

Luke 08 - Parable of the Sower; Why Parables?; Parable of the Lamp; Jesus Calms the Sea; Demons Cast into Swine; Raising of Jairus' Daughter; Woman with Issue of Blood

III. Galilean ministry of the Son of Man (Luke 4:14—9:50)

- (6) Christ and His followers (8:1-19)
 - (A) Those who supported Christ (8:1-3)
 - (B) Christ gives the kingdom parables to his followers (8:4-18)
 - (a) Parable of the Sower (8:4-15)
 - (b) Parable of the lamp (8:16-18)
 - (C) His followers must be rightly related to him (8:19-21)
- (7) Authority over all realms (8:22-56)
 - (A) Nature (8:22-25)
 - (B) Demons (8:26-39)
 - (C) Sickness and death (8:40-56)

Luke 8

- (6) Christ and His followers (8:1-19)
 - (A) Those who supported Christ (8:1-3)

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1 After this, Jesus traveled from one city and village to another, preaching and spreading the good news about God's kingdom. The Twelve were with him,

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

- Concern for the multitudes motivated Jesus' mission in Luke. Matthew stressed Jesus' desire to present Himself as the Messiah to the Jews. Mark presented opposition from the

Jewish leaders as the reason for His activities. All of these were factors that directed Jesus ministry.

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,
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2 as well as some women who had been healed of evil spirits and illnesses: Mary, also called Magdalene, from whom seven demons had gone out;
2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,
- This is Luke's third mention of women who benefited from Jesus ministry to them (Cf. 7:12-15,36-50)

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.

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.

3 Joanna, the wife of Herod's household manager Chuza; Susanna; and many others. These women continued to support them out of their personal resources.

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

- These all had evidently taken the drastic step of leaving home and family to share in the wandering ministry of Jesus.

— The discipleship of women is conceived as radically as it is for men—perhaps even more radically, since women of that time were very closely bound to the family—involving a sharp break with social expectations and responsibilities.

- "...Joanna" - was present as Jesus' crucifixion and empty tomb (23:55-56; 24:1,10). She is the first of Jesus' disciples identified as connected with Herod Antipas' household.

- "...steward" - manager or foreman; a high-ranking official in Herod's employ (Cf. Matt 20:8; Gal 4:2)

— Chuza and Joanna were no doubt well-known personalities in the church, and are evidence for the existence of Christian disciples among the aristocracy

- It is amazing to find Mary Magdalene, with her dark past, and Joanna, the lady of the court, in the same company. This is one of the supreme achievements of Jesus that He can enable the most diverse people to live together without losing their own personalities or qualities.

(B) Christ gives the kingdom parables to his followers (8:4-18)

(a) Parable of the Sower (8:4-15) (Cf. Matt 13:3-9; Mark 4:1-9)

The Coming Kingdom 17 An Interim Age: Sower (Matt 13:1-9,18-23)

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

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:

4 Now while a large crowd was gathering and people were coming to Jesus from every city, he said in a parable:

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

- Luke omits the setting for the parables, which was the shoreline of the Sea of Galilee. Instead, Luke mentions the large and diverse crowd that Jesus addressed. Perhaps the crowd is pictured as the various types of soil Jesus referred to in His parable.

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

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.

5 "A farmer went out to sow his seed. As he was sowing, some seeds fell along the path, were trampled on, and birds from the sky ate them up.

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

- "...trampled underfoot" - only mentioned by Luke, perhaps to signify people's contempt for God's Word (Cf. Heb 10:29)

- "...birds" - Satan (Cf. v12)

6 Other seed fell on rocky soil, and when it came up, it withered away because it had **no moisture**.

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

6 Others fell on stony ground, and as soon as they came up, they dried up because they had no moisture.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

- "...no moisture" - explains why the plants had no root (Matt 13:6; Mark 4:6; Cf. Jer 17:8)

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

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

7 Others fell among thorn bushes, and the thorn bushes grew with them and choked them.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And yet other seed fell into the good soil, and grew up, and produced a crop a hundred times as much." As He said these things, He would call out, "**The one who has ears to hear, let him hear.**"

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."

