



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. Luke

Chapter 8

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Introduction

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Many Women Minister to Jesus

8:1-3



- St. Luke here notices an alteration in the Master's way of life
- From this time forward Jesus ceased to make Capernaum "His city," His usual residence
- He now journeys with His disciples from place to place
- From this time there was also a distinct change in the tone of His teaching
- The Baptist had preached 'repentance' as the preparation for the Kingdom
- Our Lord preached of the Kingdom itself, and this was *'glad tidings,'* because the Kingdom of God is "*righteousness and peace and joy in the Holy Spirit.*" (Romans 14:17)

Many Women Minister to Jesus

8:1-3



- The name Mary (Miriam) was a very favorite name among the Hebrew women
- This one was called "Magdalene," or "of Magdala," to distinguish her from others bearing the same name
- Magdala was a little town near Tiberias
- Some believe she is 'the sinner' of the last chapter
- Origen rejects the identification; St. Ambrose, St. Augustine, and St. Jerome are doubtful

Many Women Minister to Jesus

8:1-3



- In Jesus' time a woman's rights were very limited religiously and civilly
- However, St. Luke, in several places, especially notices the love and devotion of women to the Master
- The present position of women is because of the teaching of the Lord
- Fellow-heirs with men of the kingdom of heaven, it was obvious that they could no longer occupy on earth their old inferior and subordinate position
- *Joanna*, She must have been a person of wealth and high rank at the court of Herod Antipas

Many Women Minister to Jesus

8:1-3



- She reappears among the faithful women in the history of the Resurrection, 24:10
- It has been suggested that this *Chuza* was the nobleman of Capernaum whose dying son was healed by Jesus, John 4:46
- *Susanna*, The name signifies "lily"
- Of this Susanna nothing further is known
- *who provided for Him from their substance*, It showed the mean condition to which the Savior humbled Himself, that He needed their kindness, and because of His great humility, He accepted it
- Though rich, yet for our sakes He became poor

The Parable of the Sower

8:4-8



- A great change took place in our Lord's way of working at this period
- We have already noticed that from now on He dwelt no longer in one place, His own city Capernaum, but moved about from place to place
- A new way of teaching was now adopted - that of the "parable"
- It was from this time onward that, when He taught, He seems generally to have spoken in those famous parables, or stories
- Now, why from this time on, the Master deliberately change the manner of his teaching?

The Parable of the Sower

8:4-8



- Let us consider the attitude of the crowds who till now had been listening to Him
- At the first He spoke to the people plainly
- The sermon on the mount, for instance, contains little, if anything, of the parable form; but they did not understand Him, forming altogether false views of the kingdom He described to them
- He now changes His method of teaching, veiling His thoughts in parables, in order that His own, to whom privately He gave the key to the right understanding of the parables, should see more clearly

The Parable of the Sower

8:4-8



- And not revealing His thoughts to those who deliberately misunderstood Him
- The hostile Pharisee and Sadducee, for instance - should be simply mystified and perplexed as to the Teacher's meaning
- While the merely thoughtless might possibly be fascinated and attracted by this new manner of teaching, which evidently veiled some hidden meaning
- *While a large crowd was gathering and people were coming to Jesus from town after town,* The impression of an eyewitness was that vast crowds assembled to listen or to see Him
- Only the Lord knew how hollow all this seeming popularity was, and how soon the crowds would disappear, so *he told this parable*

The Parable of the Sower

8:4-8



- This parable of the sower is a vivid picture of a farmer, sowing wheat from a bag strapped over his shoulder, scattering seed by reaching his hand into the bag and throwing the seeds in an arc, somewhat in front of him, as he walked through the field
- The focus of this parable, the next parable (verses 16-18) and the incident and saying that follows (verses 4-21) is how one "hears" the word of God and acts on it
- The word "hear/heard" is repeated 7 times in this parable and its interpretation (verses 8 twice, 10, 12, 13, 14 and 15)

The Parable of the Sower

8:4-8



- *some fell along the path*, On the road, which was by the side of the field, in which people commonly walked, and so was beaten hard, and the seed lay upon it, and was not received
- Which describes such hearers of the word, as are not receptive of it, do not take it in, and have no manner of understanding of it
- *it was trampled on*, By every one that passed by, as the Gospel preached to such hardened and ignorant hearers, is despised and trampled under foot by them
- *the birds ate it up*, Who generally flock about places where seed is sowing; and here intend the devil and his angels

