

CHAPTER EIGHT

Outline

- A. Luke told more about the teaching ministry of Jesus (1-21).
 - 1. On one of the tours of Jesus (1-3).
 - a) He went through the cities and villages bringing the good tidings of the kingdom of God.
 - b) Those who accompanied Him:
 - (1) The twelve.
 - (2) Certain woman who had been healed of evil spirits and other infirmities.
 - (a) Mary Magdalene from whom seven demons had gone out.
 - (b) Joanna, the wife of Chuzas who was Herod's steward.
 - (c) Susanna and many others.
 - (3) These women ministered to them out of their material possessions.
 - 2. The parable of the sower: How to understand the Word (4-15).
 - a) Jesus spoke the parable to a crowd that assembled from every city.
 - b) Results of sowing the seed:
 - (1) On the wayside, the birds got it.
 - (2) On the rocky soil, it withered for lack of moisture.
 - (3) On the thorny soil, the thorns choked it out.
 - (4) On the good soil, it produced a hundredfold.
 - c) Jesus warned: "He that hath ears to hear, let him hear."
 - d) Jesus explained the parable to the disciples.
 - (1) The disciples were to understand the secrets of the kingdom, although others did not.
 - (2) The seed is the Word that was heard by four classes.
 - (a) On the wayside, those who hear and do not understand. The devil takes away what was heard.
 - (b) On the rocky soil, those who hear but have no depth in themselves. They fall when temptation comes.

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- (c) On the thorny soil, those who hear but allow the cares of the world and pleasures to choke out the Word.
 - (d) On the good soil, those who heed the word and hold it fast and produce the harvest with patience.
3. The parable of the lamp: The Word is to be understood (16-18).
- a) A lighted lamp isn't covered up, but placed where it enables people to see.
 - b) "Nothing is hid," that is, Jesus' teaching is to enable men to understand.
 - c) Jesus warned, "Take heed how you hear." Hearing can add to understanding or cause one to lose what he thinks he has.
4. Spiritual kinship: The result of hearing and understanding the Word (19-21).
- a) Jesus' mother and brothers were trying to reach Him, but couldn't for the crowd.
 - b) When He was told that they were seeking Him, He said, "My mother and my brethren are those who hear the Word of God and do it."
- B. Luke told more about the healing ministry of the Master (22-56).
1. Stilling the tempest (22-25).
- a) The circumstances.
 - (1) It happened on "one of those days."
 - (2) Jesus and His disciples entered a boat and He said, "Let's go to the other side of the lake."
 - (3) They set out for the other side, and Jesus fell asleep.
 - (4) A wind storm came down upon them, filling the boat with water and putting their lives in jeopardy.
 - (5) The disciples awoke Jesus and said, "Master, Master, we are perishing."
 - b) The miracle.
 - (1) Jesus awoke and rebuked the wind and the waves.
 - (2) The wind ceased blowing; the waves stopped tossing; a calm set in.
 - c) Then the Master taught the lesson on faith.
 - (1) He asked, "Where is your faith?"

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- (2) In reverence and wonder, they said to one another, "Who is this who gives orders to the winds and the waves and they obey Him?"
2. The Gerasene demoniac (26-39).
 - a) The circumstances.
 - (1) It was in the country of the Gerasenes on the opposite side of the lake from Galilee.
 - (2) A naked demon-possessed man who lived in the tombs met Jesus as He landed.
 - (3) He fell down before Jesus and in a loud voice said, "What have I to do with you Jesus, Son of the Most High God?"
 - b) Casting out the demons (29-33).
 - (1) The fact that Jesus was commanding them to come out had caused the man to cry out as he did.
 - (2) No one had been able to keep him under guard, for the demons drove him into the desert places.
 - (3) Jesus asked him, "What is your name?"
 - (4) He said, "Legion," for many demons had entered him.
 - (5) The demons begged not to be ordered to depart into the abyss.
 - (6) Jesus granted them permission to enter into the swine that were feeding nearby.
 - (7) When they did, the swine rushed down the steep bank and were drowned in the sea.
 - c) The effect of the miracle (24-39).
 - (1) The herdsmen fled and told the story in the city and country, for they were afraid.
 - (2) Those who came to investigate found Jesus and the man sitting at His feet, clothed and in his right mind, and they were afraid.
 - (3) The Gerasenes asked Jesus to leave their country, for they were seized with a great fear.
 - (4) Jesus entered the boat and returned, for He was rejected by those who lost their possessions.
 - (5) The man wanted to go with Jesus, but He sent him to his own house and city to tell about the great things God had done for him.
3. Two more miracles of mercy (40-56).