8 But others fell on good soil, and when they came up, they produced 100 times as much as was planted." As he said this, he called out, "Let the person who has ears to hear, listen!"

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, **He that hath ears to hear, let him hear.**

- This is the famous parable of the sower and the four soils. The focus of the parable is not on the Sower or the seed, but on the different soils.

- The seed is the Word of God. The four soils equal four heart conditions of the hearers:

1. Hard soil: Satan can steal the seed away
2. Rocky soil: shallow
3. Thorny soil: the cares of the world choke it out
4. Good soil: takes root, bears fruit, endures

- For Jesus' elaboration, see Matt 13.

- "...The one who has ears to hear, let him hear" - this phrase appears 7x outside of the 7 Letters to 7 Churches in Revelation (Matt 11:15; 13:9,43; Mark 4:9,23; Luke 8:8; 14:35).

— It is possibly a code phrase to alert us to relate the subsequent saying to the Church. It is a key structural phrase in Jesus' Letters to Seven Churches (Rev 2-3). It ties the 7 Kingdom Parables and Jesus' Letters to the Seven Churches together (along with Paul's letters to 7 different churches).

The Purpose of the Parables (Cf. Matt 13:10-17,34-35; Mark 4:10-12)

9 Now His disciples *began* asking Him what this parable meant.

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

9 Then his disciples began to ask him what this parable meant.

9 And his disciples asked him, saying, What might this parable be?

- Luke focused on the disciples' question on the one parable he recorded so far. Matthew and Mark recorded the disciples asked Jesus why He was speaking to the people in parables (plural).

10 And He said, "To you it has been granted to know the **mysteries** of the kingdom of God, but to the rest *they are told* in parables, so that while seeing they may not see, and while hearing they may not understand.

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.

10 So he said, "You have been given knowledge about the secrets of the kingdom of God. But to others they are given in parables, so that 'they might look but not see, and they might listen but not understand.'"

10 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.**

- "...mysteries" - secrets previously unknown about the kingdom (Cf. Dan 2:20-23,28-30)

— He's quoting Is 6:9: "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

- This is analogous to the remark that Paul makes in 1 Cor 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

- This is not an intellectual exercise. It is the Holy Spirit that makes it clear to you.

- Jesus' speaking in parables was not a denial to others, but actually an act of grace to those listening to Him: If they refused to acknowledge Him as Messiah, their judgment would be less severe than if they had understood more (Cf. Luke 10:13-15).

In Matt 13, Jesus gives a group of seven parables to the disciples. The first one is the Parable of the Sower, the same one as here in Luke 8. In Matthew, however, Jesus elaborates an answer to the question, "Why do you speak in parables?" (Cf. Matt 13:10-17).

Parable of the Sower Explained (Cf. Matt 13:18-23; Mark 4:13-20; Luke 8:11-15)

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

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

11 "Now this is what the parable means. The seed is God's word.

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

- This is consistent throughout the 7 Kingdom Parables of Matt 13

- The "Principle of Expositional Constancy": the Holy Spirit tends to use the same idioms throughout the Scriptures; i.e. Jesus as a Rock

— Seed = the Word of God

— Soils = conditions of the heart...

- "...word of God" - the message that Jesus was the God-man, the Messiah; when people trusted in Him as such, they experienced salvation

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

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.

12 The ones on the path are the people who listen, but then the Devil comes and takes the word away from their hearts, so that they may not believe and be saved.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

- Here the "fowls of the air" of v5 are identified: they are ministers of Satan.

- It appears that this person hears the gospel, but never responds, and remains unsaved

13 Those on the rocky *soil* are the ones who, when they hear, **receive the word with joy**; and yet these do not have a *firm* root; they **believe** for a while, and in a time of temptation they fall away.

