



Matthew 13; Luke 8, 13

Come, Follow Me



“Female disciples traveled with Jesus and the Twelve, learning from [Jesus] spiritually and serving Him temporally. ... In addition to receiving Jesus’s ministering—the glad tidings of His gospel and the blessings of His healing power—these women ministered to Him, imparting their substance and devotion” Women who followed the Savior also bore powerful testimony of Him (Linda K. Burton, “[Certain Women](#),” *Ensign* or *Liahona*, May 2017, 12–15).

Luke 8.1-3

The idea that Mary Magdalene was a prostitute is a longstanding tradition in Western Christianity, but it is not supported by historical evidence. This idea appears to have originated in the 6th century and is based on a conflation of Mary Magdalene with other biblical figures, such as the unnamed woman who anoints Jesus in the Gospel of Luke and a sinful woman mentioned in the Gospel of John.

In 1969, [Pope Paul VI](#) issued a statement in which he officially declared that Mary Magdalene was not a prostitute, and he called for a reevaluation of her role in the early Christian Church. This statement was part of the larger process of the Catholic Church's reforms during the Second Vatican Council, which aimed to reexamine and update its teachings in light of modern biblical scholarship.



Reading Luke 8.2

Luke 8.2 (Greek) καὶ γυναῖκές τινες αἵ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν Μαρία ἡ καλουμένη Μαγδαληνὴ ἀφ' ἧς δαιμόνια ἑπτὰ **ἐξεληλύθει**

And some women, which were cured from evil spirits and weaknesses, Mary she being called Magdalene from whom seven δαιμόνια **she has come out.**

Luke 13.1-5: Jesus' Call to Repentance for the Citizens of Jerusalem

This is probably a fragmented account of something that Pontius Pilate did in his punishment of the Jews in Galilee. This account in Luke 13:1-2 is referring to the massacre of some Galileans by Pilate's soldiers while they were offering sacrifices at the temple in Jerusalem.

The incident is mentioned by Jesus as an example to emphasize the point that suffering and death are not necessarily consequences of one's own sinfulness, but can also be a result of broader historical and political circumstances.



This event may have been the event referred to by Josephus

"So he [Pilate] bid the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition"

(Josephus, *Antiquities of the Jews*, book 18, chap. 3, verse 2.)

Luke 13.1-5

"Concerning these two fearful matters, when he responded to them, he continued his speech for the benefit of the hearers, saying: Do not think that they were killed because they were greater sinners than those Galileans, and it was not that, because they were greater sinners than all the inhabitants of Jerusalem, the tower fell upon them and killed them. But these are the proof of punishment the people will receive on the account of their guilt. And even you, if you do not change, returning from bad to good, and believe in me, the punishment of death will come upon you, just like them, and even worse."

(Abdul-Maasih Saadi, [*Moshe Bar Kepha's Commentary on the Gospel of Luke*](#), p. 200. Moshe Bar Kepha (813-903 AD) was a prolific writer of the ninth century and a celebrated bishop of the Syriac Orthodox Church in the ninth century.)

Will few be saved? (Luke 13.22-30)

Yes, agency must be preserved. But to design a plan that is so difficult to succeed at that most would fail does not preserve agency. On the contrary, such would thwart both agency and the very thing the Plan was created to accomplish – namely, our exaltation. The thought that God would promote something that would ensure that the vast majority of His children would never again be able to dwell in His presence is incomprehensible.

(Alonzo Gaskill, [Odd Are, You're Going to be Exalted, Meridian Magazine, June 25, 2008](#). See also: Bruce R. McConkie, "[The Probationary Test of Mortality](#)," address given at the University of Utah Institute of Religion, January 10, 1982.)



Parables

Parables are a call to investigate the truth; to learn more; to inquire into the spiritual realities, which, through them, are but dimly viewed. ***Parables start truth seekers out in the direction of further light and knowledge and understanding***; they invite men to ponder such truths as they are able to bear in the hope of learning more. Parables are a call to come unto Christ, to believe his doctrines, to live his laws, and to be saved in his kingdom. They teach arithmetic to those who have the capacity to learn calculus in due course. They are the mild milk of the word that prepares our spiritual digestive processes to feast upon the doctrinal meat of the kingdom.

(Bruce R. McConkie, *The Mortal Messiah*, 4 vols. Deseret Book, 1979-81, 2:245.)



The Parable of the Sower (Matt. 13.1-23; Mark 4.1-27; Luke 8.4-18)

**Matt. 13.24-40:
Parable of the Wheat
and the Tares**



Matt. 13.31-35; Mark
4.30-34: Parables of
the Mustard Seed and
the Leaven





Matt. 13.44-53: Parables concerning the Kingdom of Heaven

A treasure in a field (Matt. 13.44)

The Pearl of Great Price (Matt. 13.45-46)

The Gospel Net (Matt. 13.47-51)