

# Luke 8:10

Authorized King James Version (KJV)

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

## Analysis

**And he said, Unto you it is given to know the mysteries of the kingdom of God**—The verb dedotai (δέδοται, perfect passive, "has been given") emphasizes divine initiative and completed action—understanding is graciously granted, not humanly achieved. The phrase gnōnai ta mystēria tēs basileias tou Theou (γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, "to know the mysteries of the kingdom of God") uses mystēria (μυστήρια, "mysteries"), not meaning puzzling riddles but divine secrets revealed only to initiates. In biblical usage, mystery denotes truth previously hidden but now disclosed through revelation (Romans 16:25, Ephesians 3:3-6, Colossians 1:26-27).

**But to others in parables; that seeing they might not see, and hearing they might not understand**—The phrase tois de loipois en parabolais (τοῖς δὲ λοιποῖς ἐν παραβολαῖς, "but to the rest in parables") uses loipois (λοιποῖς, "the remaining ones") indicating exclusion from the privileged group. The purpose clause hina blepontes mē blepōsin kai akouontes mē syniōsin (ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μῶ συνιῶσιν, "that seeing they may not see and hearing they may not understand") quotes Isaiah 6:9-10, where God commissions Isaiah to preach to those judicially hardened. The hina (ἵνα, "that/in order that") indicates purpose or result—parables simultaneously reveal truth to receptive hearts and confirm hardness in resistant ones.

## Historical Context

---

Isaiah 6:9-10 describes divine judgment on Israel through hardening—God sent Isaiah to preach, knowing the message would harden most hearers while saving a remnant. Jesus applies this pattern to His ministry, explaining why parables obscure truth from unbelieving crowds while illuminating it for disciples. This isn't arbitrary but judicial—those who reject clear revelation receive increasingly veiled communication. Jewish apocalyptic literature used "mystery" for end-time secrets revealed to the faithful (Daniel 2:18-19, 27-30). Jesus declares these mysteries are now revealed in His kingdom teaching. The disciples' privilege isn't based on superior intelligence or morality but sovereign election and grace. Paul later develops this theme extensively—spiritual understanding requires the Spirit's illumination (1 Corinthians 2:14). This verse establishes crucial Reformed doctrine: saving faith and spiritual comprehension are divine gifts, not human achievements.

## Related Passages

---

**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

---

1. How does Jesus' statement that understanding is 'given' by God rather than achieved by human effort challenge contemporary emphasis on intellectual approaches to biblical interpretation?
2. What does the dual function of parables—revealing truth to disciples while concealing it from others—teach about divine sovereignty in salvation and the judicial hardening of persistent unbelief?
3. In what ways does the quotation from Isaiah 6:9-10 connect Jesus' parabolic teaching to the prophetic pattern of remnant salvation and majority rejection?

## Interlinear Text

---

ο	δὲ	εἰπεν	Ὑμῖν	δέδοται	γνῶναι	τὰ	μυστήρια	τῆς
G3588	And	he said	Unto you	it is given	to know	G3588	the mysteries	G3588
G1161	G2036	G5213	G1325	G1097	G3466			
βασιλείας	τοῦ	θεοῦ	τοῖς	δὲ	λοιποῖς	ἐν	παραβολαῖς	
of the kingdom	G3588	of God	G3588	And	to others	in	parables	
G932	G2316	G1161	G3062	G1722	G3850			
ἵνα	βλέπωσιν	μὴ	βλέπωσιν	καὶ	ἀκούοντες	μὴ	συνιῶσιν	
that	see	not	see	and	hearing	not	they might	
G2443	G991	G3361	G991	G2532	G191	G3361	G4920	

## Additional Cross-References

---

**Isaiah 6:9** (Parallel theme): And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

**Mark 4:11** (Kingdom): And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

**Matthew 11:25** (Parallel theme): At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

**Jeremiah 5:21** (Parallel theme): Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

**Isaiah 44:18** (Parallel theme): They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

**Colossians 2:2** (References God): That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

**Romans 16:25** (Parallel theme): Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

**Psalms 25:14** (Parallel theme): The secret of the LORD is with them that fear him; and he will shew them his covenant.

**Matthew 16:17** (Parallel theme): And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

**Deuteronomy 29:4** (Parallel theme): Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

---

From KJV Study • [kjvstudy.org](http://kjvstudy.org)