The Parable of the Sower

8:4-8



- They have their dwelling in the air; and frequent places of public worship to hinder the usefulness of the ministry of the word, as much as in them lies
- *rocky ground*, St. Matthew and St. Mark say “*stony places*,” and add its speedy growth, and its withering after sunrise from want of root; St. Luke dwells rather on the lack of moisture than on the lack of soil
- This is obviously not without its force in the spiritual interpretation of the parable, the “moisture” being the dew and rain of God’s grace, without which the seed could not put forth its roots

The Parable of the Sower

8:4-8



- *Other seed fell among thorns*, Here again there is a distinctive feature
- What made the thorns so fatal to the good seed was that they “grew with its growth, and strengthened with its strength,” and finally overpowered it
- *a hundred times*, St. Luke has only one degree of fruitfulness, the highest, and he passes over the ‘growing and increasing’ of the fruit, Mark 4:8 and its various degrees of productiveness—thirty and sixty as well as a hundredfold
- *he called out*, With a loud voice, that what He was about to say might be attended to

The Purpose of Parables

8:9-10



- The disciples, failing to grasp the full meaning of the parable of the sower, ask the Master to explain
- In His answer to the disciples, Jesus gives the reason He teaches in parables by referring to Isaiah 6:9
- Jesus is teaching in the tradition of the Old Testament prophets who taught in parables when the people and the religious and civil authorities rejected God's messenger and their hard and unresponsive hearts kept them from receiving an understanding of the prophet's message
- As in the times of God's prophets like Isaiah, only those of open hearts who see with faith and hear with humility will grasp Jesus' message

The Purpose of Parables

8:9-10



- Jesus, as Heart-reader, was aware now by sad experience and still sorrowful foreknowledge, that His glorious news rather kept away than attracted the ordinary hearer
- They did not want to be disturbed from their earthly hopes and loves and fears
- They preferred not to be healed as God would heal them
- The Master then spoke His parables with the intention of veiling His Divine story from the careless and indifferent
- While the parable is hidden to the careless it is transparent to the attentive mind

The Parable of the Sower Explained 8:11-15



- Jesus came to sow people's hearts with excellent seeds
- He is the sower who sows the seeds Himself
- He Himself is moreover the seeds that are sowed in the heart
- We must carefully keep in mind that in none of the four classes pictured in the parable, are portrayed as despisers of God, or declared as enemies of religion
- *Those along the path*, Hearers represent the great outer circle of men and women who more or less respect religion
- *Those along the path*, Are those whose hearts resemble a footpath, beaten hard by the constant passing of the wishes of the flesh, of thoughts concerning earthly and wretched things

The Parable of the Sower Explained 8:11-15



- Into these hearts the Word can never really penetrate
- Momentary influence now and again seems to have been gained, but the many watchful agents of the evil one, with swift wings, like birds of the air, fly down and snatch away the scattered seed which for a moment seemed as though it would take root
- These kind of people hear the word of the kingdom without making any effort to understand and embrace the truth
- Since they have failed to understand, Satan is able to separate them from the truth and from the Kingdom

The Parable of the Sower Explained 8:11-15



- *Those on the rocky ground*, This person receives the word of God with joy, but he has not applied the word to his life; he has no internal stability ("roots")
- They are impulsive men and women who, charmed with the beauty, perhaps (to them) the novelty, of the gospel message, receive the Word, take up the Master's yoke with joy, but without thought
- In a time of hardship or persecution he abandons his faith in God
- *thorns stands*, This person hears the word but does not love God above all else; the secular world with its anxieties and seductions overcomes his faith and he fails to produce mature works of faith

The Parable of the Sower Explained 8:11-15



- These hear the Word, and, hearing it, grasp its deep solemn meaning, and for a part of each day honestly try to live the life which that Divine Word pressed home to them
- But with these there is another life; side by side with the golden grain has grown up a crop of thorns, which, unless destroyed in time, will choke and utterly ruin the true corn
- Such men and women, the double-minded ones of St. James, try to serve two masters - God and the world
- The rich young ruler whom Jesus loved is a fair instance of this not uncommon character

