

7/20/14

**Luke 8:26-56**

Jesus has been evangelizing the entire area of Galilee. People are hearing the gospel of the Kingdom of God, the need of repentance.

1. The dead have been raised.
2. The crowds have been healed of various diseases.
3. The demon possessed have been delivered.

All of this the disciples have witnessed, yet they just failed the test of faith, as they crossed the Sea of Galilee in terrible storm thinking they were going to perish and Jesus calmed the storm.

1. They did not take heed to how they heard, Jesus said they were going to the other side of the lake.

Lk. 8:22

2. Between point A and point B of our lives, there will be many storms, but as we abide in the boat, Jesus will get us to the other side!
3. The key is that you are with Jesus and He is the One going with you and before you!

**8:26-39      The demon possessed man delivered.**

\* Parallel passages. Matt. 8:28-34; Mk. 5:1-21

**8:26-29** The encounter with the demon possessed man.

- 1) Jesus with His disciples departed from Capernaum to the country of the Gadarenes, opposite of Galilee. vs. 26
  - a) Going from the north-west short of the Sea of Galilee to the middle of the east side of the lake.
  - b) The country of the Gaderenes settled by the tribe of Gad, now Gentile territory of the Decapolis, the ten cities.
  - c) The city of Gadara was 6-7 miles inland.
- 2) Jesus was met by a demon possessed man as soon as He stepped on land. vs. 27
  - a) He was from the city and had demons, plural, for a long time.
  - b) He was naked and lived in the tombs.
    - 1)) Matthew says there were two men possessed, Luke focuses on the one. Matt. 8:8c, 28
    - 2)) Mark says he had an unclean spirit and ran to Jesus. Mk. 5:2b, 6
- 3) The demon possessing the man acknowledged the supreme authority of Jesus. vs. 28-29a
  - a) He audibly vocally “cried out “anakrazo” means to raise from the depths of the throat. vs. 28a-b
  - b) He physically fell down before “prospipto” Jesus, meaning to fall forward, as an inferior bowing before

Jesus, but certainly not in true worship. vs. 28c

\* This is also true in Mark, though the word worship is used. Mk. 5:6

- c) The spokesman for the demons identified Jesus with a loud intense voice. vs. 28d-h
  - 1)) They were incompatible, “What have I to do with You”, light and darkness. vs. 28e
  - 2)) They identify Jesus as God, “Jesus, Son of the Most High God.” vs. 28f-g
  - 3)) They acknowledge Jesus was their future judge, “I beg You, do not torment me!” vs. 28h
- d) These words of the demon were in response to the command of Jesus to leave the man. vs. 29a
- 4) The man had a miserable life. vs. 29b-e
  - a) The demon took control of him by force at will, unable to defend himself. vs. 29a
  - b) The man was watched under a heavy guard being bound with chains and shackles to keep him restrained, in order to not hurt anyone. vs. 29b-d
    - \* “So fierce was he that no one could pass by way of the tombs.” Matt. 8:28e

- c) The demons gave him super-natural strength to brake the iron bonds and tortured the man among the tombs and mountains. vs. 29e
  - \* He would cut himself with stones. Mk. 5:4-5

**8:30-34** The casting out of the demon from the man.

- 1) Jesus initiated the conversation with the demon, not the man, asking his name. vs. 30
  - a) Matthew and Mark also record it.
  - b) He said, “Legion,” a Roman legion had 6,000 soldiers the connection is simply that he had many demons. Mk. 5:9
  - c) Demons are fallen angels, also called unclean spirits that need to possess a body. Matt. 10:1; Mk. 1:27; 3:11, 5:13; 6:7; Lk. 4:36; 6:18, Acts 5:16; 8:7; Rev. 16:13
- 2) The demons requested Jesus to not command them to go out into the abyss. vs. 31
  - \* This is confirmed by Matthew and Mark. Matt. 8:30-31; Mk. 5:10-12
  - a) Luke only mentions the abyss “abusso”, translated “pit”, “shaft” or “the bottomless pit”, nine times New

