

# The Gospel of Luke

## Chapter 8

(Luke 1:1-56)

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    - 5. **Ministry financed, Luke 8:1-3: Three great women of Jesus' ministry.**

**Luke 8:1-3, "Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,<sup>2</sup> 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,<sup>3</sup> 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."**

*"At this point in the story, Luke inserts an editorial note about the practical expression of faith on the part of genuine*

disciples. With His ministry on the move, the Twelve ministered alongside Jesus, while a band of women also followed—women whom Jesus had healed, released from demonic possession, or redeemed from sin and shame. The men had left their livelihoods to devote themselves to exclusive training as apostles. The women gave out of their own financial means to support the practical needs of Jesus and the Twelve. Like the “sinful woman” in the previous segment, these people gave tangible expression to their faith in the Messiah.” (Swindoll's Living Insights New Testament Commentary - Luke.)

### Vs. 1

Jesus continues His ministry going from town to town “**preaching the gospel of salvation**” KERUSSO EUANGELIZO, i.e., “**the kingdom of God**” BASILEIA HO THEOS, so that people could identify with His death and thereby be entered into union with Him forever in heaven.

Luke also tells us that the 12 Apostles were with Him on this missionary journey. They were with Him to learn what and how to preach. Later, Jesus sent them out to minister on their own and gave them power and authority to do so, **Luke 9:1-2**. Spending time in the presence of the Lord, studying His Word, is still the most essential aspect of preparing for ministry and service today.

### Vs. 2

Not only were the 12 Apostles with Jesus, but several other women, GUNE, who were “**healed**” THERAPEUO, “**from evil spirits**” APO PONEROS PNEUMA, and “**sicknesses**” ASTHENEIA.

These women, in appreciation for what Jesus had done for them, reciprocated in love by supporting His ministry. Apparently, they had come to believe in Jesus as their Messiah / Savior / King, and demonstrated their faith by serving in Jesus’ ministry.

The women mentioned here were either demon possessed, as we see Mary Magdalene was, or had some kind of illness or disease that they were healed from. In fact, “**Mary who was called Magdalene**” MARIA MAGDALENOS, had received exorcism of 7 demons by Jesus, “**from whom seven demons had gone out,**” HEPTA DAIMONION. To whom much is given, love much in return, **Luke 7:47**.

### Vs. 3

Here we are given two other great women, “**Joanna the wife of Chuza**” IOANNA GUNE CHOUZAS, “**Herod’s steward**” HERODES EPITROPOS, (a household servant, who had authority over land or people, or served as an underling manager over property that belonged to his employer), and “**Susanna**” SOUSANNA. In addition, there were “**many others**” POLUS HETEROS, who “**were contributing to their support**” DIAKONEO, “**from their private means / possessions**” HUPOARCHO.

The Greek simply reads, “Who kept on ministering to them from their possessions.”

“**Were contributing to their support**” is the Verb DIAKONEO διακονέω that means, “serve, wait upon tables, minister, help, or serve as deacon.” It is the action word related to the Noun for Deacons. This is not a noun, so they were not considered “deacons.” The office of Deacon did not exist until soon after the Church Age began.

Here, it is in the Imperfect, Active, Indicative for the ongoing action of these supporters of Jesus’ ministry. All of them being moved by gratitude for their deliverance from “evil spirits and sicknesses,” served Jesus’ ministry “**from their own possessions**” HUPARCHO ὑπάρχω “have or possess.” They supported the ministry from whatever they had or possessed. This could range from their time, talent, or treasures, but mostly emphasizes their treasures or monetary gifts that they gave to the ministry for its support. Yet, because these women were following Jesus during His missionary journeys, we can assume that this included other forms of “serving,” the ministry as the needs arose from a group of people traveling long distances.

Our text tells us of three of these ministering women, but there are many more that are unnamed, unknown women,

women with broken pasts, and women of position. All kinds of women served the Lord and supported his ministry. The Christian church would never have gotten off the ground if it were not for women. Churches around the world would have closed their doors generations ago if it were not for women. And our church would not exist today if it were not for the women who serve graciously and wonderfully.

Serving graciously is the pattern of Christian ministry from the beginning. It is a partnership to spread the Word by those who hear the Word. Everyone does one thing or another, because the entire aim is to spread the Word of Jesus Christ to those who have not heard. That is why the local church exists. Of all the things the Lord may call us to do; we must not fail to spread the Word because we have a partnership in the gospel, **Phil 1:5-6**. It is our business. We do not look for government support or resources from private foundations. We all assume collective responsibility for supporting the ministry in our local assembly, our neighborhoods, and beyond. Let us never be distracted or forget this partnership that we are in. Those who hear the Word should be part of spreading the Word.

As the Bible tells us, Jesus had no place or dwelling of his own, **Luke 9:58**, but it does not say He begged for food, clothing, or shelter. His needs were met by the kindness of relatives and friends like Mary Magdalene, Joanna, and Susanna. Jesus trusted the Biblical principle also stated by Paul, **“My God shall supply all your need according to his riches in glory by Christ Jesus,” Phil 4:19; cf. Mat 6:25-34.**

This is our introduction to these women, which the Gospels later talk about, especially at the crucifixion, burial, and resurrection of our Lord. Let’s meet these three great women:

### 1. Mary Magdalene.

She is mentioned 12 times in the NT. Mary, MARIA, Μαρία is the Greek that comes from the Hebrew MIRIAM that means, “rebellion, rebellious, or bitter.”

Magdalene is for the town from which she came called Magdala, which was a small town on the southwestern coast of the Sea of Galilee.

This architecturally Hellenized site lays 3 miles northeast of Tiberias. Because of its important dried fish industry, its Greek name was Taricheia, (Josephus, Life 403-4). Excavations have confirmed the urban character of Magdala and in 2009 considerable remains of a synagogue of the Second Temple era were excavated. Magdala is only directly mentioned in a few late manuscripts of **Mat 15:39** and **Mark 8:10**. However, the places mentioned in the original text refer to a region lying further to the north. Given that this Mary was from the town of Magdala may give a clue that Jesus ministered there.



This Mary was a prominent disciple of Jesus who followed Him in Galilee and to Jerusalem. She is always listed first in groups of named female disciples and was the first person to whom the resurrected Jesus made an appearance, **Mat 27:56, 61; 28:1; Mark 15:40, 47; 16:1, 9; Luke 8:2; 24:10; John 19:25; 20:1, 11-18**. Her status is attested by the numerous references to her in early apocryphal and gnostic Christian literature

Although Jesus cast seven demons out of her, there is no Biblical evidence she was a prostitute or had a bad moral character, as is often assumed. In antiquity, demon possession was an indication of physical or spiritual illness; obviously, Mary Magdalene was quite ill before her encounter with Jesus.

Like the other women, all appear to have occupied a position of comparative wealth, and their chief motive was that of gratitude for their deliverance from “evil spirits and infirmities.” Of Mary it is said specially that “seven devils went out of her,” and the number indicates a possession of more than ordinary malignity.

And, although she came to the tomb of Jesus with embalming perfumes, she is not the same as the woman we just

noted in **Luke 7:36-50**. When her name appears in **Luke 8:2**, there is not one word to connect it with the history immediately preceding, and the introduction of Mary in **Luke 8** is quite removed topically from **Luke 7:36**. Likewise, she is not the Mary who anointed Jesus in Bethany.

Yet, she was one of the women at the Cross and was the first person to whom the resurrected Christ appeared, **Mark 15:40; 16:9**. Christ loved her, but no more than He loves anyone else, and the mythical story of being the wife of Jesus is completely false.

Her life of ministration brought Mary Magdalene into the closest companionship with Salome, the mother of James and John, **Mark 15:40**, and also with Mary the mother of the Lord, **John 19:25**. They “were standing at a distance, seeing these things,” **Luke 23:49**, during the closing hours of Christ’s agony on the Cross. The same close association that drew them together there is seen afterward. She remained by the Cross until Jesus’ death, and she waited until His body was taken down and wrapped in the linen cloth and placed in the tomb of Joseph of Arimathea, **Mat 27:61; Mark 15:47; Luke 23:55**. She, with Salome and Mary, the mother of James, “**brought spices, so that they might come and anoint Him,**” the embalming process of their day, **Mark 16:1**. The next morning they came to the tomb with the spices **Mat 28:1; Mark 16:2**, and found it empty. At that time the angels appeared telling them that Jesus had risen and to go tell the others, **Mat 28:5; Mark 16:5**. Mary with the other woman and told the disciples including Peter and John, **Luke 24:10; John 20:1-2** and, returning with them, she remained after they went back. Looking into the tomb, she saw the angels, and she replied to their question as to her reason for weeping, “**They have taken away my Lord, and I do not know where they have laid Him.**” Turning back, she saw Jesus, but did not at first recognize Him. Then, when Jesus spoke to her, she exclaimed, “Rabboni” (Teacher) and rushed forward to embrace His feet. Jesus’ response was, “**Stop clinging to Me, for I have not yet ascended to the Father, Go tell my brethren...**” **John 20:17**. Mary then went to the disciples and told them what she had seen and heard, **John 20:11-18**.

As such, to the very end, with unwearied devotion, with intent and eager willingness, with undaunted courage even in the face of dangers which broke the courage of the chosen Twelve, she followed and served her Lord. The actions of these women of whom Mary was one, in serving their Master’s need while in life, and in administering the last rites to His body in death, is characteristic of woman at her best.

## 2. Joanna, the wife of Chuza, Herod’s steward.

“Joanna” IOANA Ἰωάννα or IOANNA

Ἰωάννα meaning “YHWH has been gracious, grace or gift of the Lord,” is said in our verse to be “**the wife of Chuza, Herod’s steward**” that is Herod Antipas, tetrarch of Galilee. “**Chuza**” Chouzas Χουζᾶς whose name means, “the seer or prophet,” is only mentioned here in the NT. We do not know anything else about him, or if the definition of his name is a title for him or just his name. Most likely, it is his name only and does not have any significance for the function or office of his life. We do not know if he accompanied his wife on her journeys following Jesus, or if he remained behind attending to his duties as Herod Antipas’ steward. Being the wife of a highly placed official in the court of Herod Antipas, perhaps the chief administrator of his estate, she may have been well able to contribute financially to Christ’s and the Apostles’ material needs.

As for Joanna, only Luke mentions her, as she is in our list of the “**women who had been healed of evil spirits and illnesses.**” Luke also notes her being with the other women who accompanied Jesus on His last journey from Galilee to Jerusalem, and was present when His body was laid in the tomb **Luke 23:55**, as she was also among those who prepared spices and ointments to embalm His body, and who found the grave empty, and went and “told these things unto the apostles,” **Luke 23:56-24:10**.

**Luke 24:10, “Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.”**

Although not mentioned by name, Joanna is most likely counted as one of the women who joined the disciples and Mary, the mother of the Lord, in the upper room in prayer. And was among the group of 120 who chose Matthias to fill the vacancy that was left by Judas, **Acts 1:15f.**, as well as being present on the Day of Pentecost.

### 3. Susanna

“Susanna,” Sousanna, Σουσάννα whose name means, “lily, rose, or joy,” is only mentioned here in Scripture. She too is one of several women who were healed by Jesus, and accompanied Him and the 12 on their travels and helped meet the group’s expenses. Apparently, she had a significant enough role to be mentioned by Luke and our Lord in this passage.

She remains a mystery to this day. While the early church may have known her well, we know nothing more than that she followed Jesus, provided tangible support for His ministry out of her own financial resources, and may have been among the women who prepared the body of Jesus for burial. Yet, she is only mentioned here.

In these three women, we see a picture of love and devotion to our Lord in appreciation and reciprocation for His healing forgiveness. They are beautiful examples of having a servant’s heart.

### III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.

#### D. Activities of His Ministry, Luke 7:1-9:50.

#### 6. Ministry illustrated through parables, Luke 8:4-21.

**Here we have three Parables our Lord taught:**

- a. The Seeds Sown on Various Soils, vs. 4-15.
- b. The Lamp that is not Covered, vs. 16-18.
- c. Who are Our True Family Members, vs. 19-21.

#### Vs. 4-8

**Luke 8:4, “When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: <sup>5</sup>“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. <sup>6</sup>Other *seed* fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. <sup>7</sup>Other *seed* fell among the thorns; and the thorns grew up with it and choked it out. <sup>8</sup>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.’”**

- a. The first parable is the great parable about the seeds sown on various soils that is also recorded in **Mat 13:2-23; Mark 4:1-20**. Some call this the “Parable of the Sower,” but we should call it the “Parable of the Soils,” because this parable puts the responsibility on the hearers of the Word, not the teachers. The emphasis is on those who receive the Gospel and Bible doctrine in their lives.

In this parable, we have four types of soil that seed is sown into. In the first half, Jesus tells the parable to the multitudes who had “**gathered together**” (SUNEIMI, only used here). In the second half, Jesus explains the parable to the Apostles only, and for us, as it has been recorded in the Synoptic Gospels. So, we do not need to try to interpret this one, it has been interpreted for us. Nevertheless, we need to understand the message our Lord is teaching and apply it to our lives.

In this parable, we have a “**sower**,” SPEIRO, which can be anyone who is teaching or preaching the Word of God, (both the Gospel of Jesus Christ and/or Bible Doctrine), because the seed itself is the “**Word of God**,” vs. 11, and the sower is undefined by our Lord. So, the sower can be the Pastor/Teacher, Evangelist, or anyone in the Body of Christ, as we all are Royal Ambassadors for Christ with a commission to witness the Word of God, **2 Cor 5:20; Eph 6:20; 1 John 1:2; 4:14; 5:11; 3 John 1:3, 6, 12**. Because the seed is the Word of God, it is good. Whether or not it bears fruit depends on the type of soil into which it falls, as we will see.

Then, we are given four types of ground or soil that the seed is sown onto:

1. The Road/path, vs. 5, 12.

2. Rocky Soil, vs. 6, 13.
3. Amongst Thorns, vs. 7, 14.
4. Good Soil, vs. 8, 15.

Along with the four types of soil, we have four outcomes of the seed sown on the various soils:

1. Trampled underfoot, and the birds eat it, vs. 5.
2. After growing a little, it withered away because of no moisture, vs. 6.
3. Choked out because of the thorns, vs 7.
4. Grew and produced a crop 100 times as great, vs 8.

In the explanation of the parable, our Lord tells us the cause of these four results:

1. “The devil comes and takes away the word from their heart,” vs. 12b.
2. “They receive the word with joy yet have no firm root,” 13b.
3. “As they go on their way, they are choked with worries and riches and pleasures of this life,” vs. 14b.
4. “The ones who have heard the word in an honest and good heart,” vs. 15b.

Our Lord tells of the literal four results:

1. “They will not believe and be saved, vs. 12c.
2. “They believe for a while, and in time of temptation fall away,” vs. 13c.
3. “They bring no fruit to maturity,” vs. 14c.
4. “They hold fast the Word, and bear fruit with perseverance,” vs. 15c.

In this parable, the first is an unsaved person who remains that way, while the other three do receive the Gospel of Jesus Christ for eternal salvation and then have varying results in their spiritual walk.

1) In the first object lesson, “**The Road Soil**,” the seed gets “**trampled underfoot**,” which is the Verb KATAPATEO καταπατέω that means, “trample on, tread underfoot, or treat with disdain.” It is a compound word from the Preposition, KATA “according to,” and the Verb PATEO that means, “to tread on, trample, or treat with contempt or disdain.” As such, our word is the emphatic use to emphasize the severity. It is used 5 times in the NT, once literally in **Luke 12:1**, and 4 times figuratively to generally convey the idea of “scornful neglect and rejection.”

1. In **Mat 5:13**, for the “salt which has lost its savor.”
2. In **Mat 7:6**, for “not casting our pearls before swine.”
3. In **Heb 10:29**, for the “scornful disdain against Jesus Christ.”

Overall, it means the ways and things of this world pack down in the heart of man so that Christ cannot take root within their soul, with the result that they reject Him and are even antagonistic towards Him.

In our verse, **Luke 8:5**, we see that this ground was packed hard by constant foot traffic, and the seed had little chance for growth. Birds ate the seeds before they could even sprout. As such, it explains the rejection of the Word of God, particularly the Gospel of Jesus Christ that is ignored and rejected by falsehoods and counterfeits from worldly people, i.e., those living inside of Satan’s cosmic system. As it says, the “**birds of heaven OURANOS, devour it KATESTHIO**” that means, “consume, devour, eat up, or destroy.” In other words, Satan, and his minions do all that they can to taint the Gospel of Jesus Christ, which ranges from nullifying it in the minds of people, to counterfeiting it with false religions, philosophies, and systems, and everything in-between.