The Parable of the Sower Explained 8:11-15



- There must have been much that was really beautiful and true in that young man, or Jesus never had singled him out as one whom he especially loved, and yet in his case the thorns of riches and luxury had so twined themselves among the real corn that, as far as we know, it never brought fruit to perfection
- Ananias and Sapphira may, too, be instanced
- They had given up much for the Name's sake, associated themselves with a hated and persecuted sect, sacrificed a large portion of their property to help the poor of the flock, and yet these apparently devoted ones were living a double life; the thorns had so grown up and twined about the corn that in their field nothing ever ripened

The Parable of the Sower Explained 8:11-15



- *the seed on good soil stands for those*, The seed that fell on good ground design such hearers, which in *a noble and good heart*, having heard the word, keep it
- Those who hear with an honest and good intention, and faithfully keep it, and hold it fast
- This person hears the word, understands it, and applies it to his "*heart*"/life and bears the fruit/works of faith in abundance
- When the sower in Jesus' parable casts his seed, he casts it in every direction into every kind of soil condition
- This was a common farming technique in which most, but not all, of the seed was expected to produce healthy plants

The Parable of the Sower Explained 8:11-15



- The technique used up a large amount of seed, but the generosity in broadcasting the seed assured the area was well covered and that many plants would spring up resulting in a fruitful harvest
- Mary of Bethany, with her devoted love and her generous friendship; the centurion Cornelius, with his fervent piety and his noble generosity towards a despised and hated race
- Barnabas, with his splendid kindness, his complete selflessness, his true charity, - are good examples, drawn from different sexes and from varied races, and out of diverse paths of life, of these true inquirers, who not only hear the Word, but keep it

The Parable of the Revealed Light 8:16-18



- In this parable Jesus continues with the theme of responding to the word of God
- The parable reveals that the secrets of the Kingdom cannot remain hidden but it is the will of God that they must be revealed
- One meaning is that: The faithful disciple is the lamp, Jesus lights the lamp with the Word
- The light is the Word illuminated by the faith of the disciple that is evidenced by his righteous deeds that are radiated out to the world from the lampstand that is the Church
- Jesus preaches the Kingdom of God with the intention that those who receive the word and believe will be a light to the world

The Parable of the Revealed Light 8:16-18



- The lighting of the lamp describes the conduct of the Christian disciple set on fire by the Holy Spirit
- The Holy Spirit does not shine through a soul so his/her "light" can be hidden
- By their good deeds, Jesus' disciples are to influence the world for the good like a shining lamp set in the open
- However, if a disciple fails to produce good works, he is quenching the power of the Holy Spirit, 1 Thessalonians 5:14-19 and is as ineffective as a hidden lamp that does not share its light

The Parable of the Revealed

Light 8:16-18



- Jesus gives a warning in verse 17: *For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open*
- *Therefore consider carefully how you listen, Take care, then, how you hear*
- Jesus' teachings that may seem difficult to understand now will be revealed in the events of His crucifixion, Resurrection, and His forty days teaching the Church before His Ascension
- His warning is to be careful how you "hear" and how you receive (interpret), and apply what you hear “
- Be the 4th person in the Seed and the Sower parable *who hear the word, retain it, and by persevering produce a crop*

The Parable of the Revealed Light 8:16-18



- V 18, Jesus has inculcated the duty of *placing* the light so that it may illuminate; He now teaches the prior duty of *being* lights
- To those who embrace the word with a generous heart and bear fruit consistently in the face of adversity, more graces will be given
- But as for those who quench the Spirit and do not produce good works as demonstrations of faith but only labor for worldly, temporal goods, they will ultimately lose what few blessings they "seem" to have
- The man who does not use his knowledge has no real possession in it; and shallow and unreal as it is, he will lose even that

Who Is Jesus' Relative?