Testament. Rom. 12:7; Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3

- b) The place demons are incarcerated and released on the earth during the Great-Tribulation, where Satan will be bound with a great chain for 1,000 years, the Millennium.
- c) Lost man is incarcerated in Hades.
- 3) The demons asked to be permitted to possess the pigs and Jesus granted this to them. vs. 32
  - a) There were two-thousand. Mk. 5:13
  - b) Pigs are unclean animals, forbidden for Jews to raise and possibly were Jews. Lev. 11:7; Deut. 14:8
  - c) Jesus places a greater value on the life of a human, than an animal!
  - d) Another implication the men were Jews and unlawful to raise pigs.
- 4) The man was delivered from his life-long enslavement, as the pigs drowned in the lake. vs. 33
  - \* Some have found fault with Jesus for destroying the pigs, but it was illegal for Jews to raise pigs and human life holds a higher value before God!
- 5) The men tending the pigs were startled and ran to tell the city and in the country.” vs. 34

\* They witnessed the miracle of the deliverance of the man that could not be constrained by chains or shackles.

**8:35-39** The transformed life of the delivered man.

- 1) The people came to Jesus and found the man clothed and same at the feet of Jesus, not His master by choice, but did not believe and were afraid. vs. 35
  - \* Their fear was not of the man, but of their loss and what else they would lose if Jesus remained!
- 2) The witnesses reassured them of the certainty of the miracle of the previously possessed man. vs. 36
- 3) Their unbelief hardened their hearts and asked Jesus to leave. vs. 37
  - \* The seed fell by the wayside, “take heed how you hear.” Lk. 8:12, 18a
- 4) The man desired to follow Jesus as one of His disciples, but Jesus commissioned him to tell all what Jesus did for him and spread the gospel. vs. 38-39
  - \* Mark says he proclaimed it in the Decapolis, the ten cities of the Gentiles. Mk. 5:20

**8:40-56** **The healing of the woman with the issue of blood and the raising of the daughter of Jairus.**

\* Parallel passages. Matt. 9:20-26; Mk. 5:21-43

**8:40-43** The return of Jesus to Capernaum encountered a desperate father.

- 1) Jesus returned to the crowds waiting for Him and welcomed Him to Capernaum. vs. 40
  - a) Jesus was rejected by the people of the country of Gadarenes for the destruction of their pigs.
  - b) But Jesus delivered the demon possessed man becoming His disciple.
- 2) Immediately a man came to Jesus with a dire need concerning life and death. vs. 41-42
  - a) The word behold “idou”, indicates to take note emphatically.
  - b) A man named Jairus “Iaeiro”, meaning whom God enlightens.
  - c) He was a ruler of the synagogue, responsible for all the arrangements of the service.
    - 1)) The synagogue in Capernaum that we visit is a second century one, but it is built on the foundations of this very synagogue.
    - 2)) Possibly the one the centurion built. Lk. 7:5
  - d) He fell down at the feet of Jesus begging Him to come to his house

because his 12 year old daughter was dying. vs. 41b-42

\* The age of entering adulthood, flowering to the age of marriage.

- e) But as He went, the multitudes thronged “sumpnigo” pressing against Jesus to almost crush or suffocated Him
  - 1)) The word is used for thorn in verse 14.
  - 2)) You can imagine the anxiety of Jairus to get home as quickly as he could with Jesus.