In our Lord’s explanation, He says the “birds of the air” are in fact, “**The devil (DIABOLOS, “the devil, slanderous, false accuser, the adversary”)**, **who comes and takes away the word from their heart, so that they will not believe and be saved.**” These people heard the gospel of Jesus Christ, but because they are so influenced by the things of Satan’s world, including false religions, philosophies, sin, wealth, power, lusts, etc., they do not believe in the Gospel for salvation. The Gospel never enters the “**heart**” KARDIA, the right lobe of the soul, for salvation. It comes into

their “mind” NOUS, the left lobe of the soul, when they are told or taught the gospel, but they do not believe it and have it cycled to the right lobe of the soul where it would be if they believed it. Therefore, they remain unsaved.

### Conclusion:

This group fails at the hearing of the Gospel of Jesus Christ!

2) In the second object lesson, “**The Rocky Soil**,” we have the first group of “saved,” people, as they “received the Word with joy.” Unfortunately, this seed is on “rocky soil,” meaning a thin layer of soil covering a ledge of rock. In this case, the seed would sprout in the thin soil by the sun’s rays, but when the sun would continue to shine on it, it would also dry out rapidly, and the young shoots would wither and die. It means that these people believed the Gospel of Jesus Christ, but then, “**as soon as it grew up, it withered away.**” Therefore, the rocky soil represents shallow faith.

“**Withered away**” is the Verb XERAINO ξηραίνω that is used 12 times in the NT and means, “wither, dry up, or dry out.” In other words, disintegrates and is no longer useful. Our Lord’s explanation tells us that, “**they believe for a while, and in time of temptation** (PEIRASMOS, πειρασμός “temptation or testing,” **Luke 4:13** of our Lord), **they fall away**” (APHISTEMI, ἀφίστημι, “cause to revolt, mislead, lead away, withdraw from, abstain from, depart, desert, or fall away”), because they “**had no moisture**” (IKMAS, only used here, which is another of Luke’s medical terms in these passages that figuratively means they had no Bible Doctrine in their souls to sustain them in times of temptation, trials, and tribulations).

*“Many people accept Christ and His message into their lives. But when persecution or temptation or a seductive doctrine comes along, they turn from Him. Such people live on their feelings rather than on their convictions. They have discovered that it is not always easy to live the Christian life, although it is easy to start. This does not mean their original commitment to the Lord was not genuine. It means they did not let the kingdom of God take root in their hearts. Again, it is a choice. The obstacles that prevent faith from taking hold can be broken up and removed.”* (Complete Biblical Library Commentary – Luke).

### Conclusion:

This group succeeds at the hearing of the Gospel of Jesus Christ, but fails to receive the teaching of Bible doctrine immediately after their salvation.

3) In the third object lesson, “**The Thorny Soil**,” we have the second group, (two being the number of division), of believers who had some spiritual growth in their life, but unfortunately kept one foot inside of Satan’s cosmic system that eventually took over. The implication is both the thorns, (worldliness / Satan’s cosmic system / sin), and the good seed (Bible doctrine), “**grow with each other**,” and competed for space and nutrients inside the soul of the believer’s soul, where the thorns / Satan’s cosmic system / sin in the life of the believer, eventually over takes him and “**chokes it (Bible Doctrine) out**” (APOPNIKO “chokes out, cuts it off, overpowers, or kills”). In other words, the doctrine in this believer’s soul is eventually squeezed out where he becomes fruitless, as he once again functions exclusively inside of Satan’s cosmic system with all kinds of worldliness and sin in his life. Our Lord says, “**they are choked with worries** (MERIMNA “care, concern, anxiety”), **and riches** (PLOUTOS wealth, riches, abundance”), **and pleasures** (HEDONE “pleasure, delight, strong desire, or lust”) **of this life.**” That is the definition of being overcome by Satan’s cosmic system. Matthew and Mark say these things are “deceitful,” and that they “choke out the Word” in the souls of people.

**Luke 21:34, “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap.”**

That is why you are to, **1 Peter 5:7, “Cast all your anxiety on Him, because He cares for you.”**

This is the person who is so wrapped up with the cares, riches, and pleasures of life that he cannot be totally committed to Christ. Earthly concerns are not necessarily bad in themselves, but they may drain your energy and turn you from Christ. Some are lured from Christ by the attraction of worldly pleasures. No matter how strong in

faith a Christian is, he still cannot serve two masters, **Mat 6:24**.

As a result, these believers, “**bring no fruit to maturity**” TELESΦHOREO τελεσφορέω, “bring fruit to completion or maturity.” Only Luke uses this word and only here. It is a compound word from TELEO “to complete or finish,” and PHERO “carry, bear, produce, or bring,” In other words, there is no Divine good production in their lives.

### Conclusion:

This group succeeds at the hearing of the Gospel of Jesus Christ and in the initial receiving of the teaching of Bible doctrine immediately after their salvation, but fails in the long haul to persevere with the intake and application of Bible doctrine, and eventually gave over to the Old Sin Nature.

4) In the fourth object lesson, “**The Good Soil**,” we have the third group, (the number of Divine perfection), of believers who receive the Word of God on a consistent basis and remain strong in it. Our Lord says, “**They heard the Word in an honest and good heart, and hold it fast and bear fruit with perseverance.**”

An “**honest and good heart**” uses two Greek words that both mean “good.” The first, KALOS refers to beauty and nobility, the outward expression of goodness. The second, AGATHOS good of intrinsic value, refers to perfection, completeness, and uprightness; the inward expression of goodness that leads to outward actions of Divine good production.

“**Holds it fast**” tells us the good hearer understands the Word; he digs into the Word, meditates on it, and finds its true meaning, cf. **Mat 13:23**. The good hearer also receives the Word and it becomes a part of him, **Mark 4:20**. Luke says the good hearer keeps the Word; he holds onto it and puts it into practice.

These people had spiritual growth through the inculcation of Bible doctrine into their souls with application where they produced Divine good, the fruit of the Spirit, in their lives to the glory of God. The emphasis of their Divine good production is, “**100 times as great**,” which is the Greek Adjective HEKATONTAPLASIŌN ἑκατονταπλασίων that means, “a hundredfold.” In other words, the seed that was sown in them, returned 100 more seeds. This is a general statement about their impact in the spiritual life in the lives of others while here on earth. In addition, our Lord states they had “perseverance” HUPOMONE that means, “patience, endurance, steadfastness, or perseverance.” This is the first time this word is used in the NT, a first mention principle passage, and is used in **Luke 21:19**, and then extensively exclusively in the Epistles of the NT. It has the hint of persecution in its application, so it is “endurance in the face of persecutions.” It is also connected with confidence in God, His Word, and Plan for your life. Believers show God and others the quality of their Christian character and benefit themselves spiritually when they “endure patiently” the sufferings that come upon them because of the gospel of Jesus Christ.

No plant grows to maturity overnight; neither does a Christian. But one who is truly Christ-like continues to be open to the living Word of God and will grow in the grace and knowledge of our Lord Jesus Christ, **2 Peter 3:18**.

### Conclusion:

This group succeeds at the hearing of the Gospel of Jesus Christ, in the initial receiving of Bible teaching after their salvation, and perseveres in the long haul with the intake and application of Bible doctrine, where they grow to spiritual adulthood and produce Divine good.

### Finally:

Remember, everyone is accountable to God for the truth he hears, **Rom 14:12**. Each person must cultivate his own soil / heart of his soul. If one has no faith at hearing or applying the Word, it is because he does not give the seed any opportunity to grow within him, **Mat 13:31, 32; 17:20**. Hard-packed soil can be plowed and made ready for planting; rocks can be removed from stony soil; thorns and weeds can be plucked out by the roots. With proper attention, there is no reason any soil Jesus mentioned cannot become productive. Every believer can prepare the soil of his life, making it a place where the seed of God's Word can grow and produce abundant fruit.

That is why our Lord said in vs. 8b, “... As He said these things, He would call out, ‘He who has ears to hear, let him hear.’” This reminds us of the “great SHAMA,” for Israel to receive the Word of God and live by it daily. Obviously, our Lord meant more than the physical act of hearing with your ears. He was talking about hearing with your heart. Like Simon the Pharisee, **Luke 7:36-39**, many people have already made up their minds about who Jesus was and what their relationship to the kingdom of God would be.

**2 Tim 4:3-4**, “For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.”

Those who do not close their spiritual ears are the “good soil” souls, the ones who enter the kingdom of God, as a true disciple never stops listening to his Lord.

### Vs. 9-10

**Luke 8:9**, “His disciples began questioning Him as to what this parable meant. <sup>10</sup>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’ (Isa 6:9).” cf. **Mat 13:11-17**; **Mark 4:10-12**.

The title “mysteries of the kingdom of God” is used in all three synoptic gospels, **Mat 13:11**; **Mark 4:11** and here. The word “mystery” is the Greek word MUSTERION μυστήριον that is transliterated into our English word. After these three uses, it is only used in the Epistles of the NT. Three main verses include **Eph 3:1-6**; **Col 1:25-26**; **Rom 16:25-26**. In the 5<sup>th</sup> century BC, a number of fraternities were developed in Athens and in other Greek city states, and these fraternities had a system of doctrine, (a.k.a., secrets), which they understood after their initiation to the fraternity that was not revealed to the outside world; therefore, the outside world did not understand them at all. They called their doctrines mysteries, which only they as members of the fraternity understood, yet people on the outside did not understand. This is actually the use of the word as we find it in the NT, **Mark 4:11**.

**Mark 4:11**, “And He was saying to them, ‘To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables.’”

Our “fraternity” is called the Body of Christ, which is made up of individual believers. Because every believer is indwelt by the Holy Spirit, they have the ability to understand the “secret things,” (mysteries), of God that are told and explained in the Bible, cf. **Deut 29:29**; **Job 12:22**; **Psa 25:14**; **Dan 2:19-23, 28**. Yet, because the unbeliever and reversionistic believer are not led by the Spirit, they cannot understand the Scriptures, even though they are in plain view, **Mat 13:34-35**; **1 Cor 2:9-10**.

**Mat 13:34-35**, “All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, <sup>35</sup>that it might be fulfilled which was spoken by the prophet, saying: ‘I will open My mouth in parables; I will utter things kept secret from the foundation of the world.’”

**1 Cor 2:9-10**, “But just as it is written, ‘Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love him,’ (Isa 64:14). <sup>10</sup>For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.”

In explaining this principle, Jesus quoted **Isa 6:9-10**. In that context, God foresaw Israel’s rejection of Isaiah’s message. It would be as though they never heard at all. Parables clarify nothing for those who choose to reject truth. It is not that God is deliberately hiding truth from them. They just do not have the spiritual desire or power to grasp the truth presented to them, cf. **Jer 5:21**; **Ezek 12:2**. Unless a person in faith allows the Holy Spirit to anoint his understanding, the things of God are foolishness to him, **1 Cor 2:7-8, 12-13, 15**.

**1 Cor 2:7-8**, “But we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; <sup>8</sup>the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory.”

**1 Cor 2:12-13, 15, “Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, <sup>13</sup>which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. <sup>15</sup>But he who is spiritual appraises all things, yet he himself is appraised by no one.”**

Unwilling ears will not hear the Kingdom’s secrets, and covered eyes will not see it, **Mat 13:11-15**, because the message of the Kingdom is a summons to repent and believe., **1 Cor 2:14**.

**1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.”**

Therefore, Jesus said His disciples would “**know the mysteries of the kingdom of God.**” A “mystery” is a fact or truth revealed only to the initiated. Those who have no spiritual discernment cannot understand God’s truth. Thus, the disciples would see truth in the parables; others would only see them as entertaining stories.

Basically, there are nine mysteries which are found in the NT, (i.e., doctrines which are known to those who are on the inside, but not known to those on the outside):

1. The mystery of the Body, **Eph 3:1-11**.
2. The mystery of the Bride, **Eph 5:28-32**.
3. The mystery of the Church, **Eph 3:9; 5:32; Rev 1:20**.
4. The mystery of the indwelling of Christ, **Eph 3:3-4; 5:32; Col 1:26-27; 2:2; 4:3**.
5. The mystery of faith and/or godliness, **1 Tim 3:9, 16**, that is linked to the revelation of Jesus Christ as the Savior of the world, with the famous Christ-hymn that summarizes the gospel story of Jesus, **vs. 16**.
6. The mystery of the translation/Rapture of the Church, **1 Cor 15:51-57**.
7. The mystery of the blindness of Israel, **Rom 11:25**.
8. The mystery of the kingdom of heaven, **Mat 13:11; Mark 4:11; Luke 8:10; Eph 6:9; Col 2:2; 4:3**.
9. The mystery of Lawlessness, **2 Thes 2:7; Rev 17:5, 7**.

### **Vs. 11-15**

**Luke 8:11-15, ““Now the parable is this: the seed is the word of God. <sup>12</sup>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. <sup>13</sup>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. <sup>14</sup>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. <sup>15</sup> 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.”**

In our synoptic passages, the facts of the parable were simple and familiar, and the disciples needed to discover its application. Yet, we also see that opposition to Jesus had already begun by this time, and of the multitudes that followed Him, it was clear that many were not genuinely interested in spiritual truth. So, Jesus spoke in parables so that the “insiders,” the positive believers, would understand the spiritual content of the message, where the “outsiders,” unbelievers and reversionistic believers, would not, because their souls were trampled underfoot, rocky, or thorny.

This parable also reassures the “good soil,” (positive believers), that even if some of their efforts seem to be wasted, in the end there would be a great harvest. Those who sow must not become disheartened, **1 Cor 3:6-8**.

**1 Cor 3:6-9, “I planted, Apollos watered, but God was causing the growth. <sup>7</sup>So then neither the one who plants nor the one who waters is anything, but God who causes the growth. <sup>8</sup>Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. <sup>9</sup>For we are God's fellow workers; you are God's field, God's building.”**

Finally, Luke leaves out the last part of **Isa 6:10**, that the other two synoptic record, **Mat 13:15b**, “... otherwise

they would see with their eyes, hear with their ears, and understand with their heart and return, and I would heal them.” And **Mark 4:12b**, “...otherwise they might return and be forgiven.” This is the alternative to their rejection of not hearing and seeing. If they would just have a little faith, they would see the Christ / Messiah / Savior / King, have their sins forgiven, and be healed for salvation, thereby understanding the “mysteries,” and given entrance into the Kingdom of God.

## **6. Ministry illustrated through parables, Luke 8:4-21.**

### **b. The Lamp that is not covered, vs. 16-18.**

In **Luke 8:16-18**, though a new analogy and parable, this one concludes our Lord’s response to the disciples when they questioned Him about the parable of the “Four Soils” in **vs. 9**. We could call this one, “The More we Hear, The More we Receive; The Less we Hear, The More We Lose.”

After teaching the parable about the “Four Soils,” Luke adds our Lord’s parable about the lamp on the lampstand, that Mark also writes about it in the context of the four soils, **Mark 4:21-25**, yet Matthew records it after the Beatitudes in the Sermon on the Mount in **Mat 5:14-16**, right after **vs. 13**, that talks about the one who rejects the Word being “trampled underfoot.” Matthew emphasizes the practical application of the imagery.

**Mat 5:14-16**, “You are the light of the world. A city set on a hill cannot be hidden; <sup>15</sup>nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. <sup>16</sup>Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

Luke also records our Lord’s use of this parable in **Luke 11:33-36**, in the context about what we put into our souls, either God’s Word, (i.e., light) or the ways of the world / Satan’s cosmic view point and sin, (i.e., darkness).

### **Vs. 16**

**Luke 8:16**, “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.

“**Lamp**” is the Noun LUCHNOS λύχνος that is used 14 times in the NT both literally and figuratively. It is used literally in our passages and the ones noted above, being a clay jar or dish filled with olive oil and having a wick that burns the oil to produce light. Yet, it has the analogy of the Word of God that powers the spiritual life of the positive / “Good Soil,” believer, which is to be exhibited within your soul to others outwardly. It is also used in **Rev 18:23; 21:33; 22:5**, for our Lord Jesus Christ, our God, who will be the only light of the eternal state.

**Rev 21:23**, “And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.”

**Rev 22:5**, “And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.”

Therefore, the true light is God and His Word, (our Lord Jesus Christ and His mind, Bible Doctrine), that should be resident within your soul, **John 8:12; 9:15**.

**John 8:12**, “Then Jesus again spoke to them, saying, ‘I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.’”

**John 9:5**, “While I am in the world, I am the Light of the world.”

Now that Christ has ascended and is seated at the right hand of the Father, He indwells every believer of the Church Age and gives them His Word, so that they can “carry the torch,” and be the “lights of the world,” **Mat 5:14a**, “You are the light of the world.” The “good soil” believer fulfills this responsibility.

“**Lampstand**” is the Noun LUCHNIA λυχνία. It was the stand on which the jar of clay filled with oil to burn would be placed on, to elevate the lamp so that it increases the lights illumination in all directions. This is the elevation of the positive believer to witness the Word to those in darkness.