8:19-21



- Jesus' family came from Nazareth to see Him, but the press of the crowd prevents them from reaching Him
- What two points is Jesus making in the comparison between physical and spiritual kinship?
- In the coming Kingdom, spiritual family/kinship takes precedence over physical kinship/family
- In the Kingdom our family bond will be through the blood of Jesus Christ
- His mother and brothers who hear the word and act on it become true examples of discipleship beyond the physical family bond
- The Master used the opportunity to convey that there was something more sacred even than family ties

Who Is Jesus' Relative?

8:19-21



- And that these family ties, holy and binding though they were, must not be allowed to stand in the way of plain, unmistakable duty
- Jesus' mother remained a virgin all of her life and the reference to Jesus' brothers and sisters in the New Testament refers to His kinsmen and kinswomen
- It was the custom of the Jews and other Semites that the term "brother" or "sister" was applied not only to siblings but to other close relatives like cousins, half-brothers, step-brothers and also to countrymen, as the term is used by Jesus in the Gospels, Matthew 18:15; Luke 6:42; etc.; in the Book of Acts and the New Testament Epistles, Acts 1:14, 2:29,37, 9:17, 22:13; Romans 14:10, 16:1; etc.

Wind and Wave Obey Jesus

8:22-25



- Jesus left the place and launched with His disciples in a ship towards the other side of the lake
- This trip across the lake took place, according to Mark on the day of the parables; it was an *escape* from the crowd
- The whole situation in Luke is different: no preaching from a boat, no escape when the preaching was over
- It simply happened on one of the days
- The day had been one of continuous toil; and He was resting a sign of His true humanity
- He became tired and would sometimes need to catch sleep

Wind and Wave Obey Jesus

8:22-25



- The suddenness and violence of this storm is in exact accordance with what we know of the Lake
- The Sea of Galilee is well known for its sudden, violent storms
- The severity of this storm is evident in the fact that the disciples (many of which were experienced fishermen on this very sea) were terrified, Mark 4:40
- The storm must have been something more than the usual lake-storms

Wind and Wave Obey Jesus

8:22-25



- *Master, Master, we're going to drown*, The disciples did not take comfort from the sleeping Jesus and suppose that if He were at rest, all would be fine
- They needed His help, so they awoke Him
- The 'we' in their cry *Master, Master, we're going to drown* included Him as well as them
- If that boat went down, all went with it
- Jesus did not merely quiet the wind and the sea; He *rebuked the wind and the raging waters*
- *all was calm*, All of a sudden, there was a great calm

Wind and Wave Obey Jesus

8:22-25



- *Where is your faith*, The storm could not disturb Jesus, but the unbelief of His disciples could and did
- The total calm of the sea should have filled them with peace, but instead, they were just as afraid when He calmed the storm as when they were in the midst of the storm
- Such a powerful display over creation led them to ask, *Who is this*
- In the span of a few moments, the disciples saw both the complete humanity of Jesus (in His tired sleep) and the fullness of His Divinity
- They saw Jesus for who He is: truly man and truly God

Jesus Restores a Demon-Possessed Man 8:26-39



- *Gerasenes*, By most estimates, this was on the eastern side of the Sea of Galilee
- Some Jews resided in that mostly Gentile region
- In verse 27 there is the most detailed description of a demon possessed man we have in the Holy Bible
- It is the classic profile of demonic possession
- The man lived among the decaying and dead
- *he was met by a demon-possessed*, This means that Jesus did not directly seek out this man, but the man was drawn to Jesus
- St. Luke portrays the character of the Savior as a Friend who works continuously for the sake of one or two people, even though they might be rejected and living in the tombs

Jesus Restores a Demon-Possessed Man 8:26-39



- The sight of Jesus appears to have produced an extraordinary impression upon him
- *What do you want with me, Jesus*, is a Jewish phrase, which often occurs in the Old Testament, signifying a quick refusal of some request, or a wish not to be troubled with the company or request of others, (leave me alone)
- *don't torture me*, This was an ironic statement, because the man was constantly tormented by the demons overwhelming him in body, mind, and soul
- Yet he thought that *Jesus* might torment him

Jesus Restores a Demon-Possessed Man 8:26-39



- It appears the demons exceedingly feared His power
- They are very strong, violent, and uncontrollable, and hate to be restrained
- The demon-possessed was kept bound with chains and in shackles, that he might not be harmful either to others or to himself, but he broke them
- They are perfectly at the command, and under the power, of our Lord Jesus; and they knew it