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- a) A twelve year old girl was dying (40-42a).
 - (1) A crowd that had been waiting for Jesus welcomed Him when He returned.
 - (2) Jairus, a ruler of the synagogue and father of the dying girl, asked Jesus for help.
- b) A miracle that happened while He was on the way to Jairus house (42b-48).
 - (1) As the people crowded around Him, a woman who had suffered from a flow of blood for twelve years touched Him and it stopped.
 - (2) Jesus, knowing that power to heal had gone forth from Him, said, "Who touched me?"
 - (3) The woman, in the presence of all the people, told why she had touched Him and how she had been healed.
 - (4) Jesus said to her, "Daughter, your faith has saved you. Go in peace."
- c) Raising Jairus' daughter from the dead (49-56).
 - (1) As He was speaking to the woman, there came one from Jairus' house to say, "Your daughter is dead; do not trouble the Teacher."
 - (2) Jesus said, "Believe and she shall be saved."
 - (3) He permitted only Peter, John and James, and the father and mother of the child to enter the house with Him.
 - (4) To the mourners within, He said, "Stop weeping. She is not dead, she is sleeping."
 - (5) They laughed Him to scorn for they knew that she was dead.
 - (6) Jesus took her by the hand and said, "Child, arise."
 - (7) Her spirit returned and she arose.
 - (8) Jesus had them give her some food, but told the parents to say nothing of what had happened.

Those Who Accompanied Jesus

Scripture

8:1-3 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings

of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

Comments

And it came to pass soon afterwards.—Luke indicates that this is a continuous story about the teaching ministry of Jesus and the miracles He performed to confirm His preaching. Our chapter divisions sometimes keep us from seeing the connection between the incidents he selected to make up his logically arranged story of the Life of Christ.

that he went about through the cities and villages.—Jesus went where the people were. He did not remain at the temple in Jerusalem, but visited even the little towns and villages that all might have an opportunity to hear Him.

Jesus and the apostles, of course, did not overlook the importance of preaching in the great centers of population. Jerusalem was one of those centers, and some of Jesus' greatest discourses were delivered there. Antioch of Syria and Ephesus became radiating centers from which the gospel was heard. While Paul was at Ephesus all Asia Minor heard about the gospel. It was his plan to preach where no one had ever told the story of Jesus. Finally, he realized his dream to preach the gospel in Rome also. Wherever he went, he preached the whole counsel of God, publically and from house to house. In doing so, he was following the pattern of Jesus's ministry of teaching and healing.

The methods that proved so effective in the ministries of Jesus and of the apostles are, where they are being tried, proving effective today. Church buildings for the assembly of the saints are necessary, but so many of those who are lost never set foot inside of them. Just as Paul did, the church must teach the Word in all the homes where permission can be had to do so. Many practical aids are available to assist those who want to share in this task. The assembly of the saints is designed, among other things, to give encouragement to the people of God, to instruct them in the Word, and to help them to know how to share the gospel with others. See Jesus' emphasis on this very thing in verses 38-39.

preaching and bringing good tidings of the kingdom.—Preaching on

current issues on which the people may be as well or even better informed than the preacher tends to make the whole experience useless. The authoritarian approach of the preacher—this is entirely different from preaching the authoritative Word of God—often points to the importance of the preacher, but fails to help the people in the task of sharing the good news with those who so desperately need it. When Jesus preached, He proclaimed the good news about God's rule in the hearts of men. He trained His apostles and sent them out to preach "repentance and remission of sins." Luke 24: 46-47. In this day when we demand—and rightly so—that there shall be relevance in preaching, is there anything more relevant to the sinner than the message of salvation? In this sinful age, can we do better than point to Jesus whose very name indicates that He came to save His people from their sins? There was need for social reform in Jesus day. His answer to the problem was to proclaim God's rule in the hearts of men that their lives might be transformed, for a transformed life is the only sure way of transforming the social structure of any day.