The vital function of lamps and lampstands in the ancient world was taken for granted. It was in such a context that Jesus illustrated the role of His disciples in the world, **Mat 5:15; Mark 4:21; Luke 8:16; 11:33**. The disciples are to have an illuminating effect upon their environment,” even as the lamp set on its stand lights up the darkness. As **Mat 5:14-16**, tells us, anyone who has heard the Word of God must let his light shine to those who are still in darkness. And the Lampstand elevates the lamp so that more can be illuminated. In other words, the higher the lamp the more people see, the higher your spiritual growth, the more others will receive of the Gospel and God’s Word.

In **Rev 1:12-13, 20; 2:1, 5**, the seven churches are spoken of as “seven golden lampstands.”

**Rev 1:20**, “As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”

**Rev 2:5**, “Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand (*i.e., church*) out of its place—unless you repent.”

If the people of a church go into reversionism and remain that way, God will remove that church either literally, or by taking away that Pastor who is teaching the truth of the Word, allowing falsehoods to be taught instead.

Therefore, we should not “**cover up**” KALUPTO, (cover, hide, or conceal), the light that is being taught to us by putting it under a “**container**” SKEUOS (any earthen vessel, i.e., the flesh) or putting it “**under a bed**” HUPOKATO KLINE, (an object to recline or lie on, i.e., laziness in the spiritual life). Therefore, we should not be lazy about our spiritual walk, living for the cares of this world instead, in the neglect of our intake and application of God’s Word.

Instead, our Lord instructs us to make the light in us visible to all, “**put on a lampstand, so that those who come in (EISPOREUO) may see (BLEPO) the light (PHOS).**” In other words, for those you come in contact with daily, you should be illuminating their souls with the Word of God, the Gospel of Jesus Christ, either through your words or your deeds, as good soil believers, whether it be within the church or outside the church.

### Vs. 17

**Luke 8:17**, “For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light.”

“**Hidden**” is the Adjective KRUPTOS, “hidden, secret, or concealed.” Here it is linked with the negative Particle OUK. “**Secret**” is its cognate synonym APOKRUPHOS that is only used here, **Mark 4:22**, and **Col 2:3**, that tells us in Jesus are “all the hidden treasures of wisdom and knowledge,” i.e., Bible Doctrine.

**Col 2:2-3**, “That their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God’s mystery, that is, Christ Himself, <sup>3</sup>in whom are hidden all the treasures of wisdom and knowledge.”

Therefore, the hidden and secret things are Jesus and His Word, (i.e., Bible Doctrine), that should be resident within your soul. This plays off of **vs. 9**, “**the mysteries of the kingdom of God,**” that can be known by men when they know God’s Word through faith and the leading ministry of God the Holy Spirit.

Then Jesus says that these mysteries, “hidden and secret things” will be, “**known and come to light**” GINOSKO in the Aorist, Passive, Subjunctive, and ERCHOMAI in the Aorist, Active, Subjunctive, with PHANEROS “visible, clear, plain, or known.”

This passage can speak to both the righteous things, (light / holiness / the Word), and the unrighteous things,

(darkness / sin), eventually becoming visible or known in the life of that person. Yet, the main idea is that the Word of God in your soul, will one day come to be known by all, as God, in His timing, will make it known to those who have rejected Him, His Son, and His Word. One day, (the day of God's judgment), those who have rejected Him will come to know His great plan of salvation and the only means of the spiritual life. But, at that time, it will be too late for them.

Yet, the Word reveals everything. We cannot hide things from God. **“God is light, and in Him there is no darkness at all,” 1 John 1:5.** And, He sends His Word into the world and it exposes the darkness, **John 3:19-21.** As such, God shares His secrets with us, not for us to hide them, but so we can teach them to others.

### Vs. 18

**Luke 8:17, “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.”**

This is a promise of blessing for the “good soil,” believers, and a warning of judgment against the “trampled,” unbelievers, and “rocky and thorny soil,” believers.

In principle it means, the more of God's Word we hear, the more of it we receive. The more we neglect God's Word, the more of it we lose. If we receive carelessly, we will have nothing to give. We will be like a lamp without oil.

It begins with BLEPO POS AKOUO, **“See/watch/notice how you hear/listen/learn.”** It is an exhortation to self-examine our mode of operation for taking in and applying God's Word. We must be honest with ourselves about how we are learning God's Word and applying it in our lives; looking for ways of improvement.

The blessing and warning are as follows: If we are doing a good job of consistently learning and applying God's Word with perseverance, we will have a greater spiritual life in time and eternity with added rewards and blessings. Yet, if we are doing a bad or poor job of learning and applying God's Word, there will be loss in our lives: loss of an effective spiritual life and loss of blessings and rewards in time and eternity.

Interestingly, **“shall be taken away from him”** uses the Future, Passive, Indicative of the Verb AIRO αἶρω that was also used in **vs. 12** for the birds of the air, i.e., Satan, who **“takes away the word from the heart”** of the unbeliever. Therefore, if you allow Satan to take the Word away from your soul, then God allows him to take away whatever Word that remains in your soul, along with any rewards and blessings you otherwise would have received. Therefore, if we think that we are a “good soil” believer, yet are not taking in and applying God's Word as we should, we truly will not be a good soil believer and will become a thorny or rocky soil believer with all that goes along with those analogies.

*“Imagine a man sitting in a dark room, proudly clutching what he believes to be a massive stack of bills which he estimates to be worth at least ten thousand dollars. Then imagine someone turning on the overhead light to reveal that nothing is printed on the paper. The fool suddenly lost his illusion of wealth. The light of truth took from him what he thought he had.”* (Swindoll's Living Insights New Testament Commentary - Luke.)

Jesus cautioned that we could lose the Word and spiritual power He previously gave to us. A “good soil” person is faithful to keep the Word. Only “good soil” hearers are able to overcome the enemy, Satan, and reap the blessings God's Word promises.

**Mat 5:16** adds the exhortation for the believer to, **“Let your light so shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”** Therefore, the disciples who hear Jesus' teachings are to reveal them to others, to give the “light” (truth) they have received.

It is not like we hear the Word at one time and can live on it for the rest of our lives. We have to keep replenishing the store, stocking the shelves of our heart, so that we always have something to feed on. We are either going forward in the things of God or we are going backward. There is no neutral ground. The more we hear, the more we receive. The less we hear, the more we lose.

Therefore, we must be careful what we do with what we hear. The hearing or receiving of God's Word can be as ineffective as the seed sown on the trampled roadway, **vs. 12**. It can take root but soon die for lack of depth in our spiritual lives, **vs. 13**. It can be choked by the cares, riches, and pleasures of life, **vs. 14**. Or it can find good soil in us and produce much fruit; Divine Good Production. The sower's responsibility is to share God's Word, especially the Gospel of Jesus Christ. The hearer's responsibility is to have the soil of his heart prepared to receive the Word and use it most effectively. Therefore, while the truth of the Gospel will be vindicated in the end, the primary point is the accountability placed upon the hearer to respond correctly. As such, Jesus concludes with another somber warning to emphasize the grave responsibility of choice. Those who respond to the light they have been given, will receive more light. Those who reject the light they have been given, choosing darkness instead, will lose what light they think they have.

So, the lesson is; we need to continually pour the Word of God into our souls to keep our tanks filled. The more we receive God's Word, the more of it we get. The more we develop an appetite for Scripture the more we hunger for it. The more we give ourselves, the more we receive.

*“Isn't this a perfect description of how we sometimes find ourselves spiritually dry? We did not intentionally set out for a desert place. We woke up one morning a little late, running behind for work, so we skipped our quiet time. We could still smell the fumes from the gas of yesterday's quiet times, so we had a pretty good day despite not reading and pondering the Word that morning. The second morning we thought, it went well yesterday, so I'll sleep in again. On the third morning we felt a little guilty so we thought we'd at least get a little snippet of the Word into the morning. We rush our spiritual feeding like a man grabbing a piece of toast for breakfast as he runs out the door. The fourth day you have your quiet time, but it's less rewarding than it was last week. Now reading God's Word feels harder. Praying is more difficult. So, you miss another day or two before trying to press your way back into the Bible. Before you know it, a couple weeks have passed since you fruitfully received God's Word. You had just a little of the Bible, and more of it was taken away. You've been losing all the while and now you're wondering, how do I get it back? The promise of the first half of verse 18 is that if you start with at least getting some of the Bible, then you will want more of the Bible. Water the dry places of your heart with the Scriptures, and the desert will bloom with truth. The more you water, the more you flower. The more you flower, the more you water.*

*Feed on God's written Word. Feed on it daily and several times a day. Let us not rest on sermons and studies from yesterday or last week or last year. Let us keep a fresh word in our hearts and minds by reading it and hearing it every day.”* (Christ-Centered Exposition - Exalting Jesus in Luke).

## **6. Ministry illustrated through parables, Luke 8:4-21.**

### **c. Who are your true family members, vs. 19-21.**

This completes the lessons regarding the Four Soils, where in **vs. 19-21**, Luke uses the interaction of Jesus and His earthly family to teach us of our greater family which is the heavenly one, i.e., the Royal Family of God.

This lesson is paralleled in **Mat 12:46-50; Mark 3:31-35**. It reinforces both the parable of the Four Soils, **vs. 14-15**, and the image of those who have the Word in their soul as light, in **vs. 16-18**.

### **Vs. 19**

**Luke 8:19, “And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.”**

Here, we see that Jesus' “**mother**” METER Mary, **and** His “**brothers**” ADELPHOS were following His ministry. This most likely occurred in Capernaum. This reminds us that Jesus had half-brothers and sisters, according to Scripture, as Mary had multiple other children with Joseph, Jesus' adoptive father, **Mat 1:25; 13:55-56; Mark 6:3; John 2:3-5, 12; 7:3, 5, 10; Acts 1:14; 12:17; 1 Cor 9:5; Gal 1:19; James 1:1.**

**Mat 13:55-56, “Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? <sup>56</sup>And His sisters, are they not all with us?”**

**Mark 6:3, “Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?”**

**John 7:3, “Therefore His brothers said to Him, ‘Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.’”**

**John 7:5, “For not even His brothers were believing in Him.”**

Interestingly, Scripture indicates that Jesus’ half-brothers were unbelievers prior to His crucifixion and resurrection, but afterwards became believers and great workers of the early church, **Acts 1:14; 12:17; 1 Cor 9:5; James 1:1; Jude 1:1**. There unbelief may be why they wanted to remove Him from the crowd in **Mark 3:20-21**.

In addition, we see that Mary was not a “perpetual virgin,” as the heresy of the Catholic Church teaches, as they pray to her and venerate her as the “Mother of God,” in their false man-made religious doctrines. God has no mother. God was not created or born. She was the mother of the humanity of Jesus Christ, and she had 4 other sons and at least 2 daughters. It is remarkable that in the only two instances in which Mary figures in the ministry of Jesus prior to His crucifixion, here and the wedding at Cana, **John 2:1-11**, she is seemingly reprovved by Him. This fact not only rebukes those who worship her, but corrects their false doctrine of her immaculate conception.

Jesus’ brothers’ unbelief and Mary being reprovved gives context for what is to come.

### **Vs. 20**

**Luke 8:20, “And it was reported to Him, ‘Your mother and Your brothers are standing outside, wishing to see You.’”**

“**Standing outside**” is the Perfect, Active, Indicative of the Verb HISTEMI with the Adjective EXO. The Perfect tense gives us a sense that they had been waiting for some time, as they “**wished / desired**” THELO, to “**see / meet with**” EIDON Him. This goes with **vs. 19, “to get to Him”** that uses the Hapaxlegomena Verb SUNTUNCHANO, συντυγχάνω in the Aorist, Active, Infinitive that means, “**to meet with.**” Therefore, they wanted to meet with Jesus and had waited for Him, but the “**crowds**” OCHLOS prevented them.

The use of EXO here is interesting, as it is literally used in the NT for a place or position in reference to another. In this case, they were outside the house Jesus was teaching from and behind the crowd around Him. But it is also predominately used in a spiritual sense for not believing in Jesus Christ, being outside in faith as it were, cf. **Mat 23:25-27; Mar 4:11; Luke 11:39-40; 13:25; 1 Cor 5:13; Col 4:5; 1 Thes 4:12; 1 Tim 3:7; Rev 22:15**.

**Mark 4:11, “And He was saying to them, ‘To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables.’”** And remember that Jesus was crucified for our sins “outside the gate of Jerusalem,” where the unbeliever should seek Him, **Heb 13:11-13**.

So, here we see the unbelief from His brothers, who were “outside,” rather than inside listening to the message He was teaching.

After Jesus “**was told,**” APANGELLO, that they were outside and wanting to see Him, our Lord made the following statement in **vs. 21**. The other Gospels, **Mat 12:48; Mark 3:33**, record He first asked, “**Who is my mother? And who are my brothers?**”

This may seem like a harsh response from Jesus, but He knew why they had come. They did not come to hear Jesus preach. In fact, they did not even go into the house, although the crowd may have been the reason for that. From other Scriptures, it is possible they felt embarrassed by His extravagant claims and assertions of messiahship and authority, and wanted Him to come home, away from the crowds. Some think this was to protect Him from those who did not believe, but they might have been embarrassed regarding His ministry. Since, 4 brothers, two or more sisters, and His earthly mother came to get Him. Force in numbers!

Nevertheless, this is not an insult, a “dig” or a “slight” towards His family members, but was intended for an encouragement to the other disciples and followers who were there. Without dishonoring His human family, especially His mother, Jesus elevated the status of those who receive the gospel and put it into action. He was merely using the occasion to announce how anyone can gain access to Him.

### Vs. 21

**Luke 8:21, “But He answered and said to them, ‘My mother and My brothers are these who hear the word of God and do it.’”**

Jesus’ replies with a proverbial-style remark that indicates where His family can be found. He does not get up and go see His family. Instead, He remains and preaches to the people this important lesson. This is a similar response He had told His mother in His youth, **“I must be about my Father’s business,” Luke 2:49**. It was no different now. Preaching the gospel of the Kingdom was more important than pleasing His mother, especially if pleasing her would have kept Him from fulfilling His mission.

As we noted above, it is very likely that Mary and the others were concerned for Jesus’ safety and well-being, or for their own reputations. But Jesus was not building reputations. He was building spiritual relationships. Mary and her other children would have to learn this the same way anyone else does.

This underscores the importance of responding to the Word of God in faith, not just with intellectual understanding, but with application in your life. Those who “hear the Word of God, and do it” are His spiritual kinsmen. The Bible states that those who want to walk with God need to have their thinking refashioned along biblical lines, **Rom 12:2**.

**Rom 12:2, “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”**

Jesus makes the point of the necessity of hearing and doing the Word. And those to whom He feels closest to, those He considers His family, are those who do God’s will by applying the Word / Bible Doctrine in their lives.

**“Those who hear the Word of God and do it,”** are His family members. Luke uses AKOUO for **“hearing,”** which means, learning through the ear gate, and POIEO for **“doing it,”** which means application of the **“Word of God”** LOGOS HO THEOES, i.e., Bible doctrine resident within your soul. This emphasis on hearing and doing is common, **Luke 6:47-49; James 1:22-25**. So, those who take into their souls and apply Bible doctrine to their lives are the ones who are considered by Jesus to be His family.

The application of this passage is simple enough: Do not just listen to God’s Word or study it, but apply it. The walk of faith does not involve an intricate knowledge of theology for debate. It involves engaging life with an incarnation of the character of God as revealed in His teaching. God’s will for us is that we be so responsive to Him that we reflect His character. This is being conformed to the image of Christ, which is our mission.

**Luke 11:28, “But He said, ‘On the contrary, blessed are those who hear the word of God and observe it’.”**

Our Lord’s reply might have been shocking to some, but very encouraging to others. At this point, Jesus sets aside earthly family relationships for eternal/heavenly family relationships. When He says, “Who are my brethren?” He is saying, “With whom will I be related to forever?”

The first aspect of being in the family of God is to believe in the Gospel of Jesus Christ, believe in Jesus as Savior. That is the first “doing” of the Word as we believe in faith the Gospel, in relation to our sins and lives.

One reason He included His mother here, is that motherhood is an intimate relationship that comes by physical birth. He is related to all of these through physical birth. And when He says, **“These are My mother...,”** He is referring to the fact of spiritual birth where anyone who believes becomes part of His family, **John 3:3-7**. He is saying, “these” are born again, and that “His mother and His brethren are those who are born again.” In addition, those who are born again are those with whom He will have an eternal fellowship.

Remember, at the time He says this, none of His four brothers and none of His sisters are saved. And so, they are unbelievers, but the disciples to whom He refers to here are born again. Therefore, His real family is not the family of physical birth, but the family of the new birth. And once again, He hits the Pharisees who were there, according to the other gospel accounts, right between the eyes.