Jesus Restores a Demon-Possessed Man 8:26-39



- This question was put for the sake of those that were with Him
- And partly, that the miserable condition of this man might be known; and partly, that His own power might be more manifest in the dispossession
- Perhaps the question was also to recall to the man's mind that he had once a human name with all its memories of human fellowship
- A legion consisted of 6000 soldiers
- They *begged* Him that He would not command them to go *into the Abyss*, the deep the place of their torment, Revelation 9:1-2, 9:11, which they acknowledge He could easily and justly do

Jesus Restores a Demon-Possessed Man 8:26-39



- And here, as an instance of the demons' extensive enmity, when they could not destroy the man, they would destroy the pigs
- If they could not hurt them in their bodies, they would hurt them in their goods
- But why did Jesus allow the demons to take possession of the swineherd which immediately *rushed down the steep bank into the lake and was drowned*
- These were in all probability Jewish property, and kept and used in express violation of the law of God
- Jesus wished to show His anger at their open disobedience

Jesus Restores a Demon-Possessed Man 8:26-39



- When the people who fed the pigs saw what was done, they fled, and went and told it in the city and in the country
- The men who kept the swine had witnessed the whole matter
- They saw that as the Master uttered the word "Go," the devils went out of the man possessed by them, and entered into the herd of swine, which became mad immediately, ran furiously down the cliff into the sea, and were drowned
- Something had filled them with a great fear
- The people went out from their respective places of abode, to see with their own eyes, what the swine herds had told them
- The man was quiet and serene, in a humble posture

Jesus Restores a Demon-Possessed Man 8:26-39



- How did the town respond to Jesus' healing of the man and the loss of the swineherd?
- They feared Him and asked Him to leave
- Perhaps they feared Him because they considered if He chastised the Jews for breaking the Law in the loss of the swineherd, what other penalties or severe judgments might He impose on them?
- *the whole multitude of the surrounding region of the Gadarenes*, St. Luke is very careful to involve the whole population in the request that Jesus would leave the country
- And he gives as the reason, they were possessed with a great fear, panic-stricken

Jesus Restores a Demon-Possessed Man 8:26-39



- They did not seem to mind having this demon-possessed, tormented man in their midst, but they did mind having Jesus around
- The restored man longed to remain with his Deliverer, but this was not permitted
- Why did not Jesus allow the grateful man to join His disciples?
- Perhaps, some of these hardhearted Gadarenes will be won by his testimony
- His work, the Master told him, was there among his own people; so he stayed, and the next verse (39) tells us how he worked as a diligent evangelist

Jesus Restores a Demon-Possessed Man 8:26-39



- His story showed the value of *one life* to Jesus, because this was the only reason why Jesus came to this side of the Sea of Galilee
- His story also showed that with Jesus, *no one is beyond hope*, because if this man could be changed than anyone can
- *tell what great things God has done for you*, and the man spoke to others of *what great things Jesus had done for him*
- There was no contradiction, because Jesus is God

A Girl Restored to Life and a Woman Healed 8:40-56



- In this passage we have two healing miracles told within one story
- In all the three accounts of St. Matthew, St. Mark, and St. Luke the story of the bringing back to life of the daughter of Jairus is interrupted by that of the healing of the woman who touched Christ's garment
- Jesus left the Gentile region around the Sea of Galilee, where He met the man possessed by many demons
- Now He returned to the Jewish towns on the other side, and the large crowds were *all waiting for Him*

A Girl Restored to Life and a Woman Healed 8:40-56



- *the multitude welcomed Him*, What a striking contrast from the previous story where *all the people of the country of the Gerasenes and the surrounding district asked Him to leave them!*
- *the multitudes thronged Him*, The public request, made with intense sincerity, of one holding such a position, is a clear proof that the Galilee enthusiasm for Jesus was by no means limited to the poorer part of the population
- Such a man as Jairus is a fair representative of the well-to-do, perhaps wealthy, orthodox Jew; strict, and held in high honor by his fellow Jewish citizens

