

I. Highlighting the Ministering Women - (Lk. 8:1-3)

A. Culture Shock - Luke is consistently led by the Spirit to highlight the contrary culture of Jesus' ways and leadership versus the social and religious cultural norms of that day. These vast contrasts are generally not seen in their fullness unless today's readers place themselves in the culture of that day versus the culture of today. We must also do our best to avoid reading our traditional assumptions into the text. This is especially noticeable in this passage and we will look at this shortly.

1. Preaching the Kingdom of God (vs. 1) - In our day the "Good News" and "Gospel of the Kingdom" are mostly synonymous with the message of free forgiveness of sin through the work of Jesus on the cross. However, this is an absolute deviation from the context and understanding of that day, and I might add an absolute deviation from scriptural clarity concerning what the "Kingdom of God" is.
 - a. The Promised Kingdom - Simply put, all of the prophetic promises to Israel of the coming Kingdom of God have very little to do with the free forgiveness of sin and everything to do with the earthly restoration of all things through the righteous Messianic rule and reign of the coming son of David.
 - b. Death and Resurrection Implications were Foreign to Disciples - It is of note that the disciples and other followers of Jesus confidently proclaimed the good news of the Kingdom of God with Him. However, scripture is incredibly clear that no one understood or even entertained the idea of His death and resurrection as part of that message.
2. Ministering Women (vs. 2-3) - If we could see through the lens of the culture of that day, we would be in shock at these two verses. Women and men did not mix socially or religiously. Women were not allowed to study the Torah under a Rabbi. Women did not "hang out" with men and definitely were not accepted to assume any roles that men usually held. It is of note that Luke barely mentioned the twelve and then gave great detail of the women in this section.

- a. Mary Magdalene (vs. 2) - This Mary had been demon possessed until Jesus freed her. Many also assume that she was given over to immorality, but this is nowhere in the Biblical text.
- b. Joanna - The wife of Chuza, who was Herod's "financial steward", was present at Jesus' crucifixion and empty tomb. She is the first of Jesus' disciples identified as connected with Herod Antipas' household. (Matt. 20:8; Lk. 23:55-56; 24:1, 10; Gal. 4:2).
- c. Suzanna - We know nothing about her from the biblical texts but it does seem that Luke's audience would have known her since Luke gives no information and assumes his readers would know who she was.
- d. Many Others - The fact that there were many women who were seen as ministering alongside the disciples, and that there were so many that Luke uses the term "many", speaks of a very large number of people. (Lk 1:16; Act. 4:4) It is of note that Luke attributes the main flow of financial and practical support to this large group of women who were his disciples.

II. Parable of the Sower (Lk. 8:4-15)

- A. Parables (vs. 4) - The word "parable" literally means to be thrown alongside. In other words, an entire parable is used to highlight one or two truths that the messenger is trying to get across. It's a word picture that helps them understand the main point the speaker is trying to make. Specifically in Luke's Gospel, Jesus gives parables in order to incite hunger and inquisition.

Parables generally teach one main point or principle. We can get into trouble by expecting that they are intricate systems of theology, with the smallest detail revealing hidden truths. "An allegory is a story in which every possible detail has an inner meaning; but an allegory has to be read and studied; a parable is heard. We must be very careful not to make allegories of the parables." (Barclay)

"When Jesus used parables, He didn't start by stating a truth. Instead, the parable was like a doorway. Jesus' listeners stood at the doorway and heard Him. If they were not interested, they stayed on the outside. But if they were interested, they could walk through the doorway, and seek more about the truth behind the parable and what it meant to their life." - Guzik

- B. The Sower (vs.5-8) - Jesus tells a story of a farmer who planted his crops by way of broadcast seeding. The seed landed in four main places; hard soil, rocky soil, weedy soil, and good soil, and produced an unproportionately generous crop.