The Pharisees, the Sadducees, and the Scribes: How did they get their jobs? They were born of aristocratic families. They were related to the proper people, they were in the proper families, they were in the social register which was nothing more or less than the Sanhedrin. And Jesus is saying once again to the Pharisees, “You are aristocrats, you have family relationships, you were born from an aristocrat.” My true aristocracy is made up from regeneration. It is not who your father and mother were from physical birth, it is “What you think of the Christ?”

At salvation, the Holy Spirit enters us into union with Christ which makes us Royal Family. The baptism of the spirit is identification with Christ as royalty, **John 14:20; Acts 1:5; 2:3; 11:15-17; 1 Cor 12:13; Gal 3:26-28; Col 2:12**. Therefore, for the Church Age believer, we are members of the Royal Family of God. The result of the Baptism of the Spirit is positional truth. Positional truth means the believer is positionally with Christ at the right hand of the Father. We are accepted positionally as royalty just as Christ is accepted in fact as royalty. We share all that Christ is and has as royalty in union with Him.

So here, Jesus pointed out that this family relationship does not come through birth or even the circumstance of having heard the gospel. To have heard God’s word is of no value, **Luke 8:4–7, 11–14**, unless accompanied by “faith.” Yet, even faith for salvation is of only temporary value, as **Luke 8:13-14** reveals, unless it is a faith that puts God’s Word into practice continually with perseverance, **vs. 15**. Their Luke described this kind of faith as a faith “with a noble and good heart” which perseveres.

Therefore, entrance into the Family of God begins with faith that the Gospel has paid for your sins and through it you have eternal life. That faith must then continue to flourish in your soul, as you learn more and more of God’s Word and “do it,” / apply it to your life. True faith endures. It perseveres. It puts into practice the teachings of that faith. Luke believed that we are indeed saved by faith alone, but the faith that saves will never be alone in the life of the “good soil” believer. That faith is accompanied by action, **James 2:17**, expresses itself through love, cf. **Gal 5:6**, and puts God’s Word into practice, **vs. 21**.

It is one thing to read the Bible or hear a sermon. It is quite another thing to put it into practice. Obedience to the Word of the Lord comes easiest to the one who has a love relationship with the Lord of the Word, Jesus, and with His Father. And today we have the indwelling Holy Spirit to make that Word real in our hearts, **John 14:23-26**. When that happens, we become noble and good members of the Spiritual Family of Jesus Christ.

### **The Objective of the Royal Family on Earth:**

1. The first objective of the believer is to take in doctrine on a consistent basis until he begins to have a personal love for God. This develops spiritual self-esteem.
2. Next, the believer must continue to grow spiritually by the intake of doctrine until he has developed spiritual autonomy, the virtue of impersonal love toward other members of the human race.
3. Then he must pass the momentum tests: people testing, thought testing, system testing and disaster testing.
4. Finally, he must reach spiritual maturity, where he is blessed by undergoing evidence testing, thus becoming a witness against Satan.
5. At spiritual adulthood, we receive our blessings which were deposited in escrow in Christ in eternity past, **Eph 1:3-14**. These blessings glorify God to the maximum. God may even test us concerning these blessings as evidence against Satan. This is the objective of the Royal Family while on earth.

Now, both Matthew and Mark record our Lord’s added emphasis to this lesson. For example, in **Mat 12:49-50**, “**And stretching out His hand toward His disciples, He said, ‘Behold My mother and My brothers! <sup>50</sup>For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.’**”

Mark's differs only by using "God," rather than "My Father who is in heaven," as Matthew does. Both record this teaching earlier in Jesus' ministry, right after selecting the 12, being accused of being possessed by Beelzebul, (i.e., Satan), because He was casting out demons, teaching on the unpardonable sin of rejecting Jesus as Savior, and in Matthew, rebuking the Pharisees along with the current generation for not believing in God's plan of Salvation.

When Jesus stated, "For whoever does the will of my Father," the will of the Father is defined by **1 John 3:23**, "That you believe in His Son, Jesus Christ." Therefore, it begins by believing in Jesus Christ as your Savior. The emphasis is on regeneration, this is how we enter the new Royal Family.

We are also exhorted to "do the will of God," in **Eph 6:6; Heb 10:36; 1 Peter 2:15; 4:2, 19; 1 Thes 4:3; 1 John 2:17**. This is our post-salvation exhortation, to persevere with the intake and application of God's Word.

**1 Peter 4:2**, "So as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God."

**Eph 6:6**, "Not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart."

**Heb 10:36**, "For you have need of endurance, so that when you have done the will of God, you may receive what was promised."

**1 John 2:15-16**, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup>For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. <sup>17</sup>The world is passing away, and also its lusts; but the one who does the will of God lives forever."

**John 7:14-18**, "But when it was now the midst of the feast Jesus went up into the temple, and began to teach. <sup>15</sup>The Jews then were astonished, saying, 'How has this man become learned, having never been educated?' <sup>16</sup>So Jesus answered them and said, 'My teaching is not Mine, but His who sent Me. <sup>17</sup>If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. <sup>18</sup>He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.'"

God has three wills we see in the Bible: Directive, Permissive, and Overruling, see **Num 22**, the story of Balaam. All three glorify God, yet only by being in the "directive will" of God do we glorify Him and are blessed.

"Doing it" also reminds us of **Mat 5:16**, "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."

*"What we read in the Word of God redefines our relationships and our loyalty. The active obedience of the Christian to the Word of God actually creates in the Christian a higher loyalty than our closest earthly relationships. The Lord points us to the fact that there is a greater Father to whom we owe the highest loyalty. Our heavenly Father comes before our earthly mothers and brothers. The more we obey God's Word, the more we have in common with others who obey God's Word. We find ourselves closer to those who obey God's Word than we are to our blood relatives who do not believe."* (Christ-Centered Exposition - Exalting Jesus in Luke).

**Luke 8:19-21**, reminds us of Jesus' other lessons regarding our familial relationships, **Luke 12:51-53; 14:26-27; Mat 10:34-39**.

**Luke 12:51-53**, "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; <sup>52</sup>for from now on five members in one household will be divided, three against two and two against three. <sup>53</sup>They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

**Luke 14:26-27, “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. <sup>27</sup>Whoever does not carry his own cross and come after Me cannot be My disciple.”**

“**Hate**” MISEO does not mean we are to hold malice or bitterness or anger toward our families. Often it is used in the Bible to mean, “love less,” as Matthew’s record shows in **Mat 10:37**.

**Mat 10:34-39, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. <sup>35</sup>For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; <sup>36</sup>and a man's enemies will be the members of his household, (Micah 7:6). <sup>37</sup>He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. <sup>38</sup>And he who does not take his cross and follow after Me is not worthy of Me. <sup>39</sup>He who has found his life will lose it, and he who has lost his life for My sake will find it.”**

Naturally and Biblically, we are to love our families and ourselves. Yet, Jesus gave the two major reasons people have for not committing themselves to Him: love of family and love of self. When we love our family or ourselves more than we do God and His Word, we are outside of our right relationship with God and are missing out on what God has designed and intended for us.

The real issue is priority more than feeling. Christ must come first in the life of His disciples. No one who follows Jesus with divided loyalties and halfhearted effort can successfully be His disciple. **James 1:8** says, “**A double-minded man is unstable in all his ways.**” **Luke 16:13** and **Mat 6:24** tell us, “**No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.**”

We also have the promise of great blessings and rewards when we put God and His Word as our number 1 priority in life, **Mat 19:28; Mark 10:29-30**.

**Mat 19:29, “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.”**

**Mark 10:29-30, “Jesus said, ‘Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, <sup>30</sup>but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.’”**

We have to have a sense of priority in our commitment to follow God. That may mean the pain of separation from earthly family. The tension between the calling of God and family requires a constant assessment of what honors God most.

It is not that you love your family less than you do today. It is that in Christ, we now have a new family with whom we try to live out God’s Word. The Word of God forges new bonds and affections that natural families point to and symbolize.

And you know God’s Word is doing its work in your heart when you share a stronger bond with your brothers and sisters in the church than your blood relatives who do not believe. The Word of God learned and obeyed holds out the promise of a new and better family. The Word creates family, an eternal and everlasting family in Christ. You receive brothers and sisters, fathers and mothers one hundred-fold through the Word of God. That is what the local church is to be; the Family of God united by obedience to the Word.

### **Summary – Conclusion:**

So, **Luke 8:21**, marks the end of a single episode before changing the setting. This entire section began with a seemingly disjointed reference to the devotion of disciples and the support of dedicated women, **vs. 1-3**. Jesus then taught that about the four types of soil that speak to the heart of man in either receiving His Word or rejecting it. The

receptive heart bears the fruit of the Gospel while the others fail to yield anything, **vs. 4-15**. After that He taught that we have the light of God in us and we are His light that should not be hidden away but put on display so that those in darkness (sin) might be able to see the gospel, (receive salvation), **vs. 16-17**. In addition, He taught that everyone is responsible for their response to the seed / light they receive because, one day, we will be held accountable and be either rewarded or have loss of reward, **vs. 18**. Finally, Jesus concluded by emphasizing the new family relationship we have in Christ, that we should walk in and enjoy, as we are now a member of the Royal Family of God.

### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

#### **D. Activities of His Ministry, Luke 7:1-9:50.**

##### **7. Ministry in storms, Luke 8:22-25.**

Here, we see our Lord's power and authority over creation as He calms the storm. This scene continues the emphasis on having faith to enter and live the unique spiritual life as "good soil" believers. It is also recorded in **Mat 8:23-27; Mark 4:36-41**. We see a similar scene when Jesus walked on the water and had Peter also walk on water, where Jesus also calmed the sea, **Mat 14:22-32; cf. Mark 6:45-51; John 6:15-21**.

As we saw in the previous chapters, Jesus as the Messiah asserted His authority over the Church, **Luke 4:14-37**, over demons, **Luke 4:31-37**, over nature, **Luke 5:1-11**, over sin **Luke 5:17-26; 7:36-50**, over the Sabbath, **Luke 6:1-11**, over disease, **Luke 4:38-41; 5:12-26; 7:1-10**, and over death, **Luke 7:11-17**. Here once again, we see His authority over creation and demons with the main message of having faith in Him to overcome.

#### **Vs 22**

**Luke 8:22, "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."**

*"Luke 8:22 marks a subtle shift in the public ministry of Jesus. His miracles had been mere skirmishes in His war on evil. Soon, He would take His fight to the source (9:51). In the meantime, His miracles took on a heightened meaning. Instead of merely freeing individuals from the temporal effects of evil, Jesus offered eternal refuge under His dominion, through which His followers could ultimately prevail with Him."* (Swindoll's Living Insights New Testament Commentary – Luke).

Interestingly, as we noted in **Luke 5:1-2**, "**Lake**" here is the Noun LIMNE λίμνη that only Luke and John use. Luke uses it for the lake called GENNESARET, in **Luke 5:1-2; 8:22-23, 33**, which is also called the Sea of Galilee. The Sea of Galilee is 686 feet below sea level in a deep rift between the Arabian Desert and the Mediterranean Sea. As such, winds both hot and cold unexpectedly whip through the gorge and churn up the sea into a choppy nightmare, especially for the crude sailing ships of Jesus' day.

But, John's use of LIMNE is only in the book of Revelation for the eternal "**Lake of Fire,**" **Rev 19:20; 20:10, 14-15; 21:8**. As you know, only unbelievers are cast into the Lake of Fire, so this word emphasizes the lack of faith in someone's life that was tested here on this sea.

That is also emphasized in the next phrase, "**so they launch out**" that uses ANAGO ἀνάγω that is used by Matthew and Luke regarding leading towards temptation, **Mat 4:1; Luke 4:5; 22:66; Acts 7:41**.

So, we see a time of temptation to prove the faith of the disciples, as they, "**went over to the other side**" DIERCHOMAI EIS HO PERAN. From time to time, our Lord allows us to be tempted to prove our faith in Him and His Word, as we "pass through" various temptations, trials, or difficulties in our lives.

#### **Vs 23**

**Luke 8:23, "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."**

"**Sailing along**" PLEO is used literally but means when we go about our daily lives. When we are "sailing along,"

in our daily lives, thinking that everything is just wonderful, that is when temptation, trials or tribulations can strike most unexpectedly and catch us off guard. Therefore, we always need to be walking faithfully in the Lord, because we never know when disaster or temptation may hit.

But note that our Lord was fast “**asleep**” APHUPNOO ἀφουπνώω, a hapaxlegomena (only used here in the NT) that means, “fall asleep.” Matthew used its synonym KATHEUDO, **Mat 8:24; Luke 22:46**, but that word can also mean to “die or be dead,” **Mat 9:24; Luke 8:52**. KATHEUDO is typically used in passages regarding faith or lack of faith due to temptation.

**Luke 22:46, “And (Jesus) said to them, ‘Why are you sleeping? Get up and pray that you may not enter into temptation.’”**

Yet, in our verse, Luke used APHUPNOO for literal sleep that demonstrated our Lord’s faith-rest, as He was not worried or afraid of the details of life or the potential for a storm, so much so that He was able to fall fast asleep as he faithfully trusted in the Plan and Will of God the Father.

The temptation that came to them was “**a fierce gale of wind**” LAILAPS λαῖλα that means, “whirlwind, tempestuous wind, or fierce gust of wind,” along with ANEMOS ἄνεμος that means, “**wind**.” We noted this word in **Luke 7:24**, regarding John the Baptist who was a “reed not shaken in the wind.” Therefore, this was a great storm, like a hurricane we could say, that tempted their faith and trust in God and Jesus.

*“To some biblical writers, the sea acted as a symbol, “a principle of disorder, violence, or unrest that marks the old creation” (cf. Ps. 107:23-27; Isa. 57:20; Ezek. 28:8). Even for experienced fishermen, launching out into the middle of the Sea of Galilee was to propel oneself into the unknown.” (Swindoll’s Living Insights New Testament Commentary – Luke).*

This storm “**descended**” KATABAINO “came down or descended,” “**upon the lake**” EIS HO LIMNE once again. The temptation had come upon them.

“**They began to be swamped**” uses SUMPLEROO συμπληρώω in the Imperfect, Passive, Indicative that literally means, “filled completely or become entirely full.” This shows the overwhelming nature of this disaster in their lives. This word is only used by Luke here and in **Luke 9:51; Acts 2:1**. Luke’s latter two usages are the time period for our Lord’s ascension into heaven after His resurrection, as the “days were complete.” In other words, our Lord’s work was finished. Therefore, we see that the “**swamping of the boat**” was the fulfillment of this temptation that they had received and it was overwhelming to them. Their hour of trial and temptation had come upon them.

This verse also tells us that this temptation was real, as they were “**in danger**” KINDUNEUO κινδυνεύω, which is also in the Imperfect, Passive, Indicative and means to be, “in danger or jeopardy, to run a risk, or be daring.” The first use is the context here. It is used here and in, **Acts 19:27, 40; 1 Cor 15:30**.

Even when our predicament is overwhelming and real danger, we should continue to faithful trust in the Lord for deliverance in the situation. Just as we should faithfully trust in God and His Word regardless of the peril, we might be in.

## Vs 24

**Luke 8:24, “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.”**

This must have been quite a violent storm to frighten experienced fishermen who had weathered many storms on Galilee. Interestingly, “**They came to Jesus,**” but not in faith, trust, and confidence in Him, but in fear, anxiety, and worry about their situation. Yet, the grace of God even receives and takes it from us, **1 Peter 5:7, “Casting all your anxiety on Him, because He cares for you.”** cf. **Psa 55:22; Mat 6:25**.

**Psa 55:22, “Cast your burden upon the LORD and He will sustain you; He will never allow the righteous to**

be shaken.”

“**Woke Him up**” is the Verb DIEGEIRO διεγείρω that means, “wake up thoroughly, excite, stir up, or arouse,” cf. **Mat 1:24**;

**Mark 4:38-39; John 6:18; 2 Peter 1:13; 3:1.** It is a compound word from DIA “through or by,” and EGEIRO “to raise.” It is first used for the waking of our Lord here in the Aorist, Active, Indicative, and then in the Aorist, Passive, Participle, “**He got up.**” This is an image of the disciples’ petition prayer to the Lord. Therefore, as the temptation, (gale force wind), was aroused against them, our Lord was aroused to defeat it.

### Principle:

- When we arouse the Lord through our petition prayers, He is aroused to answer them in the defeat of evil.

Then they called upon Him as “**Master, Master,**” which is the doubling of EPISTATES ἐπιστάτης that can mean in the Greek language, “Master, overseer, superintendent, or administrator.” But Luke uses it as an Aramaic translation of the Hebrew “Rabbi.” Again, only Luke uses this word in the NT and only in this Gospel, **Luke 5:5; 8:24, 45; 9:33, 49; 17:13**, as a title addressed directly to Jesus, by one or more of His disciples and by the 10 lepers who approached Jesus to ask for healing, **Luke 17:13**. Comparing the parallels in Matthew and Mark shows us that Luke used EPISTATES for the Hebrew rabbi or “teacher,” **Luke 9:33**; cf. **Mark 9:5**, perhaps as a way to make the concept clearer to his Hellenistic audience. He also employed it as an equivalent of DIDASKALOS “teacher,” **Luke 8:24**; cf. **Mark 4:38; 9:38; Luke 9:49**. It implies authority of any kind which produces an attitude of obedience. Matthew’s account uses KURIOS for “Lord.”