A Girl Restored to Life and a Woman Healed 8:40-56



- *he fell down at Jesus' feet*, Showing great reverence and humility
- In spite of his humility being a ruler of the synagogue, yet his faith was weaker than that of the centurion
- Jairus asked the Lord to come to his house so as to heal his daughter who was on the verge of death
- As for the centurion, he believed the Lord was able to heal his boy with only a word, and that there was no need for the Lord's coming up to his house
- He also thought he was not worthy the Lord enters his house

A Girl Restored to Life and a Woman Healed 8:40-56



- This woman was in a desperate condition
- Her bleeding made her ceremonially and socially unclean, and this would be quite a burden to live under for 12 years, Leviticus 15:19-31
- Anything on which she sat or laid became unclean and anyone who touched her or her bed or garments became unclean
- Continuing in this state of ritual impurity, she could not attend her synagogue or Temple worship
- Luke, being a physician himself, writes candidly, *could not be healed by any*

A Girl Restored to Life and a Woman Healed 8:40-56



- Because this woman's condition was embarrassing, and because she was ceremonially unclean and would be condemned for touching Jesus or even being in a pressing crowd, she wanted to do this secretly
- She did not *openly* ask Jesus to be healed
- The woman approached Jesus with faith
- She believed in the healing power of Jesus, and the border of His garment served as a point of contact for that faith
- She was touching the tassel that all righteous men of the covenant were required to wear on their outer garments

A Girl Restored to Life and a Woman Healed 8:40-56



- *“Who touched Me?”*, This question made no sense to the disciples
- Luke told us that *the multitudes thronged Him*, Luke 8:42, and Jesus seemed annoyed that someone touched Him
- There were people all about who pressed in on Jesus and who made some kind of contact with Him
- Peter and the disciples didn’t understand the difference between *casual contact* with Jesus and *reaching out to touch Him in faith*
- One, one only—“Somebody Touched” Him, with the conscious, voluntary, dependent touch of faith, reaching forth its hands expressly to have contact with Him

A Girl Restored to Life and a Woman Healed 8:40-56



- This and this only Jesus acknowledges and seeks out
- As the Church Father St. Augustine long ago said, multitudes still come similarly close to Christ in the means of grace, but all to no purpose, being only sucked into the crowd
- The voluntary, living contact of faith is that electric conductor which alone draws virtue out of Him

A Girl Restored to Life and a Woman Healed 8:40-56



- *she was not hidden*, This probably means that Jesus was looking right at her when He said, *Somebody touched Me*, Mark 5:32 says, *He looked around to see her who had done this thing*
- The woman had to come forward, because Jesus knew who she was
- He called her forward and it embarrassed her; but Jesus' purpose was not to embarrass her, but to bless her
- Jesus did it so that she would know she was healed
- It is true that she felt *she was healed immediately*, but this woman was like any other person, soon she would begin to doubt and fear that she really was healed

A Girl Restored to Life and a Woman Healed 8:40-56



- She would wonder when the disease would return
- But Jesus told her *your faith has made you well*
- Jesus called her forward so she would absolutely know that she was healed
- Jesus also, did this so that others would know she was healed
- This woman had an illness that no one could see and that made her a public outcast
- It would sound suspicious to many if she just announced that she was healed

A Girl Restored to Life and a Woman Healed 8:40-56



- They would think that she made it up just to be considered clean again
- Jesus called her forward so others would absolutely know that she was healed, and so she declared to Him in the presence of all the people she had touched Him
- Jesus did it so that she would know why she was healed
- When Jesus said, *Your faith has made you well* it showed the woman that it really wasn't touching the clothing of Jesus that healed her
- Instead, it was her faith in Jesus and what He could do for her

A Girl Restored to Life and a Woman Healed 8:40-56



- Jesus did it so Jairus could see this woman's faith and be encouraged regarding his daughter
- Jesus called her forward to encourage someone else in faith
- Jesus did it because He wanted to bless her in a special way
- He called her *Daughter* Jesus never called any other person by this name
- This is the only place in the Gospels where our Lord is reported to have used this loving word to any woman
- Jesus wanted her to come forth and hear this special name of tenderness

A Girl Restored to Life and a Woman Healed 8:40-56



- It must have tortured Jairus to see Jesus take time out to minister to this woman while his daughter suffered
- God is never slow, but He often seems slow to the sufferer
- But this interruption, which must have occupied some time, was, no doubt, a painful trial to the ruler's faith
- *Your daughter is dead*, We can imagine how Jairus' heart sank when he heard this
- He must have thought, "I knew this took too long. I knew Jesus should not waste His time on this silly woman. Now the situation is beyond repair."