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.

13 The ones on the stony ground are the people who joyfully welcome the word when they hear it. But since they don't have any roots, they believe for a while, but in a time of testing they fall away.

13 They on the rock are *they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

- "...receive the word with joy...believe" - indicates salvation

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

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.

14 The ones that fell among the thorn bushes are the people who listen, but as they go on their way they are choked by the worries, wealth, and pleasures of life, and their fruit doesn't mature.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

- In both cases "on the rock" (v13) and "among thorns" (v14) there was initial faith in Jesus and a later turning away from Him in unbelief
- "...fruit" - in context, represents increasing understanding of, and proper response to, divine revelation
- This response (or lack of it) is consistently held out as the believer's responsibility moment-by-moment to "choose" to walk in the Spirit by the power of the Holy Spirit. It is never held out as something a believer MUST do in order to be saved/justified (Cf. John 15:2; 20:31; Rom 6:4; 2 Cor 5:15).

15 But the seed in the good soil, these are the ones who have heard the word with a good and virtuous heart, and hold it firmly, and produce fruit with perseverance.

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.

15 But the ones on the good soil are the people who hear the word but also hold on to it with good and honest hearts, producing a crop through endurance."

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

- The character of the individual is at stake. This person is undoubtedly saved.

Parable of the Sower

1. Roadside - the Pharisees and religious leaders, who refused to believe
2. Rocky soil - shallow faith (John 6:66)
3. Thorny soil - the Rich Young Ruler (Luke 18:18-30)
4. Good soil - followed Jesus regardless of cost (Luke 8:1-3)

(b) Parable of the lamp (8:16-18) (Cf. Mark 4:21-25)

16 "Now no one lights a lamp and 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.

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.

16 "No one lights a lamp and hides it under a bowl or puts it under a bed. Instead, he puts it on a lamp stand so that those who come in will see the light.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

- This was evidently a favorite saying of Jesus (Cf. Matt 5:15; Mark 4:21; Luke 11:33)

- In context, the "candle" refers to a person who has the light of God's Word within them

- Such a person has a responsibility to let the light illuminate those around him, rather than concealing it from them

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

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

17 There is nothing hidden that won't be revealed, and there is nothing secret that won't become known and come to light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

- The disciples should not assume that because God had previously kept the truth secret, that Jesus was now revealing to them, He therefore wanted it to remain hidden. He wanted it declared publicly now.

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

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."

18 So pay attention to how you listen, because to the one who has something, more will be given. However, from the one who doesn't have, even what he thinks he has will be taken away from him."

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

- Jesus urged His disciples to listen carefully to what He taught them.

— If they believed what He taught, God would give them more truth; however, if they disbelieved, God would remove from them the truth that thought they had.

(C) His followers must be rightly related to him (8:19-21) (Cf. Matt 12:46-50; Mark 3:31-35)

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

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

19 His mother and his brothers came to him, but they couldn't get near him because of the crowd.

19 Then came to him *his* mother and his brethren, and could not come at him for the press.

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

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

20 Jesus was told, "Your mother and your brothers are standing outside and want to see you."

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

- Jesus *did* have physical brothers: He was eldest in a family of at least seven: four brothers, at least two sisters (Cf. Matt 13:55; Mark 6:3).

— At least two are saved after the resurrection. The epistles of James and Jude were written by them.

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

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

21 But he answered those people, **"My mother and my brothers are those who hear a message from God and heed it."**

21 And he answered and said unto them, **My mother and my brethren are these which hear the word of God, and do it.**

- Luke had previously recorded events that authenticated Jesus' authority (Luke 4:31—6:16). Here again an authentication was necessary.

— Jesus had been teaching that one must listen carefully to His words and carry them out. Now Jesus authenticated His words in ways that only the Messiah could do.