certain women who had been healed.—Jesus meant something to those who faithfully followed and ministered to His and the apostles' needs. The reason for their devotion is to be found in their appreciation for what Jesus had done for them. Church people may need to reexamine their own relation to the Lord. Has He done anything for them? Does salvation from sin mean much to many who make up the churches today? Or is the church composed of nice people whose company is enjoyed by those who join?

Every sinner—every one who has transgressed God's law—is in desperate need of the salvation and forgiveness that Christ alone can give (Acts 4:12). Devotion to the Lord Jesus Christ depends on the awareness of what it means to be saved from eternal death. Great as release from demon possession was, it does not compare with the importance of release from slavery to sin.

Mary that was called Magdalene.—She was called Magdalene because she was from Magdala, a town near Tiberias on the southwest shore of the Sea of Galilee. Matthew mentions a town by the name of Magadan (Matt. 15:39), and Mark speaks of Dalmanutha (Mark 8:10) in connection with the journies of Jesus. There is not sufficient evidence to identify either with the home of Mary Magdalene, although some assume that Magadan may be a variant of Magdala.

Luke says that seven demons had gone out from Mary Magdalene.

Mark states that Jesus had cast them out (Mk. 6:9). Her demon possession is the basis of the totally unfounded tradition that Mary Magdalene is the "woman of the city" mentioned in Luke 7:37. There isn't the slightest evidence in the record that would indicate that she was responsible for the demon possession or that it in any way proves that she was a sinner. Mary's great loyalty to Jesus evidently grew out of her sincere appreciation for what He had done for her. Her loyalty did not lag, for she was among those who were at the cross when Jesus died for the sins of the world (Mk. 15:44-47). After His resurrection, He appeared first to Mary Magdalene (Mk. 16:9; John 19:1-18). She was with the women who brought the news of the resurrection to the apostles (Lk. 24:10).

the wife of Chuzas Herod's steward.—The Herodian family arrayed itself against Christ and the church, but the wife of one of Herod's servants was among those who ministered to Jesus and His apostles. *who ministered unto them of their substance.*—This answers in part the question about Jesus' source of support. He and His disciples had not time to "make a living." These women contributed to the support of the Teacher and His disciples, for teachers were highly regarded by the people; and this was particularly true of Jesus and the people for whom He had done so much.

The Parable of the Sower

Scripture

8:4-15 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be. 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; 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 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

Comments

he spake by a parable.—Crowds gathered to hear Jesus wherever He went. This is not the first time He used parables in His teaching. But this is unusual because He used a series of parables to present the lessons about the kingdom.

A parable is a comparison or illustration. Usually it is something that happens in a natural way that permits the teacher to point to its counterpart in the spiritual realm. They were not used because they were so simple that everybody could easily understand them. In fact, the disciples of Jesus didn't understand the parable of the sower until He explained it to them. Many who heard didn't understand and didn't take the pains to ask the Teacher what He meant by the parables.

The emphasis in this series of parables is on the necessity of understanding the Word. Parables helped those who wanted to understand what Jesus was saying, but were of no value to those who were not concerned about His message.

The sower went forth to sow.—The four types of soil represent the reaction of four types of hearers. Some who heard allowed the devil to snatch away the implanted Word. James says, "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls" (James 1:21). Others, like the seed that fell on the rocky soil, had no depth in themselves. They received the word with joy, but their convictions were not deep-rooted. Because they couldn't stand the trials of life, they fell away. Still others, like the ground that produced the thorns, allowed the cares of the world and the deceitfulness of

riches to choke out the Word. But those who heard and understood were like the good soil that produced a rich harvest.

He that hath ears to hear, let him hear.—There was more to be learned in the parables than appeared on the surface. This phrase is repeated in each of the seven letters to the churches of Asia (Rev. 2:7).