1. He who has ears let him hear (vs. 8) - This was a common idiom of His day used which meant, he who understands this, let him do it.
2. So that seeing they may not see and hearing they may not understand (vs. 10) - Jesus quotes Isaiah 6:9 when He is asked why He is speaking in parables rather than just plainly and clearly to the point. If we truly believe that He takes no pleasure in the death of the wicked, and that He desires that none should perish but all would inherit eternal life, then we cannot arrive at any other conclusion than His speaking in mysteries to the dull-hearted is a merciful and gracious, not a stingy or aloof thing. There are multiple scholars who hold this opinion. (John 16:12)

“Jesus explained that His parables were not illustrations making difficult things clear to all who heard. They were a way of presenting God’s message so those who were spiritually sensitive could understand, but the hardened would merely hear a story without heaping up additional condemnation for rejecting God’s Word.” - Guzik

*“So, that their guilt may not accumulate, the Lord no longer addresses them directly in explicit teachings during the period immediately preceding His crucifixion, but in parables.”
(Geldenhuis)*

- C. The Sower Explained (vs. 11-15) - Jesus explains that the broadcast seed represents the word of God going out to all men. The various soils represent the main conditions of people's hearts upon receiving the word. In my opinion, this list represents the various conditions of our own hearts through our lives. In other words, your heart is sometimes hard, or rocky, or weedy, but we can choose to receive the word on good soil, or that which Jesus calls a honest or noble heart.
1. Hard Soil - The word falls on hard hearts and the devil is able to steal the word away from them before it actually takes root and makes a change. He does this through sowing lies and the enticement of sin.
 2. Rocky Soil - The word falls on hearts who do not allow the word to take root through testing. When testing comes, they abandon the word in order to bypass the testing season.
 3. Weedy Soil - The word falls on hearts that are too choked out with the temporary cares (worries, riches, and pleasures) of this age and do not allow the seed to actually bear fruit.

4. Good Soil - The word falls on hearts that are honest or noble. The word translated "noble" literally means "beautiful" or "pure", which takes us right back to the Beatitudes in chapter 6. This heart is able to hold fast to the word and allow it to take root during testing with perseverance and then it produces the abundant life inside the individual.

III. Parable of the Lamp (Lk. 8:16-21)

- A. Now no one after lighting a lamp covers it (vs. 16) - There is no pause here or change of topic or direction. He is still talking about our response to the sown word of God that is meant to produce a crop. He now takes us a little deeper into the purpose of the sown seed of the word of God in our hearts through the parable of the lamp.
 1. The point of this parable is this. The condition of your heart (hard, rocky, weedy, or good) cannot be hidden because it's going to shine forth through the bearing of fruit. Fruit produced by the Spirit in you is meant to shine the glory or character of God to all who see you.
- B. Who is my family? (vs 19) - It is no coincidence that Luke adds this detail of Jesus' family (mother and brothers) demanding to see Him but unable to because of the crowd. Jesus uses the moment to expand upon His earlier parable. Those who cultivate good soil for God's word (seed) not only bear fruit and shine God's glory, but they also are considered by God to be His true family. (Rom. 8:16; Eph. 2:19; 1 John 3:1)

IV. Stilling the Sea (Lk. 8:22-25)

- A. Let us go over to the other side of the Lake (vs. 22) - We must understand that Jesus was very intentional to do what the Father was telling Him to do and that He was led by the Spirit in all things. When He told the disciples they were going over to the other side of the lake, it was because He was on an assignment.
- B. As they sailed he fell asleep (vs 23) - The sea of Galilee was roughly 5 miles across in the geographic location in which Luke sets this story. The travel time in a boat in that day for that distance would be roughly 2 hours. During this time, Jesus falls asleep and a sudden storm comes up and they begin to take on water. Luke makes it a point that we understand the swiftness of this storm as something unnatural.

- C. Master, We Perish (vs. 24) - The storm came up and they began to take on water so swiftly that even the men of the sea who were with Him were terrified and woke Jesus, screaming at Him that they were all going to die.
 - D. He Rebuked the Storm (vs 24) - Jesus stood up and “rebuked the wind and the waves”. The original Greek word that Luke uses here has strong indications that this storm was demonic or inspired by Satan and thus had to be “rebuked” rather than simply commanding the storm to stop.
 - E. Where is your Faith (vs. 25) - Rather than picturing a harsh “where is your faith”, which is not in line with what we know of the character of our God, we must see a teaching moment from a dear friend asking His beloved, “where is your faith”? They were to understand that He had said they were going to cross over to the other side and that He had much work still to accomplish with them. In that moment, to say they were all going to die was not in line with what He had said they were going to do.
- V. Delivering the Gerasenes Demoniac (Lk. 8:26-39)**
- A. As soon as He stepped on Land He met a certain man (vs. 27) - This was probably only about an hour after He rebuked the storm that He stepped on land and met a “certain man”. We must not miss that this man's freedom was the assignment that the Spirit had led Him to cross the sea for. There is immediate continuity between the Satanic storm that was rebuked and the internal Satanic storm inside the man.
 - B. Who had demons for a long time “Legion” (vs. 27-30) - Luke uses the plural word for demons to indicate that there were many tormenting the man for years. In the original Greek language, when the demons spoke and said the word “Legion”, it was not a proper name but a threat of numbers. A Roman legion was six thousand men. This doesn't necessarily mean that this man was possessed by six thousand demons, but we are to understand that there were hundreds, possibly thousands.
 - C. Begged Him not to send them into the Abyss (vs. 31) - This is the second encounter in the book of Luke with demons who understood who Jesus was and understood that He was going to destroy them. They asked Him for more time and asked not to be sent to the “Abyss”. In biblical context, this is the place where demons are sent to wait for judgment. In Jewish thought, it is a dark watery bottomless pit. (Rev. 9:11)