Their exaggerated complaint to Jesus was that they were “**perishing**” APOLULUMI, (i.e., “we are dying”). It is a more dismal and terrifying word than “die.” Luke uses it several times in reference to damnation, (e.g., **Luke 4:34; 9:25; 13:3, 5; 15:24, 32; 17:33; 19:10**).

In honor of their complaint, which was a form of petition to Jesus, Jesus “**rebuked the wind**” EPITIMAO HO ANEMOS. We have noted our Lord’s rebuking previously in **Luke 4:35, 41**; cf. **Luke 9:25**, the exorcism of demons and **Luke 4:39**, the healing of a woman by rebuking the fever that may have been due to demonic possession. So, we see this “rebuking” of the wind that may mean demonic influence over the wind that our Lord “rebuked or censured.” As **Eph 2:2** states, Satan is the prince of the power of the air.

**Eph 2:2**, “**In which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.**”

EPITIMAO refers to calling attention to wrongdoing and assigning responsibility. It is similar to “reprove,” **2 Tim 4:2**, except that the desired response is humility instead of conviction. Rebuking also implies the possibility of a consequence, therefore describing an authority figure bringing a subordinate back into line. In essence, Jesus woke up from His sleep and spoke strong words to the raging wind and crashing waves, “Be quiet and be still,” **Mark 4:39**, cf. **Exo 14:13; Psa 4:4; 107:29**.

**Psa 4:4**, “**Tremble, and do not sin; meditate in your heart upon your bed, and be still. Selah.**”

**Psa 107:29**, “**He caused the storm to be still, so that the waves of the sea were hushed.**”

**Ex 14:13**, “**And Moses said to the people, ‘Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.’**”

This demonstrated our Lord’s power and authority over both the demons, (i.e., fallen angels), and creation, (the wind/storm).

As a result of our Lord’s rebuke, the “**raging**” KLUON κλύδων “a billowing, a surge of waves, or rough water or

surf,” “**water**” HUDOR, “**ceased**” PAUO παύω “stopped, cause to cease, hinder, keep, rest from,” and the sea was “**calm**” GALENE γαλήνη “calm or tranquility” that is only used in this narrative in the NT, **Mart 8:26; Mark 4:39**.

*“In nature, when a boisterous wind ceases, the waves would settle slowly. But here, the passage implies that the waves flattened out rather suddenly into an immediate calm. Although sudden and violent storms were common, this calm was unnatural and probably added to the amazement and subsequent fear of the disciples.”* (Complete Biblical Library Commentary – Luke).

KLUDON is only used here and **James 1:6**, “**But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind.**” There, it figuratively pictures the dangerous instability of a person who does not make up his mind to trust God in prayer. The doubter, according to James, is like a rough sea that the wind drives one way and then another. So, in our verse, we see the disciples as the doubters who were fearful of the storm and their predicament because of their lack of faith in God and His Word. Yet, when we see the deliverance of the Lord, things get calm and still with peace within our souls.

Due to the faithfulness of our Lord, He rebuked or over powered the wind, (exercised His authority over angels and creation), on their behalf, with the result of ending the temptation that resulted in tranquility physically and in their souls.

When we have faith in God, His Son, and His Word, as faithful good soiled souls, we too will see our temptations overcome and eliminated with the result of having peace and tranquility in our souls. And remember, that even the trampled soiled, rocky soiled, and thorny soiled souls have this opportunity as God continuously sows His seed, (i.e., His Word / Bible Doctrine), on them all. All they have to do is receive it in faith. That is, make themselves available to the intake of Bible Doctrine through their Pastor Teacher, receive the Word, believe the Word, and then apply the Word to the situations (temptations) of life.

Keep in mind that Jesus Christ was with them and He had not finished His task on earth. He came to die on the Cross for our sins, not at sea. But the disciples did not stop to sort out their theology. They did not cycle the doctrine through their souls and as a result became fearful. As the boat was about to sink, they had no one to turn to but Jesus, and fortunately for them in grace, He was there and answered their fears.

## Vs 25

**Luke 8:25, “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?’”**

This is the point of this entire scene, “**Where is your faith?**” POU HO PISTIS HUMEIS. The interrogative POU is first used in the Bible in **Mat 2:2, 4**, when the Magi and then King Herod inquired as to where Jesus, (the King/ the Messiah), was born. They were looking for Him, as Jesus is now looking to see where the disciples’ faith is. It should have been in them to know that Jesus is the King and Messiah, but yet, their soil was filled with rocks and thorns, as they had their eyes on the storm, the sea, and the waves, rather than on Jesus as their God / King / Messiah. Therefore, besides rebuking the wind and waves, Jesus rebuked His disciples.

Matthew and Mark make this rebuke of the disciples a bit harsher:

**Mat 8:26, “He said to them, ‘Why are you afraid, (DEILOS, cowardly, timid), you men of little faith?’ Then He got up and rebuked the winds and the sea, and it became perfectly calm.”**

**Mark 4:40, “And He said to them, ‘Why are you afraid, (DEILOS)? Do you still have no faith?’”**

Especially because Jesus was on board, the disciples should have put their trust in Him. Instead, they allowed worry and fear to displace their faith in Him.

Seeing Jesus rebuke the demonic inspired winds and raging seas, the disciples became “**fearful**” (PHOBEO, the dual between being afraid of Jesus and having reverence and respect for Him), and they were “**amazed**”

(THAUMAZO, which we have noted in **Luke 1:21, 63; 2:18, 23; 4:22; 7:9**). Luke points out their surprise: They did not anticipate such a display of power in response to their fearful pleas for help.

Remember, this incidence happened much earlier in Jesus's ministry with His disciples than in Luke's account. At this point in time, they had not witnessed Jesus performing many miracles. Therefore, they were still very immature in their faith, and Jesus was using this as an object lesson to build and increase their faith.

That is the same principle for all trails, tribulations, and even temptations in our lives. When we turn them over to God and faithfully trust in Him and His Word to solve or resolve our problems, seeing Him deliver builds our faith in Him, so we are better prepared for the next tempest to rely upon in Him.

Because this was early on in Jesus' ministry, this led them to question, **“Who then is this, that He commands even the winds, (ANEMOS), and the water, (hudor), and they obey Him?”**

**“Command”** is the verb EPITASSO ἐπιτάσσω that means, “command or order.” We noted this word in **Luke 4:36**, when people were **“amazed”** (THAMBOS, amazement, astonishment, wonder) that he could command demons to vacate the body they were possessing, cf. **Mark 1:27** (its first use), **9:25, Luke 8:31**. Therefore, we see the genesis of this temptation, Satan and His minions that rule the cosmic system.

**“And they obey Him”** uses the Present, Active, Indicative of the Verb HUPAKOUO ὑπακούω that means, “listen to, obey, respond, answer, follow, or be subject to,” cf. **Mat 8:27; Mark 1:27; 4:41**. It comes from the Preposition HUPO “under, by, by means of, about or subject to,” and the verb AKOUO “hear or listen to.” It is obedience that comes from hearing, in this case, the command Jesus gave, i.e., the Word of God.

So, we see that Jesus is Lord over the demonic realm, as He is Lord over creation, in the fact that they obey Him. Jesus needs to be Lord in our life too, as we obey His Word daily.

Paul used HUPAKOUO in terms of being obedient to the gospel of Jesus Christ, **2 Thes 1:8; 3:14**, and as an obedient servant to either sin or righteousness, **Rom 6:12, 16-17**; cf. **Eph 6:5; Col 3:20**. The latter being the preference.

Therefore, Jesus' actions had the desired effect. Instead of fearing the storm, they now “feared” Jesus. Such fear (awe or respect) is good.

That is the choice we all have, as the disciples in the boat with Jesus had. They could have been obedient, as they were, to the wind, weather, and waves by being afraid of them in a lack of faith, or they could have been obedient to God by faithfully trusting and relying upon Him and His Word in times of troubles. And the fact is it only takes a little faith to be a “good soiled,” believer, **Luke 17:6**.

**Luke 17:6, “And the Lord said, ‘If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.’”**

Therefore, we see our Lord's authority over creation, even created fallen angels. And, He exercises His authority through His word, the written Word, the Bible that is meant to have the same effect in our lives as it does to the winds and the waves and the angels. When you consider that we are made in God's image and made for fellowship with Him, you will also understand the importance of obeying His Word. Yet, since sin has come in the world, we find it difficult to obey God. As such, God used the winds and the waves to put His disciples and us to shame. We have to look at unthinking things and fallen creatures in order to know how we should think about God's Word and His authority. Let us observe well, so that we too obey His every Word and receive the calm, peace, and tranquility that comes with living the faithful life unto Christ.

### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

#### **D. Activities of His Ministry, Luke 7:1-9:50.**

##### **8. Ministry over demons, Luke 8:26-39.**

This is paralleled in **Mat 8:28-34; Mark 5:1-17**. Mark is most similar to Luke's account. Matthew's is briefer. So,

here we are on Halloween night 2019, and the Holy Spirit has timed it so that we are talking about demon's and demon-possession on

this night. God has a great sense of humor!

In Luke's gospel, the first miracle Jesus performed was the exorcism of a demon, **Luke 4:31-37**. In that episode, we see a similar reaction by the demon when Jesus confronted it in vs. 34, **"Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!"** We will note this further below in vs. 28.

## Vs. 26

**Luke 8:26, "Then they sailed to the country of the Gerasenes, which is opposite Galilee."**



This scene took place in the **"country of the Gerasenes,"** which is located on the eastern shore of the Sea of Galilee and is a part of the region of Decapolis, cf. **Mark 5:20**. In each of the Gospels, there are three variant names given from different ancient text sources.

They are:

- 1) GADARENOS - Γαδαρηνός, **Mat 8:28, Gadarenes.**
- 2) GERASENOS - Γερασηνός, **Mark 5:1; Luke 8:26.**
- 3) GERGESENOS - Γεργεσηνός, Not used by English translators.

It is a derivative of Gergesa, that does not occur in the NT. It is a person who lives in or is a native of Gergesa, "a Gergesene."



A reason for seeing all three in various ancient texts is that; one is a city, the other the state, and the other the country.

In our translation **"country"** is the Greek Noun CHORA that can mean, "region, country, dry land, country side, or field." Previously, Luke used it for a general "region," **Luke 2:8, 3:1**. At this time, this was part of the Roman Empire and part of the Decapolis district, so it was not a separate country. We should think of this using the term "region."

## Vs. 27

**Luke 8:27, "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."**

In that region, Luke says Jesus met one demon possessed man, as does Mark, but Matthew says there were two demon possessed men, **Mat 8:28, "When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way."**

Matthew uses the Verb DAIMONIZOMAI δαιμονίζομαι for **"being demon-possessed or demoniac,"** only here. Matthew uses this word eight times, **Mat 4:24; 8:16, 28, 33; 9:32; 12:22(twice); 15:22,** and Mark uses it four

times, **Mark 1:32; 5:15-16, 18**. John used it once in **John 10:21**. Except for one text, **Mat 15:22**, it always occurs in a Participial form where it means, “tormented by a demon,” i.e., demon-possessed.

Luke used the phrase ECHO DAIMONION in the plural for “**having demons**.” The term conveys the same animistic views characteristic of heathen religion everywhere: the spirits are able to “possess” or “take over” human or animal bodies.

Matthew linked demon-possession with physical infirmities, **Mat 9:32; 12:22**, and the demon-possessed were ruled by “**spirits**” PNEUMATA, **Mat 8:16**, which are fallen angels, until Jesus cast them out.

In Luke’s account, the demon-possessed man had other characteristics in that he “**had not worn clothing for a long time**” OUK ENDUO HIMATION HIKANOS CHRONOS, which reminds us of the knowledge of sin in man, when Adam and the woman realized they were naked after committing the original sin, **Gen 3:8-11**. So, it pictures for us original sin.

Secondly, he “**was not living in a house, but in the tombs**,” i.e., the grave yard OUK MENO EN OIKOS ALLA EN HO MNEMA. Living in the tombs/grave yard, reminds us of the place of death, where dead people live. This too reminds us of original sin that brought spiritual death to mankind, as well as every infirmity. Therefore, instead of having a spiritual life and home in Christ, this man was spiritually dead without a home, which is the result of having sin. As Satan brought sin into the world, sin is the cause of death (first spiritual death, as well as physical death), along with all infirmities. Therefore, living in the tombs and being without a home, tells us once again about the results of sin.

Yet, Jesus came to pay for our sins. In healing this man through exorcism, Jesus demonstrated what He would accomplish for us at the Cross, especially for those who would believe in Him. Our sins would be paid for, we would be clothed with Christ, **Gal 3:27**, and we would have a dwelling place in heaven for all of eternity, because we are given eternal life.

This also shows the results of sin and unbelief in the Messiah, as these acts were considered a sign of madness, uncleanness, and unclean spirits ruling this man’s soul, as we will note below. This is the result of rejecting Jesus Christ as Savior.

Demon possession is defined as the invasion of one or more fallen angel(s) into the body of an unbeliever that takes control of his soul and body. Therefore, the demon can cause the possessed person to think and do certain things in certain ways. Only unbelievers can be demon possessed, as the believer is indwelt by God the Holy Spirit from the moment of his salvation / being born again. At the moment of our conversion, God the Holy Spirit makes a temple out of the body of the believer, **1 Cor 3:16; 6:19-20**. A demon cannot dwell in that temple. Even though the believer cannot be possessed by a demon, if he or she enters into sin, carnality, or reversionism for a prolonged period of time, they open themselves up to demonic influence, but never possession.

All demonic activity, possession or influence, is related to man’s free will and demon possession never occurs apart from human consent. This does not mean they have to ask or pray for the possession, although some may do that, it means that they get involved in some form of sins or bad decisions in their life; so that the demon is free to invade the body of that unbeliever.

### **Decisions or methods that result in demon possession include:**

a. **Idolatry**. **1 Cor 10:19-21**. Wherever idolatry is practiced today there are demons behind the idols, just as they were in ancient times. Idolatry is the basic system for demon possession, as taught in **Lev 17:7; Deut 32:17; Psa 96:5; 106:37-39**. The sacrifice to demons is prohibited by God, **Lev 17:7; Deut 32:17**, because heathen nations and their worship was strictly demon possessed and influenced, **Psa 96:5**. The idols of these nations were demons, and demon worship and idolatry included the most horrible sexual practices, such as rape, homosexuality, bestiality, pedophilia, and the sacrifice of children, as we will note below, **Psa 106:37-39**.

**Psa 106:37-39**, “They even sacrificed their sons and their daughters to the demons,<sup>38</sup> and shed innocent blood,

**the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; And the land was polluted with the blood. <sup>39</sup>Thus they became unclean in their practices, and played the harlot in their deeds.”**

- b. Drug addiction. Users of drugs, including the drug alcohol, are all liable to demon possession in the case of unbelievers, or demon influence in the case of those who are born again. In **Gal 5:20**, the word “**sorcery**” is the Greek word PHARMAKEIA that is in the family of PHARMA words including PHARMAKEUS PHARMAKON, and PHARMOKOS, (where we get our word “pharmacy” from) that means, “to mix potions or “poison,” or the ones doing so; that was a part of witchcraft, sorcery, and magic in the ancient days, as it sometimes is today too. When you use drugs to influence your mind, it opens up the soul of the unbeliever for demon possession, and the soul of the believer to demonic influence.
- c. The phallic cult which was the use of sex in the worship of ancient gods. This is a basis for contact with demons, **Isa 2:6; Luke 8:2; Mark 16:9**. This includes demonic orgiastic response, auto-eroticism, lesbianism, homosexuality, prostitution, group orgies, unrestrained sexual lust, etc. In themselves, these things do not imply demon possession, but open up the possibility for the unbeliever to be possessed. Today, in the United States and many other nations around the world, pornography and the sex trades, in all their forms, are the replacement and/or means of phallic cult activities. In the ancient days and even today, it included human sacrifice and idolatry. This is why we have to be so careful regarding pornography today that is so readily available on the TV, movie screens, and especially the internet, as it leads to all kinds of demonic activities that the average person is unaware of. And it is only one click away!
- d. Mental attitude sins carried to the extreme can result in demon possession. Many cases of neurosis and psychosis are cases of demon possession or influence, **Mark 5**, where the demon-possessed individuals had all of the characteristics of psychosis. Many of our “insane asylums” are filled with demon possessed people that are treated for various mental disorders, when the cause is demonic possession.
- e. Religious reversionistic sensitivity. Dabbling in the occult, playing with the Ouija board, consulting mediums, spiritists, tarot card, palm, and crystal ball readers, or the function of necromancy, **1 Sam 28; 1 Chron 10:13; Isa 8:19**.

