

Luke 8:1-3; 19-21 The People of the Kingdom

Christ's kingdom unites diverse people into one family with this bond, the Word of God profitably received into the heart.

- 1) Christ's kingdom unites diverse people into one family (8:1-3; 21).
 - a) "with him"—at this stage, discipleship did not involve teaching and preaching and healing, but listening and watching
 - b) "the twelve" (6:13) were themselves a diverse group
 - c) "some women"—Jesus was unique among rabbis for taking women on as disciples. Excursus (Male and Female in the Kingdom):
 - i) Jesus corrected a perverse form of patriarchy that treated women as inferior in nature to men (Gal. 3:28)
 - ii) Jesus did not overturn biblical distinction in gender and distinct roles in which men are responsible for leadership in the kingdom:
 - (1) 12 Apostles were all men, even though there were women among the larger group of disciples
 - (2) The official teaching office in the New Covenant is exclusive to qualified men (1 Tim. 2:11-14; 3:1-13; Elders and Deacons)
 - (3) The husband is regarded as the head of his wife and the manager of his household (Eph. 5.23; 1 Tim. 3:4, 12)
 - iii) Biblical Complementarianism: Men and women are equal (Eve was "comparable" to Adam), but not the same (Eve was a "helper" to Adam).
 - iv) Why male leadership? Not because men are more capable (1 Cor. 1:26-31); not because Jesus or Paul were accommodating social custom; God's creational design
 - v) Important Role of Women in the Church:
 - (1) Disciples/learners of Jesus (cf. 1 Tim. 2:11)
 - (2) Informal instruction (Acts 18:26)
 - (3) Teaching younger women (Titus 2:3-5)
 - (4) Good works and charity (Acts 9:36-39)
 - d) "Mary called Magdalene"—from Magdala—7 demons probably indicates that her life was dominated by demonic disorder
 - e) "Joanna, the wife of Chuza, Herod's household manager"—a woman of high social standing; Roman connections
 - f) "Susanna, and many others"—women of diverse social standing
 - g) Taking the gospel to all sorts of people
 - h) Pushing back against the homogeneous unit principle in Church Planting/Growth (Eph. 2:14-16)
- 2) Christ's family is defined by the Word of God profitably received into the heart (8:3, 21).
 - a) "Family" naturally has more intimate and immediate access—story of Kevin and his uncle
 - b) "My mother and My brothers are those who hear the Word of God and do it."—Parable of the soils; "take care then how you hear" (8:18)
 - c) Various responses to Jesus in the gospels: curiosity, admiration, skepticism, hostility—faith that produces obedience
 - d) "they provided (served) for them out of their possessions"—these women who followed Jesus serve as exemplars of the good soil that receives the implanted Word with faith and bears fruit
- 3) How can we manifest the Kingdom of God as a Church?
 - a) Welcoming diversity of ethnicities, ages, backgrounds, etc.
 - b) Unity of the faith through continued study of God's Word

- c) Obedience to God's Word
- d) Confessing the faith together in confessions, creeds, and songs
- e) The Sacraments—One Baptism; through the Lord's Supper (one bread) we proclaim the Lord's death
- f) Love and patience as we grow together.