- D. He permitted them to enter the herd of swine (vs. 32) - Jesus allows these demons to enter a large (hundreds, possibly thousands) herd of pigs. This indicates that this large herd belonged to the townspeople and was more than likely one of their main food and income sources. Clearly, the folks of the town were not Torah followers. I strongly believe that Jesus allowed this because He knows what the demons are going to do and how it's going to draw the town out.
- E. The swine ran violently down into the water and drown (vs. 33) - Luke tells us that the herd ran violently (like the storm) over a cliff and drowned in the sea. Jesus told the truth when He said that Satan only comes to kill, steal, and destroy and here allows an entire town to see the truth of the fruit of the demonic realm. The demons plunged the herd into the "abyss" of the sea and killed them. (John 10:10)
- F. The people of the town were afraid and asked Him to depart (vs. 37) - I believe this was a divine moment for the town folks. They come out to find this man who had been known in the region for years as a tormented wild animal that they had tried to contain with traps and chains, sitting at Jesus' feet in peace and in his right mind. They respond in fear. Why? His power was so transforming and transcendent that it scared them.

"Their fear may have been a superstitious reaction to the supernatural power that had so evidently been in operation. It may also have been associated with the material loss involved in the destruction of the pigs. If so, they saw Jesus as a disturbing person, more interested in saving men than in material prosperity. It was more comfortable to ask Him to go." - Morris

"The world beseeches Jesus to depart, desiring their own ease, which is more disturbed by the presence and power of God than by a legion of devils." - Darby

- G. The delivered man begged to stay with Him (vs. 38) - This now delivered man desired only to remain with Jesus, but Jesus had an assignment for him. He told the man to go into the region that he was from and tell his story. Now we see how God can turn "all things" to good for those who love Him. This man's fame as a tormented insane animal with supernatural strength was known throughout the region, and now God would use this platform inspired by demonic fame in order to herald to that entire region that the Messiah had come to set the captives free.

VI. Rising Jairus Daughter and Healing the Woman with the Flow of Blood (Lk. 8:40-56)

- A. Jairus a ruler of the synagogue (vs. 41) - Jairus role was very much that of a modern day lead pastor. His job was to run the day-to-day operations of the synagogue. This was the same city as the story from a chapter ago of the Centurion who asked the Jewish elders of the city to entreat Jesus to come heal his servant. It is very possible Jairus was one of those elders. If not, he surely knew of this miracle story, being a Jewish leader in that city. It also shows that not all the Jewish religious leaders of that day opposed Jesus.
- B. Only daughter of 12 years of age was dying (vs 42) - It is clear that we are to see the significance of 12 years here in this section. To be completely honest, I believe there is more significance to be understood here than I currently have. Jairus' only daughter was dying at 12 years of age. In the Jewish culture of that day, she was just about to step into adult life.
- C. Now a woman who had a flow of blood for 12 years sought Him (vs. 43) - Now as the crowd “thronged” (the original word literally translates “suffocated” or “choke”) around Him, a woman who had been suffering with a chronic feminine flow of blood for 12 years sought Him for healing. This woman's condition would have caused her to not just physically suffer continually, but she also was considered ceremoniously and culturally unclean. (Lev. 15:19-31)
- D. She came from behind and touched the boarder of His garment and immediately the flow stopped (vs. 44) - She approached Him in such a way that causes me to think she felt too much shame over her condition to confront Him and ask to be healed openly. There is no recording of anyone simply touching Jesus’ clothes and being healed, but nonetheless she believed if she only were to touch the fringes of His garment she would be healed.
1. Border or Fringe - The word “fringe” or “border” is the Greek word *kraspedon*, the Septuagint term for the tassel which male Jews were to wear on the corners of their outer garments. (Deut 22:12)
 2. Immediately upon just touching the tassel on the corner of His garment she was healed.
- E. Who touched me? (vs. 45) - The moment she touches Him, He stops, being led by the Spirit, to call her out. We find out that He is doing it for her sake and in His kindness to encourage and fully restore her. Luke tells us that the woman saw that