And his disciples asked him what this parable might be.—Of this group of parables, Jesus explained only two: The Sower and The Tares. On the basis of His explanation of these two, the disciples were able to understand the others (Matt. 13:51-53).

All figurative language of Scripture is to be explained in the light of the plain statements. This is true of the figurative language of *Revelation*. John explains many of the symbols used in the book, and on the basis of his explanations many other figures of speech that are not explained are made understandable.

Since we now have the complete and final and authoritative revelation of God in the Bible (Heb. 1:1-2), we should let the whole Bible interpret any particular passage that may not appear to be clear. The Lord intended His Word to be read and understood (Eph. 3:4).

Unto you it is given to know the mysteries of the kingdom of God.—“Mysteries” refer to that which was not known until the secret was told. The secrets of the kingdom are told in the Bible, and they can be understood; but it takes effort to search the Scriptures (Acts 17:11), time to meditate on their meaning (Psa. 1:2), and a sincere desire to translate them into life to really know the sacred writings that can save those who believe in Jesus Christ (II Tim. 3:14-15).

The seed is the word of God.—Thus makes the parable meaningful to all who really want to know God’s will for man. See also James 1:18; 22-25; Eph. 6:17; Psa. 119:9-16.

The Parable of the Lamp

Scripture

8:16-18 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light. 17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not

be known and come to light. 18. Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

Comments

that they that enter may see.—The purpose of the lamp is to let the light shine so that people may see. The parables of Jesus were intended to give light to their pathway. They were not to obscure the truth for anyone who wanted to understand.

By placing the parable of the lamp after the parable of the sower, Luke suggests that the Word of God—the seed—was like a lamp to give understanding to all who are willing to accept it. See Psa. 119:105; II Pet. 1:12-21.

For nothing is hid, that shall not be made known.—What was hid from the disciples by the parable was made plain to them by the explanation which Jesus gave.

Take heed therefore how ye hear.—The disciples were to hear with the intention of understanding and being enlightened by the lesson Jesus taught. That person who hears only to criticize will not be helped.

for whoever hath, to him shall be given.—See Matt. 13:12-13 for a similar statement. To the one who has a desire to understand, more will be given, that is, the matter will be explained so that he may understand. But the one who did not have the desire to understand will soon forget that he had heard the parable, for it had no meaning to him.

In this connection, Matthew quotes from Isa. 6:9-10 which seems to suggest that some had deliberately closed their eyes and stopped their ears so that they wouldn't hear and understand.

Spiritual Kinship

Scripture

8:19-21 And there came to him his mother and brethren, and they could not come at him for the crowd. 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee. 21. But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it.

Comments

Thy mother and thy brethren.—Mark reminds us that some of Jesus' friends thought that He was "beside himself" with the dream of messiahship. They tried to rescue Him from the crowds that followed Him (Mark 3:21). It is possible that His brothers felt the same way about Him, for John says that they did not believe on Him (John 7:5). But they were concerned about Him, for they had grown up with Him and must have had a very high regard for Him as their older brother. Of course, they did not know the facts about His birth that could not be shared with them by their mother until after His resurrection. It was the force of the resurrection that compelled them to believe that He was truly the Messiah. The Epistle of James begins with this statement: "James, servant of God and of the Lord Jesus Christ." If we are correct in assuming that this is "James the Lord's brother" (Gal. 1:19), we have in this remarkable statement the genuine faith of Jesus' brothers after they had become convinced that He was the Son of God.

What a wonderful older brother He must have been to them; what a wonderful Lord He became to them!

My mother and my brethren are these that hear the word of God.—The parable of the sower shows us how to understand the Word of God. The parable of the lamp indicates that it can be understood. The lesson on spiritual kinship shows the results of hearing the Word of God and obeying it. Once, only the little family at Nazareth knew Jesus as their older Brother; now all who obey the word spoken by Him can enjoy this privilege. See Heb. 2:11-12.

*Stilling the Tempest**Scripture*

8:22-25 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And being afraid they

marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him.