**Isa 8:19, “When they say to you, ‘Consult the mediums and the spiritists who whisper and mutter,’ should not a people consult their God? Should they consult the dead on behalf of the living?”**

These are designed to turn the body and soul over to some higher type of power, i.e., demons. The Law condemned to death anyone who dabbled in the occult, **Lev 20:27; Deut 18:11**; cf. **Lev 17:7; 19:31; 20:6; 2 Kings 21:6; 23:34; 2 Chron 33:6; Isa 19:3**.

The nations of Canaan were destroyed because of their demon activity, **Deut 18:9-12**. The same is true of Athens, Persia, Assyria, and the Mycenaeans. Military disaster can occur because of demon influenced leadership. Demonism brings the fifth cycle of discipline to a nation, **Isa 47; Jer 27:6-10**. Nebuchadnezzar came to Jerusalem on the basis of divination, **Ezek 21:21ff**.

The practice of necromancy was the cause of personal judgment to Saul and Manasseh, **1 Chron 10:13-14; 2 Kings 21:2-9**. The Jews reached the lowest form of apostasy because of demon activity.

Demon influence, by way of contrast, is the infiltration of satanic thought into the soul of a believer or unbeliever, **1 Tim 4:1; Eph 4:17**, or the substitution of emotion for thought. The believer enters demon influence through the various stages of reversionism where they also may get involved in some of the activities noted above.

Satan uses certain demons to produce disease or physical handicaps in human beings, **Job 2:6-8; Mat 12:22; Luke 13:16; Acts 10:38**. Demon influence attacks the body through demon-induced illness. When the mentality of the soul is in certain conditions, it brings on certain kinds of diseases.

**Demon Possession Today:**

The question is often raised whether demon possession exists at the present time. Although the authentic records of such control are mostly limited to the three years of the public ministry of Jesus, it is improbable that demon possession did not exist before that time, or has not existed since. It is reasonable to conclude that they like their monarch adapt their manner of activity to the culture of the age and locality. In the case of cultural recognition of God's Divine Institutions and divine establishment principles, God will impede gross demon activity, which results in the more sublime nature of false righteousness. In the case of cultures where there is an absence of authority orientation, the more extravagant the manifestations of demon possession. Therefore, it is evident that they are not now less inclined than before to enter and dominate a body.

Demon possession in the present time is often unsuspected because of the generally unrecognized fact that demons are capable of inspiring a moral and exemplary life, **2 Cor 11:14**, “**No wonder, for even Satan disguises himself as an angel of light.**” This is further disguised by appearing as the dominating spirit of a “spiritists” or “medium,” **1 Tim 4:1**, “**But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.**”

Missionaries observing conditions in heathen lands record the grosser manifestations of demon possession. These demons too, like their king, sometimes appear as “angels of light,” but more often as “roaring lions,” **1 Peter 5:8**, “**Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.**”

One description of voodoo possession in the country of Haiti is as follows. “*The subject enters a trance like state (usually after undergoing convulsions), during which one of the loas enters his or her body and ‘rides’ it. The human personality is displaced by the superhuman, the human features take on the characteristics of the spirit’s desire (masculine or feminine, good or evil, old or young, crafty or honest), and the human throat utters the loas’s words, some of them in wholly unintelligible ‘tongues.’ The possession may last minutes or hours or sometimes days, during which time the person invaded by the spirit is fed the spirit’s favorite food and drink (often quite impossible for unpossessed humans to consume) and offered his favorite diversions. Afterward, the human remembers nothing of his behavior as a god*” (Carter Harman, “The West Indies,” *Life World Library* [New York: Time, Inc., 1963], pp. 53-4).

The Bible clearly warns us to stay away from and not participate in any form of spiritism or divination that could lead to demonism, demonic possession, or demonic influence, **Exo 22:18; Lev 19:26, 31; 20:6; Deut 18:11; Jer 27:9; Mal 3:5**.

**Lev 19:31**, “**Do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am the LORD your God.**”

**Lev 20:6**, “**As for the person who turns to mediums and to spiritists, to play the harlot after them, I will also set My face against that person and will cut him off from among his people.**”

**Deut 18:10-12**, “**There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, <sup>11</sup>or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. <sup>12</sup>For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you.**”

The characteristics of demon-possession can be as varied as the activities of demons, ranging from mild to severe and even bizarre. A few specific symptoms of demon-possession are described in the Bible, which includes the following physical and mental abnormalities like:

- a) Dumbness, blindness, and convulsions, **Mat 9:32-33; 12:22; 17:15-18; Mark 1:26; 9:20; Luke 9:39.**
- b) Tendencies to self-destruction, **Mat 17:15; Mark 5:5; Luke 9:42.**
- c) Abnormally violent, **Mat 8:28.**
- d) Inflict suffering, illnesses and deformities, **Mark 9:20; Luke 9:29; 13:11-17.**

- e) Insanity, **Mark 5:5; Luke 8:26-35; John 10:20.**
- f) Nakedness in public, **Luke 8:27.**
- g) Grinding the teeth, **Mark 9:18.**
- h) Living among dead bodies, **Mark 5:3.**
- i) Superhuman strength, **Mark 5:3-4; Luke 8:29; Acts 19:15-16.**
- j) Occult powers, **Acts 16:16-18.**

Satan uses healers in his false system of religion. Satan orders the removal of a demon induced illness and the person appears to be cured. He also "heals" in certain strategic times, like during the tribulation, **Mat 24:24; Acts 19:13-14; 2 Thes 2:9; Rev 16:14.**

Though demons can do these things in people, this does not mean that all illness comes from demon activity. The Bible clearly distinguishes demon-induced diseases from illnesses due to other more natural causes, **Mat 4:24; Mark 1:32-42; Luke 7:21; 9:1; Acts 5:16.**

**Mat 4:24, "The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them.:"**

Jesus Christ controls history by the restraint of demonism. An example of his control was the first-born judgment on Egypt, **Exo 12:12.** At the same time, demons were also judged, **Num 33:4.** Without the judgment of demons in Egypt, Israel would not have become a nation. Conversely, demons are powerless to change the course of history, **Isa 19:3.**

Should we be afraid of Demon Possession or the Demon Possessed? **1 John 4:4; 2 Tim 1:7**

**1 John 4:4, "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world."**

**2 Tim 1:7, "For God has not given us a spirit of timidity, but of power and love and discipline."**

*"At times I hear people talking about demons, and I am amazed at the great power they ascribe to the devil and his cohorts. While I certainly believe in demonic power, I don't quake at the thought of it. I am in union with One who is so far greater than all the demons of hell put together that there truly is no comparison. The devil is a creature, made by God and always under God's dominion. He exists only because God allows him to exist. He has no authority over God, no ability to win a victory over God, and no power equal to that of God. As believers, we should give very little credit to the devil and demons. They exist, they exert influence, but they are totally within the confines of God's authority. The Bible states very clearly that the Holy Spirit resident in us is far superior to any power manifested by evil. John wrote, "You are of God, little children, and have overcome them (the false teachers, antichrists that reject the Person of Christ), because He who is in you is greater than he who is in the world" (1 John 4:4)." (Charles Stanley on Satan, Our Unmet Needs, page 33)*

### **Summary:**

1. Demon possession can only occur to an unbeliever.
2. Demon possession never occurs apart from human consent, either consciously or unwittingly.
3. Some bad decision is made which results in demon invasion of the body of the unbeliever.
4. These decisions are related to cosmic involvement, idolatry, the occult, drugs, etc.
5. The phallic cult uses human sacrifice, idolatry, and unrestrained sexual lust.

6. Idolatry is a basic system for demon possession.
7. Passive submission to demons is accomplished through drug addiction, idolatry, the phallic cult, the deliberate development of emotional revolt of the soul, the satanic mass, and any prolonged involvement in the cosmic system.
8. Active submission to demon possession can be both violent and painful, **Luke 13:11-17**. This woman was positive; trying to get to Jesus and apparently could not speak because of the demon.
  - a) Whenever Jesus cast out a demon there was always some arrogant, self-righteous, person standing around to challenge exorcism by Jesus, **Mat 12:22-28; Luke 13:11-15**.
  - b) In **Mark 3:15**, Jesus delegated the authority of exorcism to his disciples. In **Acts 5:16; 8:7; 19:12**, He delegated that authority to the apostles of the church.
9. Because demon possession involves human sacrifice, it was the basis for capital punishment under the laws of divine establishment, **Lev 20:27**.
10. In the control of historical trends, our Lord often judges demon activity, **Ex 12:12**.
11. Demons are powerless to control history, **Isa 19:3**.
12. Demon activity results in the administration of the fifth cycle of discipline, **Deut 18:9-12**.
13. Demons are often used by God for the administration of the sin unto death, **1 Cor 5:5; 1 Tim 1:19-20**.
14. Demonization of a nation results in the destruction of that nation, **Isa 47; Jer 27:6-10**.
15. Satan uses certain demons to produce disease. Some diseases are demon induced. Healing is often Satan removing one of his demons to produce a cure.
16. Demon possession is a source of the current tongues' movement.
17. The believer should not fear demon possession or the demon possessed.
18. Demon influence, like the activity of Satan, is prompted by two motives: both to hinder the purpose of God for humanity, and to extend the authority of Satan. Those demonically influenced, therefore, at the command of their king, willingly cooperate in all his God-dishonoring undertakings. Their influence is exercised both to mislead the unsaved and to wage an unceasing warfare against the believer, **Eph 6:12**.

**John 13:2, "During supper, the devil having already put into the heart of Judas Iscariot, *the son of Simon*, to betray Him; (vs.27) After the morsel, Satan then entered into him. Therefore Jesus said to him, 'What you do, do quickly.'"**

### **Vs. 28**

**Luke 8:28, "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'."**

**Mat 8:29, "And they cried out, saying, 'What business do we have with each other, Son of God? Have You come here to torment us before the time?'"**

**"What business do we have with each other,"** is from a Hebrew idiom used in the Greek that literally says, "what to me and to you." The possessing demon of **Luke 4:34**, used the same idiom.

**“Jesus, Son of the Most High God”** IESOUS HUIOS HO THEOS HO HUPSISTOS is used in both Luke and Mark, while Matthew just records “Son of God.” In **Luke 4:34**, the demon said, “Jesus of Nazareth... the Holy One of God.” We have noted HUPSISTOS several times in Luke’s Gospel, **Luke 1:32, 35, 76; 2:14; 6:35**. The next time we see it is **Luke 19:38**, upon Jesus’ triumphal entry to Jerusalem where they call Him Hosanna in the highest. It is also used in **Acts 7:48; 16:17; Heb 7:1**. If you remember, **Acts 16:17**, is the account of the demon possessed slave girl who was annoying Paul and his group.

Once again, the point is the demons know who Jesus is and praise Him, **“falling at His feet”** PROSPIPTO, yet many of the people rejected Him as the IESOUS (Savior), and THEOS HUPSISTOS (God Most High).

Next, the spokesperson demon **“begged”** DEOMAI δέομαι “beg, pray, beseech, request,” Jesus not to **“torment”** BASANIZO βασανίζω “torment, examine by torture,” him. It was the demon’s appeal to a higher power; his petitionary prayer.

BASANIZO is used in the NT for the effects of sickness and labor pains, **Mat 8:6, Rev 12:2**, but also describes the effect of being cast into the Eternal Lake of Fire, as the Anti-Christ/Beast will be, **Rev 14:10**, as well as the False Prophet, and Satan, **Rev 20:10**, and all unbelievers and fallen angels, **Rev 20:11-15**.

**Rev 14:10, “He (the Beast) also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.”**

**Rev 20:10, “And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.”**

Notice that in Matthew’s account, the demon adds, **“before the time,”** which tells us that these demons, as well as all of the Fallen Angels, including Satan, know that there will be a final judgment day for them, at which time they will be cast into the Lake of Fire.

In **vs. 31** (below), the demons **“... were imploring Him not to command them to go away into the abyss.”** Apparently, because of their pleading with Jesus, this also may tell us that when Jesus exorcised a possessing demon, the demon was locked away, unable to be free to move in the heavens or from body to body. **“Abyss”** is a transliteration of the Greek Noun ABUSSOS ἄβυσσος that means, “unfathomable depth, the deep, or bottomless.” In the KJV, it is translated “bottomless pit” in all usages. The NASB only in **Rev 9:1-2**.

Luke is the first to use it in the NT, and it is only used in **Rom 10:7**, regarding Jesus’ resurrection, and then seven more times, all in the book of Revelation, **Rev 9:1-2, 11; 11:7; 17:8; 20:1, 3**. In all, it represents a temporary holding place, (imprisonment), for some of the fallen angles.

The Abyss or Bottomless Pit, was also used in Roman mythology that featured a similar place called Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and, especially, as the abode of demons. In the Bible, this is a place of temporary confinement for evil spirits / demons. That may be the reason why these demons begged Jesus to allow them to go into the swine instead of the Abyss. If you had the choice between going into a swine and being sent to the bottomless pit, which would you choose!

In fact, Satan will be placed there during the Millennial reign of Jesus Christ, **Rev 20:1-3**, and then loosed for a little while at the end of the 1,000-year reign to deceive the nations one last time, **Rev 20:7-8, “When the thousand years are completed, Satan will be released from his prison. <sup>8</sup>and will come out to deceive the nations which are in the four corners of the earth ...”**

Therefore, it is used in Scripture for the temporary imprisonment of certain fallen angels. Other than Abaddon/Apollyon (which mean destruction and destroyer and is most likely Satan), and Satan, we do not know of which angels this holds.

**Rev 9:11, “They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the**

## **Greek he has the name Apollyon.”**

But apparently, like Tartarus that is the imprisonment for the fallen angels who cohabitated with women before and during the times of Noah, **Gen 6; 1 Peter 3:18f; 2 Peter 2:4; Jude 6**, the Abyss is a special holding place for fallen angels that broke some unknown mandate by God in regard to angelic – human interaction.

**2 Peter 2:4, “For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.”**

**Jude 1:6, “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.”**

Now, in **Rev 9:2-5**, the inhabitants of the Abyss are released for a very short time during the last three and a half years of the tribulation to fulfill God’s purpose, namely, to torment the wicked. These prisoners of the bottomless pit hate humanity and seek to destroy them, but God controls their terror and limits their power.

### **We see in Scripture, four holding places for the unbeliever and fallen angels:**

1. Hades / Sheol (the Place of torments) that temporarily holds human unbelievers.
2. Tartarus, a temporary prison of the fallen angels of **Genesis 6**.
3. The Abyss / Bottomless pit, a temporary holding place for certain criminal fallen angels.
4. The Euphrates River, another holding place that the second demon assault army of the Tribulation comes from, **Revelation 9:13-21**.

All of these are temporary holding places and they along with their occupants will all be thrown into the Eternal Lake of Fire, at the Great White Throne judgment seat of Jesus Christ, **Revelation 20**.

### **Vs. 29**

**Luke 8:29, “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.”**

Due to the severity of the possessed man’s actions, the people “**bound him with chains and shackles and kept under guard,**” yet, he too would be loosed, “**he would break his bonds and be driven by the demon into the desert/wilderness, (i.e., a place of sin).**”

This man’s condition demonstrated the reality and horror of demon possession and power. They gave him such superhuman strength that no one could bind him. The Greek of **Mark 5:3**, indicates that they had long ago given up trying to bind this demoniac. Although chains could not hold him, he was not a free man. He was a helpless slave to sin and Satan.

*“Christ won the victory over Satan on the Cross. Jesus alone conquered Satan and set us free. Modern attempts to fetter or restrain the power of sin without a change in the heart of the individual are just as ineffective as were the chains on the demoniac. Law, prisons, and reformatories have not done away with crime. Only through Jesus do we have freedom from Satan’s oppression (**Romans 8:37-39; Hebrews 2:14, 15; Revelation 20:2**).” (Complete Biblical Library Commentary – Luke).*

### **Vs. 30-31**

**Luke 8:30, “And Jesus asked him, “What is your name?” And he said, “Legion;” for many demons had entered him. <sup>31</sup>They were imploring Him not to command them to go away into the abyss.”**

Here, we see the principle of multiple demons possessing one body. Why they would all not get their own person to

possess is not noted, but we could assume hundreds or thousands of demons where inside of this man by the term, “**Legion**” LEGEON Λεγεών that used here and in the parallel of **Mark 5:9, 15**, and in **Mat 26:53**, regarding our Lord speaking before Pilate. A legion is the largest division of troops in the Roman army, varying greatly in number at different periods as: 3,000; 4,500; 5,000; 6,600. Used for an indefinitely great number of angels and of demons. While we do not know exactly how many demons possessed this man, they did go into 2,000 hogs, **Mark 5:13**.

Notice that Jesus did not seek to calm or appease the man who acted crazily; He confronted the demons who were abusing the man. We too, need to confront head on the demons in our lives.