**8:43-48** The seeming interruption by the woman with the issue of blood.

- 1) The woman had been hemmerging for a long time. vs. 43
  - a) The woman had a flow of blood for twelve years, in misery. vs. 43a-b
    - 1)) She was unclean according to the law. Lev. 15:19-23
    - 2)) She could be divorced, shut out of society and family,
    - 3)) What a contrast between her and the young girl!
- b) She had spent all her money it took to live on physicians and they failed to heal her. vs. 43c

\* Only Mark tells us this, Luke being a physician does not! Mk. 5:26

- 2) The woman came from behind and touched the border of His garment. And immediately her flow of blood stopped. vs. 44  
 \* The border of His garment indicate the tassels of white and blue on the four corners. Deut. 22:12; Num. 15:37-41
- 3) The touch of the woman was the touch of faith. vs. 45-46
- a) Jesus discerned the difference of the pressing mob from the desperate need of this woman, declaring, “Who touched Me?” vs. 45a-b  
 \* The word touch “haptomai”, means to fasten one’s self to adhere or grab.
- b) The denial by all led to Peter and the others sarcastic response, “When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’” vs. 45c-g
- c) Jesus confirmed the touch of faith, “But Jesus said, “Somebody touched Me, for I perceived power going out from Me.” vs. 46
- 1)) Power went out from Him and healed them all. Lk. 6:19
- 2)) Again Jairus must have been going crazy with the slow pace,

- time was running out for his daughter.
- 4) The woman seeing she had been exposed came forwards. vs. 47
- a) She came trembling “tremo”, fearfully shaking for she was ceremonially unclean according to the law and she would make others unclean. vs. 47a-b
- b) She fell down “prospipto” prostrating herself reverently and in worship, confessing why she touched Him and before all the people, resulting in her immediate healing. vs. 47c-d  
 \* The same word as the demoniac, but his was mere submission to the greater authority.
- 5) The Lord Jesus addressed the woman directly. vs. 48
- a) Jesus told her to be of good cheer “tharseo”, to be of good courage and comfort. vs. 48a-c
- b) Jesus told her faith resulted in her healing. to touch Him. vs. 48d
- 1)) We saw when the paralytic was brought, the faith of the four friends was attributed for his healing, but his own for salvation. Lk. 5:20
- 2)) At time God heals sovereignly.

- c) Jesus told her to go in peace “eirene” tranquil assurance, in view of her healing and salvation. vs. 48e

**8:49-56** The raising of the daughter of Jairus.

- 1) At the very instant Jesus was speaking these words to the woman, a messenger arrived with the tragic news of the death of the daughter of Jairus. vs. 49
  - a) The words were crushing, “Your daughter is dead.”
  - b) The words were hopeless, “Do not trouble the Teacher.”
- 2) At the very instant Jesus heard these words He said three things to Jairus. vs. 50
  - a) “But when Jesus heard *it*, He answered him, saying, “Do not be afraid.” vs. 50a-c
  - b) “only believe. vs. 50d
  - c) “and she will be made well.” vs. 50e
- 3) Jesus only allowed certain people to enter the house with the dead daughter. vs. 51
  - a) He permitted no one to go in except Peter, James, and John. vs. 51a-d
    - \* The inner circle of Jesus were permitted to be at the Mount of Transfiguration and also at the Garden of Gethsemane. Lk. 9:28; Matt. 26:37

- b) The father and mother of the girl. vs. 51e
- 4) The professional mourners were bewailing the death of the young 12 year old girl for she was not dead, but sleeping. vs. 52
  - \* Jesus knew He was going to raise her back to life!
- 5) These Jewish professional wailers mocked Jesus understanding the girl was physically dead. vs. 53
- 6) Jesus ran all out of the room and spoke directly to the dead girl, took her by the hand and called, saying, “Little girl, arise.” vs. 54
  - \* Mark has Talitha cume, little lamb arise in Aramaic. Mk. 5:41
- 7) The young girl came back to life. vs. 55
  - a) Her spirit returned, and she arose immediately. vs. 55a-b
    - \* This is not resurrection, but simply being brought back to life!
  - b) He commanded that she be given *something* to eat. vs. 55c
- 8) The outcome was two-fold. vs. 56
  - a) Her parents were astonished. vs. 56a
  - b) Jesus charged them to tell no one what had happened. vs. 56b