Comments

on one of those days.—Crowds gathered around the Master wherever He went. On one of those days He got into a boat with the disciples and said, "Let's go to the other side of the lake." And as they crossed the lake, "the Master of ocean and earth and skies" fell asleep, relaxing from the pressures of His busy ministry. On another occasion, He said to the disciples, "Come ye apart into a desert place and rest a while" (Mark 6:31).

His desire to go to the other side of the lake reveals a perfectly normal human desire, for He was the Son of Man; but His command to the winds and waves that obeyed His voice just as clearly reveals Him as the Son of God.

and there came down a storm of wind on the lake.—The Sea of Galilee is some 682 feet below sea level; sudden storms on the lake are not uncommon. The disciples knew what they were facing and cried out to Jesus, "Master, we are perishing." They were sure that they were about to lose their lives in the storm. At the command of Jesus, the winds ceased blowing; the waves stopped tossing; a calm set in.

Where is your faith?—They had willingly followed Him. They had carried out orders even when they were against their own better judgment (Lk. 5:5). But they had not yet learned what it meant to be in the presence of the Son of God who upholds all things through the word of His power (Heb. 1:3). But there came the time when they did trust Him even in the threat of death (Acts 5:40-42).

Who then is this, that he commandeth even the winds and the water?—Their question was not one of unbelief, but one of beginning faith that led them to acknowledge Him as the Son of God.

The Gerasene Demoniac

Scripture

8:26-39 And they arrived at the country of the Gerasenes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had

demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. 28 And 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 the Most High God? I beseech thee, torment me not. 29 For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion, for many demons were entered into him. 31 And they entreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with demons was made whole. 37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. 38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

Comments

the country of the Gerasenes.—Both Mark and Luke say “Gerasenes,” but Matthew says “the country of the Gadarenes.” See Matt. 8:28 and Mark 5:1. It is possible that the country belonging to Gadara—the city itself was situated several miles southeast of the Sea of Galilee—reached to the shores of Galilee. Luke locates the incident on the banks of the Lake opposite the territory of Galilee.
a certain man out of the city, who had demons.—Matthew says there

were two demoniacs (Matt. 8:28). Luke tells of only one of them.

That this is a genuine case of demon possession manifesting itself as extreme mental illness—note the psychotic symptoms—cannot be questioned. Luke, a trained physician, says the demon was an “unclean spirit.” Further proof that this was demon possession is indicated by the following: (1) Jesus conversed with the demons; He asked the man, “What is your name?” He said, “Legion,” for many demons had entered him. (2) Jesus commanded the unclean spirit to come out of the man. (3) The demons begged Jesus not to send them into the abyss, but to allow them to enter the bodies of the swine. (4) When they entered the swine, the herd rushed headlong into the sea and were drowned.

at the feet of Jesus.—When the report of the miracle reached the people of the city and surrounding country, they came to Jesus and found the man whom they had often tried to subdue sitting at the feet of Jesus. The storm that once raged in his wretched life had ceased. He was as calm as the sea after Jesus had rebuked the winds. He was clothed and in his right mind, that is, the demons were gone, and he was in control of his mental powers.

and they were afraid.—The miracle of the Lord caused them to fear, for they were sinful people. Peter reacted the same way after he witnessed the miracle of catching fish (Lk. 5:8). Adam and Eve hid themselves from God, because they knew they had disobeyed Him.

asked him to depart.—They were seized with a great fear. Fear, not the loss of property, caused them to make the request. Sinners will always hide from God unless they can become convinced that He has commended His love toward them by the fact that Christ died for them while they were yet sinners. Rom. 5:8.

prayed him that he might be with him.—At the request of the people, Jesus was leaving their shores. But the man from whom the demons had gone out, wanted to be with Him. Jesus said, “Go back to your home and tell how great the things are that God has done for you,” for this is the secret of being with Him.

Jairus' Urgent Request

Scripture

8:40-42a And as Jesus returned, the multitude welcomed him; for they were all waiting for him. 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 to come into his house; 42 for he had an only daughter, about twelve years of age, and she was dying.