### Vs. 32-33

**Luke 8:32**, “**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.** <sup>33</sup> **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.**”

Jesus granted the petition by the demons and allowed them to enter the “**herd**” (AGELE, only used in this narrative in all three Synoptic Gospels), “**of swine/pigs**” (CHOIROS). “**Swine**” were detestable creatures being classified with the dog, cf. **Luke 8:32ff; 15:15**. They were considered unclean according to the laws of purification, **Lev 11:7**. But remember, the Decapolis was a Gentile area, and the ancient Canaanites sacrificed and ate swine before the gods. In other words, they were a major part of the ancient pagan religions.

Notice that these pigs were “**on the mountain**” OROS in **vs. 32**, this would be a high place where most pagan temples and rituals took place. In antiquity, mountains were revered in many cultures, as the interior, exterior, and peaks were considered the abode of the gods.

*“In Asia Minor the worship of Cybele, the Great Mother, was usually associated with a mountain. Also, in Ugaritic mythology Mount Zaphon was the abode of Baal. And of course, the famous Mount Olympus was the home of the Greek pantheon. In addition, the Mesopotamian ziggurat was perhaps a representation of a mountain, an attempt to bring the abode of the gods within the reach and sphere of man. The temple of Enlil, the Sumerian wind god, was called “mountain house.” The interior of mountains was also seen as the abode of spirits, and the netherworld could have been pictured as residing under the mountains.”* (Complete Biblical Library Greek-English Dictionary).

When the demons entered the swine, the pigs ran down the mountain and into the lake; the Sea of Galilee, and “**drowned**” APOPNIKO is the same word as in **Luke 8:7** for the “choking out” of the Word from the heart of the believer because of the thorns; i.e., the worries, riches and pleasures of life. As a result, here as there, they were destroyed. What happened to these criminal fallen angels next is unknown. Perhaps they were sent to the Abyss, or maybe loosed to continue their rebellion against God unfettered.

I believe the swine reacted this way because of God’s grace for His animal creation that does not have a free will volition to accept or deny demonic possession, as man does. Therefore, the swine reacted violently and drowned. It was better for the swine to be dead, than to be demon possessed.

### Vs. 34-37

**Luke 8:34**, “**When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country.** <sup>35</sup> **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.** <sup>36</sup> **Those who had seen it reported to them how the man who was demon-possessed had been made well.** <sup>37</sup> **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.**”

Here, we see the people’s reaction to Jesus’ exorcism. What really bothered the people was the action with the swine. Because they were a major part of their pagan sacrifices and rituals, and Jesus, a Jew, had allegedly destroyed them, these people were more afraid of their false gods than Jesus, so they asked Him to leave. To them, it was an omen that their false gods were displeased with them.

Even though Jesus exercised and demonstrated His superior authority and power over the “Legion of Demons” and the pagan sacrificial pigs, the people did not receive Him as their God and Messiah. Instead, they were more fearful of their false gods. This may be the reason why Jesus told His disciples in **Mat 7:6**, **“Do not throw your pearls before swine, or they will trample them under their feet and turn and tear you to pieces.”**

In addition, the swine were a part of their economy. So, to lose 2,000 of them would create a significant financial loss. Therefore, they were more concerned about the cares of this world, like the “thorny soil” person is, than their spiritual lives that Christ would have saved and blessed for all of eternity. As such, they were “trampled soil” where the “birds of the air,” (Satan and his minions), took the Word from their souls.

These people **“fled”** (PHEUGO, “flee, escape, or shun”) from the scene and Jesus. Besides its literal use, this word is used figuratively to denote shunning evil, e.g., flee fornication, **1 Cor 6:18**; flee idolatry, **1 Cor 10:14**; flee evil doctrine, **1 Tim 6:11**; and flee youthful lusts, **2 Tim 2:22**. Therefore, instead of fleeing from these evil things, which are all part of the pagan religious system of their day, they fled from the presence of Jesus, their true God / King / Savior / Messiah.

Then, when they **“reported”** APANGELLO these things to their fellow countrymen, they went to the scene to witness it for themselves. What they saw was the man without demonic possession, sitting at the feet of Jesus, (i.e., learning Bible Doctrine), clothed, and of sound mind. All of the things, we noted above that this man did not have initially, which the believer receives at the moment of their salvation; the opposite of what the unbeliever and fallen angels have. Yet, they were **“frightened or afraid”** PHOBEO. This is the bad connotation of this word. They did not come to have respect and appreciation for Jesus and what He had done. Instead, they were afraid of what had taken place in relation to their pagan gods and religion. They lived in fear, as does anyone who does not have God and His Word resident within their soul.

Even when they were told that this man had been **“made well”** SOZO, i.e., saved from the **“demon possession”** DAIMONIZOMAI, they did not believe and were **“gripped with great fear”** SUNECHO MEGAS PHOBEO, because of what Jesus had done.

Jesus, being the gracious man and God that He is, observed their request and **“got into the boat to return.”** He left them to their own fear, paganism, and unbelief. They could have been saved like the demon possessed man, but instead they remained in their unbelief and the consequences that come with it.

### Vs. 38-39

**Luke 8:38-39**, **“But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, <sup>39</sup>Return to your house and describe what great things God has done for you.” And he went away, proclaiming throughout the whole city what great things Jesus had done for him.”**

In addition, being the gracious man and God that He is, He had the demon possessed man remain behind, so that he could continue to witness to his own family and countrymen with the hopes that some would come to faith and believe in Jesus, the Son of the Most High God, for salvation and eternal life.

And that is what the man did, he **“proclaimed”** KERUSSO κηρύσσω, “proclaim aloud, publicly preach, herald, announce, tell, or declare,” what Jesus had done. As such, Jesus commissioned him to be a disciple first to his own family and then to the entire region. He became a great witness and evangelist within his home and within his home town! Reaching one’s own family is a basic Bible principle, cf. **John 1:40-42**; **Acts 16:30-33**; **Mark 5:20**.

**Mark 5:20**, **“And he went away and began to proclaim in Decapolis what great things Jesus had done for him; and everyone was amazed.”**

His impact may possibly be seen in John’s Gospel, where in a similar situation the people of Decapolis invited Jesus to remain with them after they heard the testimony of a woman whose life had been changed by Jesus, **John 4:39-42**. The people of that region experienced revival.

**John 4:42, “And they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”**

One planted, the other watered, cf. **1 Cor 3:6**, so that fruit could be reaped! As such, you never know what may happen in the future with a soul that you witness to. Even though they may reject your witness, just be gracious about it and go your way as Jesus did. Our job is to sow the seeds of God’s Word into the souls of all people. God is the one responsible for its growth and production, **1 Cor 3:6b-9**. You never know who God may send after you to further sow or water that results in someone coming to faith in Jesus Christ. So, just do your job in the moment and God will bless you.

The Holy Spirit wants to teach us and make God’s Word real to us as “good soil” souls. He also wants to give us power to be witnesses for Jesus, as He did with the healed demoniac. May we show the same joyful obedience in both learning and witnessing as he did.

**Luke 8:39b, “So he went away, proclaiming (KERUSSO) throughout the whole city what great things (HOSOS) Jesus had done for him.”**

### **III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.**

#### **D. Activities of His Ministry, Luke 7:1-9:50.**

#### **9. Ministry in death and despair, Luke 8:40-56.**

**Vs. 40**, is paralleled in **Mat 9:1** and **Mark 5:21**. From Matthew’s account, several things took place at this time that Luke has already noted including:

1. Healing the paralytic man brought to him on a stretcher and the discussion with the Pharisees about forgiving sins, **Luke 5:18-26**.
2. Levi/Matthew being called as a disciple/apostle along with his party that Jesus attended where the Pharisees took exception that led to the great saying, **“It is not those who are healthy who need a physician, but those who are sick,” Luke 5:27-32**.
3. The questioning of Jesus and His disciples by the Pharisees and the disciples of John the Baptist, regarding fasting and praying versus eating and drinking, which led to the “bridegroom,” analogy, **Luke 5:33-35**.
4. The great parables about new and old garments, wine, and wineskins, **Luke 5:36-39**.

Then, in **Luke 8:41-56**, we see the parallels in **Mat 9:19-26**; **Mark 5:22-43**.

#### **Vs. 40**

**Luke 8:40, “And as Jesus returned, the people welcomed Him, for they had all been waiting for Him.”**

Note the different reception Jesus received from these people compared to the Gerasenes. **“They had all been waiting for Him,”** which uses the Verb PROSDOKAO προσδοκάω that means, “wait for, look for, anticipate, or expect.” And, they **“welcomed Him”** APODECHOMAI ἀποδέχομαι, “welcome, receive favorably, accept, or to receive with pleasure.” Only Luke uses this word in this Gospel and the Book of Acts.

Due to their faith in Him, and having witnessed previous miracles, just as the Gerasenes had witnessed His miracles, these people welcomed Jesus into their lives, unlike the Gerasenes at this time. So, they were eagerly waiting for the return of Jesus, just as we should be eagerly waiting for the Second Coming of Jesus, or more importantly, waiting eagerly to receive His Word to be taught to us.

#### **Verses 41-56**

Next, we see two more miracles Jesus would perform; the resurrection/resuscitation of the synagogue official’s

daughter, vs. 41-42, 49-56; and the healing of hemorrhaging woman, vs. 43-48.

### Vs. 41-42

**Luke 8:41, “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; <sup>42</sup> for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.”**

It is interesting that the first healing, (the hemorrhaging woman) was done without Jesus’ consent, while the second was done with His full knowledge. The first was done due to the strong humble faith of the woman, while the second demonstrates weak faith in the people, yet Jesus remained faithful in healing, **2 Tim 2:13**. And they both were done for a “**daughter**” THUGATER θυγάτηρ “daughter, or a female descendant,” vs. 42, 48, 49. **Luke 23:28**, also uses it for the believing women who followed Jesus to Calvary.

In the first case, vs. 41-2-49-56, it was the daughter of a synagogue official SUNAGOGE ARCHON, named Jairus IAEIROS that means, “YHWH enlightens or arouses.” It was his responsibility to arrange and conduct the synagogue services.

This man “**fell at Jesus’ feet**” PIPTO PARA HO POUS, and kept “**exhorting or encouraging**” PARAKALEO, Jesus to come and heal his deathly ill daughter. So, he was a man of prominence in the community, and we see an official representative of Judaism prostrating himself before Jesus. Although he is locally prominent, the extremity of his need caused him to humble himself “**at Jesus’ feet.**”

This was his “**only**” MONOGENES daughter, who was “**about 12 years old**” DODEKA ETOS. At age twelve a Jewish girl is considered to be of marriageable age. So, we see her in a type of Jesus, at the age of 12, when we first hear our Lord’s spoken words at the Temple, and being the “only begotten.” And, this girl was “**dying**” APOTHNESKO, where she would “**die**” THNESKO just as our Lord did upon the Cross, and she would be “**resurrected**” EGEIRO. Lots of imagery here!

Jesus responded to Jairus’ request and began to go with him, cf. **Mark 5:24**. Interestingly, because the crowd was so great and anxious for Jesus, they were “**pressing against Him,**” which is the emphatic uses of the Verb SUMPNIKO that we noted in Jesus’ explanation of the parable about the “thorny soil” soul, **Luke 8:14**, cf. **Mat 13:22; Mark 4:7, 19**. Remember in telling the parable, Jesus used APOPNIKO for “choke,” as was used for the “drowned” swine, vs. 33, but in explaining it He used SUMPNIKO. So, we have a clue in this passage, about the mindset of the people and potentially Jairus, who were concerned about the things of this world. Jairus was highly concerned about losing his only daughter, as most parents would be, but that concern should never outweigh our love for Jesus and God, and our faith/obedience towards them, **Luke 14:26; 16:13**, and **Luke 12:53**, that also uses THUGATER “daughter.”

### Vs. 43-48

**Luke 8:43, “And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, <sup>44</sup> came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped. <sup>45</sup> 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.” <sup>46</sup> But Jesus said, “Someone did touch Me, for I was aware that power had gone out of Me.” <sup>47</sup> 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. <sup>48</sup> And He said to her, ‘Daughter, your faith has made you well; go in peace.’”**

This is the healing of the hemorrhaging woman. She had this condition for 12 years, the same age as Jairus’ daughter, and the age of our Lord when we see his first spoken words when He remained behind in Temple after the Feast of Passover, when He “**had to be in His Father’s house,**” **Luke 2:42-49**. In the Bible, twelve signifies perfection of government. Being the multiple of 3, the number of Divine Perfection, and 4, the number of earthly, material, or organic things, we see here Jesus’ perfect work towards material things, (i.e., the human body), under the governance of God the Father, to heal one body and raise another from death.

**“Hemorrhaging”** in the Greek is from RHUSIS “a flowing or an issue” that is only used in the narrative here and **vs. 44**, and **Mark 5:25**, and HAIMA “blood or natural life.” In her physical condition she was also ceremonially unclean according to the Law of Moses, cf. **Lev 15:25-30**. According to the Law, discharges, other than or beyond, menstruation are treated very seriously as defiling everyone or everything coming into contact with them. As such, she was to be avoided by others and it was probably for this very reason that she made such a secret approach. The crowd provided her with an ideal “cover,” because if she had come openly, she would have had to reveal her illness publicly and the crowd very likely would have turned her away. Therefore, this condition had two consequences. Not only was her ailment physical, it had social consequences as well. She not only had a personal issue/problem, but she had a social one. Yet, Jesus was able to and did heal both situations, as we will see.

The Greek has an additional phrase not translated in the NASB that reads, **“which had spent all her possessions (BIOS, “life, livelihood, living (money), or possessions”) upon physicians.”**

BIOS is used in **vs. 14** for the “thorny soil;” soul that is choked out because of its worries and riches and pleasure of this “life.” This woman had previously done everything humanly possible to be healed. She used all of her money in the search for a cure, but did not turn to God until now. She did not have faith at that time for God to heal her. Her soul was crowded out with the ways of the world, just as we many times treat our doctors as if they were God and seek them rather than God. As a result, she could find **“no one who was able to heal her”** OUK ISHCHUO (ability, might, or strength) THERAPEUO APO OUDEIS, not even the **“physicians”** IATROS, cf. **Luke 4:23; 5:31**.

Yet, now this woman believed that Jesus could heal her as she, **“Came up behind Him and touched the fringe of His cloak,” vs. 44.**

**“Touched”** is the Verb HAPTO that can also mean, “cling,” cf. **John 20:17**, and is used in each of the Synoptic Gospels to tell about this woman. Because of her sickness, she was considered ritually unclean by society; consequently, anything she touched also became defiled, **Lev 15:25f**. Yet, when she touched Jesus, she did not defile Him at all; she was instantly healed, **“and immediately her hemorrhage stopped,”** and was also made ritually clean. Mark emphasizes, **Mark 5:29, “Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.”**

This scene also reminds us of **Luke 6:19, “And all the people were trying to touch Him, for power was coming from Him and healing them all.”** This is what He did for our sins upon the Cross.

In **vs. 45-46**, we see Jesus realizing someone had touched Him for healing, even though He was being mobbed by the people, as He **“felt the power (DUNAMIS) go out of Him.”** Therefore, Jesus had the inherent strength, power, and ability to heal this woman, where no one on earth could. This power is that of God, **Luke 5:17**, and it is thought of as flowing from Jesus to the healed person. In other words, it was the result of Divine power, a power which Luke ascribes to the Holy Spirit, **Luke 4:14; 24:49; Acts 10:38**.

**Acts 10:38, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.”**

His question, **“who touched me?”** does not imply ignorance on Jesus’ part. Rather, it implies Jesus’ intention of singling out the woman’s identity and have her approach Him personally, as we will see below.

Then Peter, in his usual, outspoken manner, cf. **Mat 16:22; Luke 9:20, 33; 22:33**, took it upon himself to remind Jesus of the crowds that were pressing against Him. Peter’s statement by implication rendered Jesus’ question, as far as Peter is concerned, meaningless. This also shows Peter’s lack of faith in who Jesus is at this time.

In **vs. 47**, we see the humility of this woman once she could not escape being noticed, as we see her **“trembling”** TREMO, and **“falling down before”** PROSPIPTO, **“Him,”** and **“declaring”** APANGELLO, **“the reason why”** AITIA (a legal term), **“she touched Him.”** She also told the people that **“she was immediately healed”** PARACHREMA IAOMAI, “instantly cured, healed, or restored.”

*“We now begin to see why Jesus had earlier asked, “Who touched me?” (verse 45). First, by public disclosure of who had touched Him and had been healed, it was a testimony of the healing power of God, and of the faith of the woman (“thy faith hath made thee whole”). Second, it is very likely that although the woman knew she had been healed people may still have looked down upon her. All her acquaintances must have been aware of her permanent state of ceremonial uncleanness. This may explain why, after being healed, she tried to slip away unnoticed. Yet, if she was to be received back into normal religious and social life, it was necessary that her cure become a matter of public knowledge,”* (Morris, Tyndale New Testament Commentaries, 3:175, as noted in the Complete Biblical Library Commentary – Luke.)