A Girl Restored to Life and a Woman Healed 8:40-56



- Jesus gave Jairus two things to do
- First, He told him, *do not be afraid*
- Second, He told him, *only believe*
- *Do not be afraid*: It sounds almost cruel for Jesus to say this to a man who just lost his daughter, but Jesus knew that fear and faith don't go together
- Before Jairus could really trust Jesus, he had to decide to put away fear
- *Only believe*: Do not try to *believe* and be afraid at the same time
- Don't try to *believe* and make sense of the delay
- Instead, *only believe*

A Girl Restored to Life and a Woman Healed 8:40-56



- This is the first time Peter, James and John have been singled out in the Gospel of Luke to accompany Jesus
- They will also accompany Him when He ascends the Mt. of Transfiguration, Luke 9:28 and when He prays in the Garden of Gethsemane before His arrest
- *she is not dead, but sleeping*, His statement is a message of hope for the family
- In that day it was customary to hire professional mourners to add to the atmosphere of grief and pain at a death
- But the professional mourners could only grieve superficially
- They quickly turned from weeping to sneering laughter, *they ridiculed Him*

A Girl Restored to Life and a Woman Healed 8:40-56



- Jesus would have nothing to do with these people who do not believe His promises
- He drove them out so that they would not discourage the faith of Jairus
- Because Jesus is God, He can speak to the girl as if she were alive
- Jesus spoke to this girl with the power of God, and she was raised from the dead
- *And He commanded that she be given something to eat*, She had been grievously ill, sick, we know, even to death; the Master felt she would at once, after her long abstinence, need food

A Girl Restored to Life and a Woman Healed 8:40-56



- Even the child's mother was not so motherly as Jesus
- *He charged them to tell no one what had happened*, The enthusiasm in Galilee just then needed no extra attraction
- The crowds which followed Him were increasing
- The excitement, the Master felt, was unreal and temporary; He wished rather to calm it than to increase it
- Jesus did not fail Jairus, and He did not fail the woman who needed healing
- But in serving both of them, He needed to stretch the faith of Jairus extra far

A Girl Restored to Life and a Woman Healed 8:40-56



- In all this we see how the work of Jesus is different, yet the same among each individual
- Jairus had twelve years daughter, Luke 8:42 who life was about to be ended
- The woman had twelve years of agony that seemed hopeless to heal
- Jairus was an important man, the ruler of the synagogue
- The woman was a nobody; we don't even know her name
- Jairus was probably wealthy, because he was an important man
- The woman was poor because she spent all her money on doctors

A Girl Restored to Life and a Woman Healed 8:40-56



- Jairus came publicly
- The woman came secretly
- Jairus thought Jesus had to do a lot to heal his daughter
- The woman thought all she needed was to touch Jesus' garment
- Jesus responded to the woman immediately
- Jesus responded to Jairus after a delay
- Jairus' daughter was healed secretly
- The woman was healed publicly



Discussion

- What had Jesus done for Mary Magdalene?
- What is the purpose of the parable of the sower?
- How is the word of God like seed? Are you responsible for how you receive the seed?
- Why did Jesus speak to people in parables?

Discussion



- What must a person do to be good soil?
- What is and is not done with a lamp (candle)? Why?
- What does light represent elsewhere? Explain Jesus' illustration.
- What lessons can we learn regarding the importance of obedience and being members of Jesus' family?
- What problem did the disciples have crossing the sea? How did Jesus solve it?



Discussion

- Over what realms does Jesus show authority?
- Describe the demon-possessed man before encountering Jesus?
- Describe the demon-possessed man after his encounter with Jesus?
- How is your faith in Jesus eliminating fear of circumstances, others, and Satan in practical ways?



Discussion

- How are miracles and our faith related?
- What qualities of Jesus are revealed by his attitudes and actions in this passage, 40-56?
- How does the Lord's knowledge of situations strengthen your faith in his specific commands to you?