Comments

Jairus' a ruler of the synagogue.—Jesus had begun His ministry in the synagogue in Nazareth. He often found an audience in the synagogues, and sometimes He found those who need healing in these Jewish assemblies. But He did not always meet with a friendly reception there, especially from the leaders; but even the leaders had been known to ask His help in times of distress. We have no knowledge of Jairus after this incident, but Luke tells of another ruler of the synagogue whose name was Crispus who believed the gospel of Christ as Paul preached it in Corinth and was baptized. Acts 18:8.

and he fell down at Jesus' feet.—His respect for the Teacher, the urgency of the case, and his great distress caused him to fall at the feet of Jesus and ask Him to come and save his dying daughter.

A Woman in the Crowd Healed

Scripture

8:42b-48 But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee. 46 But Jesus said, Some one did touch me; for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

Comments

the multitudes thronged him.—The crowd was waiting for Him and

welcomed Him as He returned from the other side of the Sea of Galilee. They followed Him as He went with Jairus.

And a woman having an issue of blood twelve years.—Luke gives the medical history of this woman. She had spent everything, but no one could cure her. Mark says that after spending everything, she was no better, but rather grew worse (Mk 5:25-26).

touched the border of his garment.—The reports of the miracles that Jesus had worked must have led her to believe that even touching the hem of His garment would do what all others had failed to do. The flow of blood stopped immediately. What a contrast that was to the twelve years during which she had been treated without success by her physicians.

Who touched me?—Peter had a ready answer, but evidently failed to see why Jesus had asked the question. Jesus was aware of the multitudes who were pressing upon Him. He was aware that power had gone forth from Him. Why the question? Luke does not tell us, but it seems clear that He asked it to call attention to the miracle and to encourage the woman to let it be known.

And when the woman saw that she was not hid.—Her timidity caused her to try to hide the great favor, but at the word from the Master she came trembling, and falling down before Him she declared in the presence of all the people that she had touched Him and that she had been healed immediately.

Daughter, thy faith hath made thee whole; go in peace.—She had a right to believe that He would heal her, for she knew that He had been healing all who came to Him. This is entirely different from the faith through which miracles were performed by those to whom such power had been given. See comment on Luke 9:37-45 for further explanation of faith in connection with performing miracles.

Her faith in Christ was rewarded, for she was made well. She no longer needed to fear. The gentle Healer said, "Go in peace."

Raising Jairus' Daughter From the Dead

Scripture

8:49-56 While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. 51 And when he came to the house, he suffered not any man to enter in with him, save Peter,

and John, and James, and the father of the maiden and her mother. 52 And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 But he, taking her by the hand, called, saying, Maiden, arise. 55 And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat. 56 And her parents were amazed: but he charged them to tell no man what had been done.

Comments

While he yet spake.—Jesus was still speaking to the woman who had just been miraculously healed when one came from Jairus' home to give him the tragic news, "Thy daughter is dead." Perhaps we now see why Jesus had not let that miracle go unnoticed. The messengers said hopelessly, "Do not trouble the Teacher."

But Jesus hearing it, answered him.—He had already given them a reason to hope. Now He said, "Fear not; only believe, and she shall be made well." He wanted them to believe what they had seen and to have hope that He would perform this miracle also.

And when he came to the house.—He allowed only Peter, John, and James, and the father and mother of the child to enter the house with Him. The crowd had already seen the wonder of healing the woman in their midst. Jesus did not work miracles merely to be spectacular. His miracles were done primarily to prove that the message He taught came from God. See Heb. 2:3-4.

All were weeping.—Inside the house, He met the usual mourning that accompanied death. He said to the mourners, "Stop crying. She did not die, she is sleeping." That turned their mourning to scornful laughing, for they knew she was dead.

But he, taking her by the hand.—Without further rebuke, Jesus gently took the hand of the dead child and said, "Child, arise." Luke simply adds, "Her spirit returned, and she rose up immediately, and He directed them to give her food."

And her parents were amazed.—Nothing is said about those who had laughed at Him in the presence of death. Did anyone of them have the grace to apologize to the Lord? Were they ashamed of what they had done? Did they acknowledge the miracle as the woman in the crowd had done? "The parents were amazed." Thus in simple words, Luke tells about the effect of this wonderful miracle.