- Jesus is not dishonoring His human family members, but rather honoring those who obey God.

— Some people get close to God by listening to music, pray, read the Bible, contemplate nature, etc. However, Jesus taught that the way to get close to God is to listen to and obey God's Word (Cf. 6:46-49; James 1:22-23).

(7) Authority over all realms (8:22-56)

(A) Nature (8:22-25) (Cf. Matt 8:23-27; Mark 4:35-41)

22 Now on one of *those* days Jesus and His disciples got into a boat, and He said to them, **"Let's cross over to the other side of the lake."** So they launched out.

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.

22 One day, Jesus and his disciples got into a boat. He told them, "**Let's cross to the other side of the lake.**" So they started out.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, **Let us go over unto the other side of the lake.** And they launched forth.

- Jesus mentioned crossing the lake to His disciples both before and after He entered the boat (Cf. Matt 8:18; Mark 4:35)

— His command to cross was a guarantee that they would arrive safely

- Storms measure the skill of the sailor. At least seven of the disciples were fishermen. They were experienced seamen familiar with these waters.

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.

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.

23 Now as they were sailing, Jesus fell asleep. A violent storm swept over the lake, and they were taking on water and were in great danger.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

- "...descended" - the writer had been there, because storms do "descend" — the Sea of Galilee is 600 feet below sea level

— This storm surprised these *experienced* professionals familiar with these waters. This *may* have been more than a *natural* storm. I think Satan was at work; a strange encounter with the demonic world immediately followed...

24 They came up to Jesus and woke Him, 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.

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.

24 So his disciples went to him, woke him up, and kept telling him, "Master! Master! We're going to die!" He got up and rebuked the wind and the raging waves. They stopped, and there was calm.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

- This was a test of the disciples' faith in Jesus' word (Cf. v13). They stopped believing momentarily.

- This should shake them up as much as the storm. Storms do not just cease instantly. He "rebuked" the wind, and there was immediate calm.

25 And He said to them, **"Where is your faith?"** But 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?"

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?"

25 Then he asked the disciples, **"Where's your faith?"** Frightened and amazed, they asked one another, "Who is this man? He commands even the winds and the water, and they obey him!"

25 And he said unto them, **Where is your faith?** And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

- "...Where is your faith?" - Luke recorded a milder rebuke than Mark (Cf. Mark 4:40)

- The disciples' subsequent question about Jesus' identity is the climax of the story; it showed their lack of understanding of Jesus' true identity (Cf. 9:20)

— They believed He was the Messiah, but they had thought of Him as their peers did. Now they saw that He could perform works that only God could do (Cf. Ps 107:24-30; 65:7; 89:9; 104:7; 106:9; Acts 27:13-14,25,34).

— This demonstrates to his disciples Jesus' power over nature. He claimed to be the Creator of the Universe, and this proved that He was.

The point of connection is not the storm the disciples faced in the boat, but the feelings of helplessness they had about where Jesus had led them. Events in our lives sometimes leave us feeling at risk, whether it be in a job situation, in the severe illness of a loved one, in an unexpected tragedy, or in the breakdown of a relationship. Any of these can be a storm in which we doubt God's goodness. We may feel God has left us to fend for ourselves. Experiencing deliverance in such situations should expand our appreciation of Jesus' love and grace.

(B) Demons (8:26-39) (Cf. Matt 8:28-34; Mark 5:1-20)

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

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

26 They landed in the region of the Gerasenes, which is just across the lake from Galilee.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

- After calming the storm, Jesus and the disciples arrived at their destination.

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

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.

