4:35, 39; 5:5; 7:12, 50; John 11:11–14, 25; Acts 8:1–8; Romans 10:17; James 1:22; Revelation 20:1–3.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 8:39

"Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him."

FIGURE · TWO DAUGHTERS, TWELVE YEARS

TWO DAUGHTERS, TWELVE YEARS · LUKE 8:40–56

JAIRUS	THE WOMAN
named (v41)	unnamed (v43)
synagogue official (v41)	unclean, shut out (Lev 15:25)
comes openly, falls at His feet	comes from behind, in secret (v44)
an only daughter, twelve years old	ill for twelve years (v43)
"Do not be afraid … only believe" (v50)	"Daughter, your faith has made you well" (v48)
"Child, arise!" — she gets up (vv54–55)	"go in peace" (v48)

The delay that saved the woman tested Jairus — and Jesus was in time for both.

Read across the rows: a leading man and an outcast woman come to Jesus from opposite ends of society, and both are met by His word.

Truth to face — what kind of soil am I? Some weeks I am the road — the word bounces off and is gone before I reach the parking lot. Some weeks I am rocky — happy on Sunday, folding on Wednesday. A lot of weeks I am thorny — worries about money and family, and pleasures I go back to, choke out what God said. Jesus is honest about it, and so am I. The seed is fine; my heart needs plowing.

Command to obey — take care how you listen, and do it. Jesus said His family is "these who hear the word of God and do it." Men in recovery know the difference between knowing the steps and working them. This week I will take one thing I hear from God's Word and do it the same day.

Promise to trust — He already said "the other side." The disciples had Jesus' word that they were going across, and they still thought they would drown. I have His promises too. In this storm I will say out loud what He said, and remember He is in the boat.

Example to follow — the man from the tombs. Chains, cutting, living with the dead — and Jesus set him free. Then Jesus did not take him on the road; He sent him home: "Return to your house and describe what great things God has done for you." Some of the hardest preaching I will ever do is at my own kitchen table. I will tell my family, in plain words, what Jesus has done.

Sin to confess — preferring the pigs. The town asked Jesus to leave because He cost them a herd. I confess the times I have wanted Jesus around but not too close — not close enough to cost me what I still love more than Him.

Promise to trust — it is never too late. Jairus heard "Your daughter has died," and Jesus said, "Do not be afraid any longer; only believe." For the men I serve who have been told it is too late — too many years, too much damage — Jesus is still on the way to the house.

Questions for the table (from the Deep Dive):

1. Which of the four soils best describes how I have been hearing God's Word lately — and what is the rock or the thorn in my life right now? (8:11–15) *The difference is never the seed, but the soil (Guzik).*
2. Jesus said, "take care how you listen." What would change if I listened to Sunday's sermon or this week's reading expecting to obey it? (8:18, 21; Jas 1:22) *The heart is the target (Spurgeon).*
3. Jesus had already said, "Let us go over to the other side." What promise of His have I forgotten in my present storm? (8:22–25; Ps 107:29) *Unbelief is the rejection of a promise (Guzik).*
4. The town asked Jesus to leave because He cost them their pigs. What am I afraid Jesus will cost me if I let Him all the way in? (8:32–37) *They loved their swine better (Henry).*
5. Jesus sent the healed man home to tell "what great things God has done for you." Who at home most needs to hear my story? (8:38–39) *Return to your house and describe.*
6. Jairus had to keep walking after hearing "Your daughter has died." Where am I being told it is too late, and what would "only believe" look like? (8:49–56; John 11:25) *Are you still alive? Then it is not too late (Sproul).*

Worship. Lord Jesus, Your word is the seed that bears fruit a hundredfold. You sleep in the storm and rise to rebuke it; the demons call You Son of the Most High God and beg at Your word; power goes out from You at the touch of a tassel; and the dead hear You say, "Child, arise!" Who then is this? You are the Lord.

Prayer. Lord, plow up the hard places in me, pull out the rocks, and cut back the thorns, so that Your word takes root and I hold it fast. Teach me to take care how I listen and to do what I hear. In my storms, remind me You are in the boat. Set free the men I love who are still in the tombs, and send me home to tell what great things You have done for me. When I hear "too late," help me hear You say, "only believe." Amen.

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