she was not hidden. The original Greek language strongly suggests that Jesus looked right at her and said, “I felt power move from me, who touched me”?

1. There were hundreds of people who physically touched Jesus in that crowd pressing all around Him, but only one touched Him in and with faith.
- F. Daughter, your faith has made you well (vs. 48) - This is the only recorded time that Jesus used the term of endearment, “daughter”, towards an individual He ministered to. In the original language, it means more than physical daughter but carries a strong connotation of being a holy daughter or a daughter of God. I believe it's also incredibly significant in light of this entire section, because in a minute there is another “daughter” whose parents need faith that Jesus can make “daughters” well.
1. I love that Jesus helps her understand that it wasn't the fringe that healed her, it was her faith in Him that healed her. Jesus also vindicated her by stopping and recognizing the healing publically so that He could declare to all that this woman who was known in the town as being unclean due to her condition was now clean.
- G. While He was still speaking, they came and said your Daughter is dead (vs. 49) - Now, as Jesus was speaking, “Daughter, your faith has healed you”, the messenger declares, “Stop believing for a miracle from Jesus because your daughter is dead”. Jesus immediately looks at the father and mother and tells them not to be afraid, but to believe or to have faith and she will be made well.
- H. They ridiculed Him (vs. 53) - It's of note that Jesus chose to only bring Peter, James, and John into the house along with the father and mother. Upon entering they are met by the mourners in the home and Jesus immediately tells them to stop mourning because she was only “sleeping”. Jesus is not out of touch with reality or saying she was not physically dead. It's very clear she was in fact dead. Jesus was declaring the truth that the scriptures make clear, that physical death is not spiritual death, but rather a period of our lives in which our body sleeps until one day will be awakened back to physical life. I believe Jesus was also making a clear reference to Daniel who tells us that one day God will awaken all who sleep in the dust of the earth. (Dan. 12:2; 1 Cor. 15:51; 1 Thes. 4:14)
1. The fact that the mourners mocked Him makes an even stronger case for the suggestion of the reference to Daniel. If this is the case, He was

clearly saying that He was divine and could fulfill the Daniel promise to cause all who sleep to come awake.

2. Whatever the case may be, He commanded them to leave the house so that only belief remained. It is of note that Luke points out that no one had strong faith for her to be raised from the dead. So in other words, He did not clear out those who did not have faith, or he would have cleared everyone. Rather, He cleared the mocking voices.

- I. He took her by the hand and said "Little girl arise" (vs. 54) - Once again, as we have seen so many times in the book of Luke already, Jesus intentionally touches the untouchable, even though He does not have to. He touches a dead body and just a moment ago an unclean woman, and rather than being defiled by what He touches, His touch makes clean and whole and causes the dead to come to come alive.
- J. Give her something to eat and tell no one (vs. 55-56) - It's of note that Luke makes mention of Jesus' command to get the girl something to eat. As a physician, Luke knows that if someone comes out of a long period of sickness or coma where they don't eat for a long period, you can't just give them a meal. However, when Jesus heals you or raises you from the dead, His power is so life-giving, you can immediately go about life without the recovery time. Also, I believe that Jesus is making a point that Her life will still need to be preserved in this age by the natural nourishment of food.
 1. He tells the parents to tell "no one" about this miracle. However, in context, this is most difficult as you have hundreds of people outside your door, and of that hundreds of people, there are many who are family and friends who know the girl died and saw her dead body. Once again, as in the healing of the Leper (Lk. 5:14), I believe that Jesus looks at the parents, and probably more specifically at Jarius, the leader of the synagogue, and tells them that this miracle was for them and them alone, not for the convincing of the crowds but for their own hearts.