27 When Jesus stepped out on the shore, a man from the city met him. This man was controlled by demons and had not worn clothes for a long time. He did not live in a house but in the tombs.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

- The raging of this demoniac was even worse than the raging of the waters of Galilee (Cf. Ps 65:7)

— He was under the control of spiritual powers totally opposed to Jesus and God's will
- Whereas Matthew wrote that Jesus met two demon-possessed men (Matt 8:28-34), Luke (and Mark) wrote about only the more dominant of the two

- Dr. Luke mentioned several symptoms of the man's demon possession:
- "...not put on clothing" - disregard for personal dignity
- "...not living in a house" - social isolation
- "...tombs" - retreat to an unclean shelter
— Recognition of Jesus' identity (v28)
— Control of speech (v28)
— Shouting (v28)

28 And seeing Jesus, he cried out and fell down before Him, and said with a loud voice, "What business do You have with me, **Jesus, Son of the Most High God?** I beg You, do not torment me!"

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."

28 When he saw Jesus, he screamed, fell down in front of him, and cried out in a loud voice, "What do you want from me, Jesus, Son of the Most High God? I beg you not to torture me!"

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

- "...Jesus, Son of the Most High God" - the demons acknowledged Jesus' identity. They were not worshipping Him as God, but were appealing to Him as their Judge for mercy.
- They wanted to escape premature torture in the abyss (v31; Cf. Matt 8:29; Rev 20:1-3,10)

29 For He *had already* 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 the restraints and be driven by the demon into the desert.

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.

29 because Jesus was in the process of ordering the unclean spirit to come out of the man. On many occasions the unclean spirit had seized the man, and though he was kept under guard and bound with chains and shackles, he would break the chains and be driven by the demon into deserted places.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, **"What is your name?"** And he said, **"Legion"**; because many demons had entered him.

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

30 Jesus asked the man, **"What's your name?"** He answered, "Legion," because many demons had gone into him.

30 And Jesus asked him, saying, **What is thy name?** And he said, Legion: because many devils were entered into him.

- Hebrew exorcism: First step—have the demon identify himself; exorcising a "dumb" demon was especially difficult, and, thus, evidence of Messianic authority (Luke 11:14)

— See note: **Messianic Miracle #2: Casting Out a Dumb Demon** (Matt 12:22-37; Mark 3:20-30)

- "...Legion" - a Roman legion was almost 6,000 men

31 And they were begging Him not to command them to go away into the abyss.

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

31 Then the demons began begging Jesus not to order them to go into the bottomless pit.

31 And they besought him that he would not command them to go out into the deep.

- It seems the demons have knowledge of their destiny for punishment in the *abousso*. They also readily acknowledged His authority over them.
- Only God can send demons to the abyss; this is another indication that the demons recognized Jesus as God. The disciples should have learned from them.

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

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.

32 Now a large herd of pigs was grazing there on the hillside. So the demons begged Jesus to let them go into those pigs, and he consented to that.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

- Jesus stayed their imminent execution, which is a show of mercy. He nonetheless killed them, though their final judgment is still future (Rev 20:1-3)

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

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.

33 Then the demons came out of the man and went into the pigs, and the herd rushed down the cliff into the lake and drowned.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 Now when the herdsmen saw what had happened, they ran away and reported *everything* in the city, and in the country.

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

34 Now when those who had been taking care of the pigs saw what had happened, they ran away and reported it in the city and in the countryside.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 And *the people* came 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.

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.

35 So the people went out to see what had happened. When they came to Jesus and found the man from whom the demons had gone out sitting at Jesus' feet, dressed and in his right mind, they were frightened.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

- The power that Jesus had to effect such a transformation terrified the people

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

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

36 The people who had seen it told them how the demon-possessed man had been healed.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 And all the people of the territory of the Gerasenes and the surrounding region asked Him to leave them, because they were overwhelmed by great fear; and He got into a boat and returned.

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.

37 Then all the people from the region surrounding the Gerasenes asked Jesus to leave them, because they were terrified. So he got into a boat and started back.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

- In that region subsequently dwelled a people called *Troglodites*, "dwellers among tombs"

- Demons apparently are territorial. When you occupy a new piece of property, claim it for God—all four corners. You don't know the spiritual history of a piece of real estate.