CHAPTER EIGHT

Their gratitude must have been unlimited, but Jesus told them to say nothing of what had happened.

Summary

Jesus and His disciples were on one of the many tours that took them through the villages and towns of Galilee. Certain women whom He had healed accompanied them and ministered to the group.

On one occasion a crowd gathered and He taught them in parables. The parable of the sower showed them that the Word of God is the seed. Four classes of hearer were described by Jesus, but the ones who heard and understood produced the harvest.

The parable of the lamp explained that Jesus intended them to understand His words, for a lamp lets people see. He warned them to be careful how they heard.

On another occasion when He was teaching, His mother and brothers asked for Him; but He said that those who hear the word of God and do it are the members of His family.

The pressures of His busy ministry made it necessary for Him to get away for some rest from time to time. Jesus and the disciples got into a boat, and Jesus said, "Let's go to the other side." As they set out, He fell asleep. A sudden storm was about to sink their boat. The fearful disciples awoke Him. He rebuked the winds and waves and a calm set in. In reverent wonder they said, "Who is this who speaks to the winds and waves and they obey Him?"

They were met by a demon-possessed man as they landed on the other side of the Sea of Galilee. Jesus cast out the legion of demons and allowed them to enter a herd of swine that was feeding nearby. The swine rushed over the cliff and drowned in the sea. People came to see what had happened and were amazed to find this one whom they had never been able to control sitting calmly at Jesus' feet. Fear seized them and they asked Jesus to leave. As He was getting into the boat, Jesus said to the man, "Go to the people of your house and city and tell them about the great things God has done for you."

The daughter of a ruler of the synagogue was dying. Jairus, the father, asked Jesus to come to his home and help him.

On the way, a woman from the crowd that was following touched Him and was immediately healed.

On arriving at the home of Jairus, they were told that the child

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was dead. Jesus took Peter, James and John and the parents and entered the house. Taking the girl by the hand, He said, "Child, arise." Her spirit returned and she arose. He said, "Give her something to eat, but say nothing to anyone about what has happened."

Questions

1. Where did Jesus conduct His teaching ministry?
2. What do the Scriptures indicate about preaching in the great centers of population?
3. What did Jesus and the disciples preach?
4. How were they supported?
5. What are the known facts about Mary Magdalene?
6. How explain her loyalty to Christ?
7. What is a parable?
8. Why did Jesus speak in parables?
9. What do the four types of soil represent?
10. What is represented by the seed?
11. How did the disciples learn the meaning of the parable of the sower?
12. What bearing does this have on understanding figurative language of the Bible?
13. What is meant by "mysteries of the kingdom"?
14. What lesson is taught by the parable of the sower?
15. How does the parable of the Lamp continue the lesson of the parable of the Sower?
16. What lesson is taught by the parable of the Lamp?
17. What was the attitude of Jesus' brothers toward Him during His ministry?
19. Why did Jesus and the disciples start across the sea?
18. What changed their view?
20. What lesson did Jesus teach about spiritual kinship?
21. What is known about storms on the Sea of Galilee?
22. What effect did the miracle of stilling the storm have on the disciples?
23. Why did Jesus ask, "Where is your faith?"
24. Where is the country of the Gerasenes?
25. What proof that the man was demon-possessed?
26. Why did the people ask Jesus to leave?
27. What did Jesus say to the man who wanted to go with Him? Why?

CHAPTER EIGHT

28. Who was Jairus?
29. What did he ask Jesus to do?
30. What happened on the way to his house?
31. Why did the woman in the crowd have faith that Jesus could heal her?
32. How does this differ from the lack of faith that kept the disciples from casting out the demon from the epileptic boy?
33. Why did Jesus ask, "Who touched me?"
34. When did they learn that the daughter of Jairus was dead?
35. Why did He say, "Fear not; only believe, and she shall be made well"?
36. Why did He limit those permitted to enter the home?
37. What did He do in raising the child from the dead?
38. What was the effect of the miracle on the parents?
39. What restriction did Jesus place on them? Why?
40. What about those who had laughed at Him in the presence of death?