The principle we see here is that the sinner too must come face to face with the Lord to receive His healing power, that is, they must come to know and believe upon Him for the forgiveness of their sins. In addition, those who believe upon Jesus should also witness to others about the saving power they have received from Him that is also available to everyone else.

In vs. 48, Jesus replied to her, **“Daughter, your faith (PISTIS) has made you well** (SOZO which can also mean “saved”); **go in peace** (EIRENE, “peace, harmony, tranquility, health: SHALOM).” SHALOM or EIRENE is especially appropriate, because it carries with it the idea of personal wholeness and well-being as well as salvation. As such, this woman left not only physically healed, but also with the peace of God in her whole person.

This reminds us of **Luke 7:50** when Jesus said of the woman who was washing His feet with her tears, hair, and perfume, **“And He said to the woman, ‘Your faith has saved you; go in peace’.”**

In our passage, the woman was proclaimed clean! And without this contact with Jesus by asking **“who touched Me,”** her healing may have been no more than physical. And for this woman, (just as Jesus will do for all of us), she had her physical ailment cured, her social issue solved, and her spiritual issue resolved, as her faith allowed for her healing, restoring, and saving.

### **Verses 49-56 - Jairus’ daughter raised.**

#### **Vs. 49**

**Luke 8:49, “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.’”**

In this passage, **“synagogue official”** is the compound word ARCHISUNAGOGOS ἀρχισυνάγωγος that means, “ruler of a synagogue or presiding officer,” and is equivalent to ARCHON TES SUNAGOGES used in vs. 41. Here, a family member or servant of this official, **“from the house of,”** which in the Greek simply reads, TIS PARA, “someone from,” and uses the Genitive of Relationship for ARCHISUNAGOGOS. So “house” is not in the Greek, but is used to tell us of the family relationship. That is why it is in italics.

The report from this family member was that **“his daughter had died”** THUGATER THNESKO. The desperate situation that Jairus was under to save his daughter that was close to death had ended in their eyes; so they thought. As a result, they also instructed Jairus, **“not to trouble the Teacher anymore”** MEKETI “no longer, no more, no further,” SKULO “trouble or bother,” (in the Imperative Mood), HO DIDASKALOS “the Teacher.”

It is interesting that Jesus had just healed the woman who had hemorrhaged for 12 years. That should have caused Jairus and the messenger to have greater faith. But it did not. The situation was now hopeless to them. Possibly because it is one thing to heal the sick, yet it is another to raise the dead, which seemed impossible to them.

#### **Vs. 50**

**Luke 8:50, “But when Jesus heard *this*, He answered him, ‘Do not be afraid *any longer*; only believe, and she will be made well’.”**

Jesus tries to encourage Jairus by saying, **“do not fear,”** ME PHOBEO, that in essence means, “do not worry or be

concerned about this situation.” Jesus said this because He knew what He could do for this young girl according to the Father’s Plan, and to encourage Jairus not to despair over the news of his daughter’s death.

Jesus then instructs them all saying in the Imperative Mood, “**only believe**” PISTEUO that means, “believe, have faith in, be convinced of, trust, rely on, or have confidence in.” This is also somewhat of a conditional clause, as your Lord also tells them “**and she will be made well / saved,**” as in **vs. 48**, for the hemorrhaging woman, KAI SOZO in the Future, Passive, Indicative. This is not a true conditional clause, as our Lord would heal this young girl regardless of their faith, as we will see. But, our Lord, the Teacher, is trying to teach them a principle of faith by exhorting them even more so.

### Principle:

- The same faith that saved the woman will save the girl. Sickness or death, it does not matter; the result is the same.

### Vs. 51

**Luke 8:51, “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.”**

When Jesus went to the home of Jairus “**He did not allow anyone to enter with Him.**” “**Not allow**” is the Negative OUK, with APHIEMI that has many nuances including; “forgive, pardon, or remit,” which is many times used for the forgiveness of our sins, **Luke 5:21, 23; Mat 9:2, 5; 1 John 1:9**. Here, it means Jesus did not let anyone else enter, i.e., “go into the home” with Him, other than those mentioned next.

Nevertheless, with APHIEMI “forgiveness,” we have a link of our Lord’s healing and raising with His completed work upon the Cross for the forgiveness of our sins. This is another object lesson of the Cross.

“**Not allowing others to enter**” also speaks to our Lord’s sovereign choice and will. Just as God decides whose penalty of sin is forgiven and whose is not, based on His sovereignty; coupled with His simultaneous Omniscient foreknowledge of who would believe and who would not believe. Everyone has the opportunity for their sins to be forgiven and receive healing and resurrection, because of the Cross of Jesus Christ, but only those that believe in Him actually receive it, based on God’s sovereign will coupled with His simultaneous foreknowledge of their faith. God’s sovereign will always takes into consideration man’s free will to believe or not believe.

As the previous healing was done in public, this one was a private matter, just as our resurrection is a private matter between us and God. Only the believer will enter into God’s eternal glory through resurrection, while the unbeliever remains outside in their sin.

Now, Jesus did allow Peter, and the brothers John and James to enter. This is the first time in Luke that these three are singled out from the rest of Jesus’ followers. These three are part of the “inner circle,” of Jesus that He has a special relationship with and exclusively includes in several events throughout His ministry. They represent the believers who can enter into God’s glory, **Luke 9:28**, (the Transfiguration); cf. **Mat 26:37; Mark 14:33**, (at Gethsemane).

He also allows the young girl’s father and mother to enter, because this is a family matter. Only the Family of God will be resurrected. The rest, the unbelievers, will remain outside, **1 Cor 5:13; Rev 22:15**; cf. analogy noted in **Luke 8:20**, of Jesus’ family.

### Vs. 52

**Luke 8:52, “Now they were all weeping and lamenting for her; but He said, ‘Stop weeping, for she has not died, but is asleep’.”**

“**All were weeping and mourning**” PAS KLAIO KAI KOPTO is in the Imperfect, Indicative for ongoing or repetitive action. We have seen KLAIO several times in Luke’s Gospel, **Luke 6:21, 25; 7:13, 32, 38**, and twice in

this verse. It means, “weep, mourn, lament, cry, or show emotion.” It is an audible act of mourning.

KOPTO is used for the first time by Luke in this passage, but is used by Matthew, **Mat 11:17; 21:8; 24:30**, and Mark, **Mark 11:8**, and John in the Book of Revelation, **Rev 1:7; 18:9**. In all, it speaks to various events where people are or will “mourn or lament,” or “cut off palm branches” for the Lord’s triumphal entry, **Mat 21:8; Mark 11:8**. Also **Mat 24:30; Rev 1:7**, both speak of the people of the earth mourning or lamenting when they see “the Son of man coming on the clouds.” Therefore, KOPTO means, “to strike (as in striking or beating the breast), to lament, mourn, smite, or to cut from or cut off.” It is a physical act of mourning.

In classical Greek, it describes a funeral dirge or lament which could be marked by violent demonstrations of grief such as striking the head or chest while walking in the funeral procession. That is how Matthew used it in **Mat 11:17**, where Luke used THRENO in “**playing the flute, and sand a dirge**,” **Luke 7:32**. At times, this was done to honor the deceased, while at other times the purpose was to drive away evil spirits, as evil spirits are what cause disease and death.

Interestingly, “**weeping and lamenting**” KLAIO & KOPTO are paralleled with, “dead and sleep” APOTHNESKO and KATHEUDO, below.

Now “**all**” PAS, most likely does not include Peter, John, James, and her parents. It seems that there were others already in the house lamenting over her according to Mathew’s and Mark’s account. In those accounts, Jesus kicks the family out of the house, signifying their unbelief as we have noted with the “outsiders.”

**Mark 5:40, “They began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was.”**

But in Luke, Jesus told them to “**Stop weeping**” ME KLAIO, “**for she has not died**” OUK APOTHNESKO, “**but is asleep**” ALLA KATHEUDO that means, “sleep, die, be dead.” Here, we have two words for “dead or death” that Jesus’ uses to show a difference between them.

The first APOTHNESKO means, “an end of life,” and includes both physical death and spiritual death as used in the LXX for MUTH in **Gen 3:3**; cf. **1 Cor 15:22; Rom 8:19-22; Eph 2:1**. It signifies the natural, human death when the soul departs the body. By Jesus’ death on the Cross, Christ conquered him who had the power of death, that is, the devil, **Heb 2:14**. Christ therefore delivers the believer from spiritual death. In Him, there is also the promise of bodily resurrection from the dead, **1 Cor 15:21-22**. The one who believes in Christ will never die, **John 11:26**, but is passed from death to life. And, anyone who does not receive Him who is the resurrection and the life, **John 11:25**, will die in his sins, **John 8:24**. This is not only a bodily death, an end to this earthly life, but an eternal death, **2 Thes 1:9**, which is the second death.

On the other hand, KATHEUDO that is typically translated “**sleep**” is used for literal sleep or sleeping, and as here, has a figurative use for “dead or die” similar to KOIMAOMAI used in **1 Cor 11:30; 15:6, 18, 20, 51; 1 Thes 4:13-15; 2 Peter 3:4**, that speak of the believer who is physically dead, yet will be resurrected to eternal life with a new resurrection body. **KATHEUDO** also speaks to those who do not prepare for the Second Coming of Christ or who are spiritually unaware. They are said to be asleep, **1 Thes 5:7**. Yet, the believer is admonished to awake out of sleep and prepare for Christ’s coming, **Eph 5:14; 1 Thes 5:6**.

Therefore, in Luke’s application here, APOTHNESKO is speaking of the death due to sin from which there is no return from, resulting in eternal condemnation, the second death. And KATHEUDO is speaking about physical death that can result in a resurrection due to faith in Christ that leads to resurrection to eternal life. The point is the contrast between death and sleep; death is not final, for it is possible to be wakened from it. What is death to people can be nothing more than sleep when Jesus is involved, cf. **John 11:11-14**.

As such, Jesus is saying that this girl, though she is physically dead, will rise from that death to life again. He states, “**do not despair**,” because death is not the end for the believer. For the believer, there is the hope of resurrection to eternal life.

### Vs. 53

**Luke 8:53, “And they *began laughing at Him*, knowing that she had died.”**

Here is where we see the family’s disbelief, “**They *began laughing at Him*,**” which is the Imperfect, Active, Indicative of the Verb KATAGELAO that means, “laugh at, ridicule, jeer, deride.” This word is only used in this narrative here and in **Mat 9:24; Mark 5:40**. It means showing contempt for someone and the scornful laughter on the basis of supposedly better information. It includes verbal communication, cf. Sarah in **Gen 18:12**. Therefore, it shows an air of superiority and ridicule on the part of the family, as they verbally doubted Jesus’ words. They were trampled, rocky, and thorny soil souls that did not believe His words. Therefore, the people ridiculed Jesus verbally thinking they knew more or knew better than He did. In their unbelieving arrogance, they criticized Him.

This is not the mourning turning to laughter (GELAO) that Jesus spoke about in **Luke 6:21, “Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh.”**

This laughter was due to unbelief because they thought they knew better, “**knowing that she had died,**” OIDA, “know fully; understand, recognize,” with HOTI APOTHNESKO, the first dead from vs. 52.

### Vs. 54

**Luke 8:54, “He, however, took her by the hand and called, saying, ‘Child, arise!’”**

“**Taking her by the hand**” would have rendered Jesus “unclean,” just as the woman’s touch in the previous healing would have, but once again Divine power trumps tradition and the Law. Jesus is the Lord of the Law, as He also showed He was the Lord of the Sabbath. The Law was not created to render sin, but to demonstrate God’s healing love of sin. That is what Jesus was doing!

The touching also shows the transfer of sin from the sinner to Jesus, who took on the sin and paid for it, so that the sinner would be forgiven APHIEMI, and saved SOZO, and raised to eternal glory.

“**Child**” is PAIS that can also mean son or daughter, cf. **Mat 19:13ff; 18:3** for faith like a child that saves.

“**Arise**” is the familiar EGIERO in the Present, Active, Imperative for the command. It is the familiar word for to raise or resurrection. As we have noted, technically this is a resuscitation, because this girl was raised back to physical life and would have to die physically again; whereas, “resurrection” is the technical term for raise to eternal glory, never to die again. It was also used in conjunction with KATHEUDO above, as it can mean, “wake up” from sleeping.

This was the picture of our resurrection to eternal glory found in the saving work of Jesus Christ upon the Cross who took on our sins and paid for them so that the sinner would be forgiven and raised to eternal glory.

### Vs. 55

**Luke 8:55, “And her spirit returned, and she got up immediately; and He gave orders for *something* to be given her to eat.”**

“**Spirit**” is PNEUMA that also indicates she was a believer, as the unbeliever only has a soul PSUCHE, and a body SOMA, and is dichotomous, without spiritual life; while the believer has a soul, spirit, and body, having been “born again” to spiritual life, trichotomous.

This also proves that she was physically dead, not just in a coma as some idiots speculate. As her spirit “**returned**” EPISTREPHO, which Luke first used in the prophecy of John the Baptist’s birth in **Luke 1:16 “And he will turn many of the sons of Israel back to the Lord their God.”**

Next, we see the young girl “**got up immediately,**” which is the other popular word for resurrection ANISTEMI, **1 Thes 4:14, 16**, with the Adverb PARCHREMA.

1 Thes 4:13-18, “But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. <sup>14</sup>For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. <sup>15</sup>For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup>For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup>Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. <sup>18</sup>Therefore comfort one another with these words.”

To prove that the girl had come back to life Jesus “gave orders” DIATASSO διατάσσω that means, “give orders, direct, command, etc.,” “to give her *something to eat*” ESTHINO ἐσθίω, which reminds us of the body of Jesus, the bread we eat in remembrance of Him, 1 Cor 11:24-26. In addition, as a physician, Luke understood that a restored appetite signaled a return to health, and that is what Jesus wanted to demonstrate to the family.

### Vs. 56

**Luke 8:56, “Her parents were amazed; but He instructed them to tell no one what had happened.”**

As a result of our Lord’s resuscitation of the 12-year-old girl, her “parents” GONEUS γονεύς, were “amazed” EXISTEMI ἐξίστημι that here means, “be amazed or astonished;” therefore, they were “blown away,” which Luke first used in Luke 2:47, for the people in the temple that heard Jesus speak when He remained behind after the Passover at age 12.

**Luke 2:47, “And all who heard Him were amazed at His understanding and His answers.”**

So, Luke brings the analogy full circle with this word. Jesus was 12, the girl was 12. Jesus was the only begotten, the girl was the only begotten. Jesus was raised to eternal glory; the girl was raised back to life. What Jesus did for this girl, is what happened to Him at the hands God the Father. What happened to Jesus, God the Father will do for you and I who believe in Jesus as our Savior.

After raising this girl Jesus “instructed them to tell no one what had happened.”

“Instructed” is the same word and command he gave to the healed leper in Luke 5:14, PARANGELLO, παραγγέλλω that means, “transmit, give orders, command, or instruct.” His command or instruct was “not to tell anyone what happened,” which He will also instruct the disciples to do in Luke 9:22. There we see the reasoning why Jesus does not want people to be speaking about these things at this time. In Luke 9:22, Jesus was “saying, ‘The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day’.” Therefore, it was not time for Jesus to be crucified. If the people spoke about these things at this time, it would incite the unbelieving Pharisees and Scribes to seize Him and try to kill Him. Yet, it was not time for that. That time of hatred would come soon enough, but Jesus had more to do beforehand. Therefore, He instructs them to keep it quiet for now.

Also, His counsel stands in sharp contrast to the cleansing of the demoniac in the Decapolis. In that case, the unbelieving Gentiles feared Jesus’ Divine power and sent Him away. In Galilee, however, the Lord’s popularity made it difficult for Him to move about freely, even though He thinned the crowds by speaking in parables. Telling everyone about the resuscitation of the girl would not have advanced His mission at this time.

### Conclusion:

In both stories of healing, from illness and death, Jesus is showing everyone, including you and I today, His healing power in our lives, especially over sin and Satan, that brought death and disease into the world. With the parallels of these two women with Christ, we see Jesus’ work on our behalf at the Cross that brings healing and forgiveness of sin to those who believe upon Him, that also result in resurrection to eternal life, as He demonstrated in His own situation of death, being resurrected on the third day. Therefore, as “good soil,” souls, we are to have faith in Him and continue to increase our faith in Him so that we grow closer to Him and the Father and have an abundance of

Divine Good Production. By witnessing the work of Jesus in the lives of others, we should gain greater faith in our lives every day. And by walking in faith daily, you will be a witness to others of Jesus' saving power that will lead them to faith too! All to the praise and glory of our great God and Savior!