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

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,

38 Now the man from whom the demons had gone out kept begging Jesus to let him go with him. But Jesus sent him away, saying,

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

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

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.

39 "Go home and tell what God has done for you." So the man left and kept proclaiming throughout the whole city how much Jesus had done for him.

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

- He was a Gentile in a Gentile region (Jesus didn't instruct him to reveal all this to the priest, which was required of Jews by the Law.)

- The man's desire was admirable, but Jesus ordered this disciple to remain where he was, as a witness to Jesus' person and power.

— The man obeyed, and spread the gospel in this previously unreached Gentile area.

(C) Sickness and death (8:40-56) (Cf. Matt 9:18-26; Mark 5:21-43)

Raising of Jairus' Daughter; Healing of the Woman with the Issue of Blood

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

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

40 When Jesus came back, the crowd welcomed him, because everyone was expecting him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

- He sailed from Gadera, on the southeast side of the Sea of Galilee, across to the northwest side.

- The multitudes welcomed Jesus because He had become popular in that area by working many other miracles

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

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;

41 Just then a synagogue leader by the name of Jairus arrived. He fell at Jesus' feet and kept begging him to come to his home,

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

- If they are in Capernaum, then this was likely the synagogue the centurion had built. The fact that a ruler of a synagogue would come to Jesus showed that *people were beginning to acknowledge that Jesus is indeed the Messiah*. A synagogue ruler was in charge of the synagogue services and was responsible for maintaining and cleaning the building.

- Other synagogue rulers in the NT were Crispus (Acts 18:8) and Sosthenes (Acts 18:17)

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.

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.

42 because his only daughter, who was about twelve years old, was dying. While Jesus was on his way, the crowds continued to press in on him.

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

- "...pressing against" - *sumpnigo*, "to strangle" or "to choke"; it was a tight pressing crowd

43 And a woman who had suffered a *chronic* flow of blood for twelve years, and could not be healed by anyone,

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

43 A woman was there who had been suffering from chronic bleeding for twelve years.

Although she had spent all she had on doctors, no one could heal her.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

- This condition resulted in her discomfort, inconvenience, ritual uncleanness, and embarrassment

— This made her one of the "poor" (marginalized) to whom Jesus had come with good news

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

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

44 She came up behind Jesus and touched the tassel of his garment, and her bleeding stopped at once.

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchéd.

Hems

In ancient Mesopotamia, "to cut off the hem" was to strip one of his personality, authority. A husband could divorce his wife by cutting off the hem of her robe. A nobleman would authenticate his name on a clay tablet by pressing the hem on the clay. Fringes on Levitical garments were a symbol of authority or rank in ancient Israel (Num 15:38-39; Deut 22:12; Ex 28:33-34).

In the wilderness of En Gedi, David cut off the skirt *shuwl* of Saul's robe. The genealogy was woven into the threads of the hem. David later repents because he had personally interrupted the lineage to the throne and symbolically taken away the authority from the Lord's anointed. Saul understood (1 Sam 24:20).

- God's Covenant with Israel: "I spread my *shuwl* over thee..." (Ezek 16:8; Ex 39:25-26). Representing authority and protection.
- Ruth's Petition to Boaz (Ruth 3:9): Asking him to undertake a levirite marriage.
- Joseph's Coat: "Variegated"? many colors? ...or seamless? (Gen 37:3-4)
- Jesus' Seamless Coat = "continuance"?
- Temple was veil torn, signifying end of man as high priest;
- Jesus' hem is *not* torn, because He is high priest forever....

Woman with the Issue of Blood

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."

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."

45 Jesus asked, "**Who touched me?**" While everyone was denying it, Peter and those who were with him said, "Master, the crowds are surrounding you and pressing in on you."

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, **Who touched me?** - Jesus' question did not reveal a lack of knowledge, but a desire to identify the woman so He could strengthen and encourage her faith.

- Jesus occasionally chose to heal people who expressed no faith in Him. Here, someone with faith drew on His power without His conscious selection of her
 - Evidently, God healed the woman through Jesus without Jesus' awareness

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

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

46 Still Jesus said, "Somebody touched me, because I know that power has gone out of me."

46 And Jesus said, **Somebody hath touched me: for I perceive that virtue is gone out of me.**

- He meant that some of God's power had transferred from Him to another person, not that His power was in any way diminished.

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

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.

47 When the woman saw that she couldn't hide, she came forward trembling. Bowing down in front of him, she explained in the presence of all the people why she had touched Jesus and how she had been instantly healed.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

- The description is by Dr. Luke. Luke's writings use more medical terms than Hypocrites.

- Her falling at Jesus' feet recalls the sinful woman in Simon's house (7:36-50), who also had a spirit of thankfulness

- It was necessary for her to publicize her healing. All her acquaintances must have been aware of her permanent state of ceremonial uncleanness. If she was to be received back into normal religious and social discourse, she had to make her healing public knowledge.

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

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

48 Then he told her, "Daughter, your faith has made you well. Go in peace."

48 And he said unto her, **Daughter, be of good comfort: thy faith hath made thee whole; go in peace.**

- She apparently was a *Gentile*. A woman of Israel with an issue of blood would have had to remain "outside the camp," ceremonially unclean (Lev 15:25-30).

Raising Jairus' Daughter (Cf. Matt 9:18-19,23-26; Mark 5:35-43)

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."

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."

49 While he was still speaking, someone came from the synagogue leader's home and told him, "Your daughter is dead. Stop bothering the teacher anymore."

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

- The messenger's command implied that there was no hope, but Jesus immediately fortified Jairus' faith (v50)

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

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

50 But when Jesus heard this, he told the synagogue leader, "**Stop being afraid! Just believe, and she will get well.**"

50 But when Jesus heard *it*, he answered him, saying, **Fear not: believe only, and she shall be made whole.**

- "...well" - *sōzō*, same word as in v48

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

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.

51 When he arrived at the man's house, he allowed no one to go in with him except Peter, John, James, and the young girl's father and mother.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

- In spite of the fact that Jairus was informed that his daughter had died, he had faith that she would be resurrected (v50).

— That faith was partly expressed in the fact that he allowed Jesus to come into his house after He had touched an unclean woman.

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

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

52 Now everyone was crying and wailing for her. But Jesus said, "Stop crying! She's not dead. She's sleeping."

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

- "...asleep" - *katheudei*, God's view of death, not man's

— Jesus' statement is prognosis, not diagnosis. Her state was sleep instead of death because of what Jesus intended to do for her.

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

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

53 They laughed and laughed at him, because they knew she was dead.

53 And they laughed him to scorn, knowing that she was dead.

- The mourners, who knew of Jesus' powers of healing, refused to allow for the possibility that He might be right, showing their lack of faith.

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

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

54 But he took her hand and called out, "Young lady, get up!"

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

- In Mark 5:41 you get Peter's eyewitness account. Mark is writing a shooting script. He writes: *Talitha cumi*, which is, being interpreted, Damsel, I say unto thee, arise.

55 And her spirit returned, and she got up immediately; and He ordered that *something* be given her to eat.

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

55 So her spirit returned, and she got up at once. Then Jesus directed that she be given something to eat.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

- She had obviously died because her spirit came back to her

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

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

56 Her parents were amazed, but he ordered them not to tell anyone what had happened.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

The Gospels record three resuscitations, though Jesus probably performed more. In each instance, the person raised gave evidence of life. The widow's son began to speak (Luke 7:15), Jairus' daughter walked and ate, and Lazarus was loosed from the graveclothes (John 11:44). When a lost sinner is raised from the dead, you can tell it by their speech, their walk, their appetite, and their "change of clothes" (Col 3:1ff).