

**December 29, 2019**

## **Luke 8**

**1**And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

Afterward is likely speaking of what Jesus did after His visit to Nain and all that He did there. All of the healings and teachings are covered in Luke 7.

Christ did a good deal of teaching in Galilee; part of the land that God promised Israel, a region that was eventually despised by those of Judea and Jerusalem. We would have to go back to former studies to remember why they hated them.

If you recall, there was a division within the nation of Israel. Judah and Benjamin to the south and the other ten tribes to the north. The northern 10 tribes took on the name of their father Israel, while the southern two tribes adopted the name of Judea or Judah.



The division took place after Solomon's death. Solomon had rebelled against God and God had determined that the nation of Israel would be divided; but not until after Solomon was dead.

Rehoboam took over as king of Israel, all 12 tribes, upon his father Solomon's death and refused to lighten the burden of taxes and even increased the taxes on the nation.

Jeroboam son of Nebat was of the tribe of Ephraim. Solomon had appointed Jeroboam supervisor over all the construction in Israel. An issue arose between Jeroboam and the King, where it is said that "Jeroboam had raised his hand against the King", so Jeroboam fled to Egypt where he settled. When Rehoboam

became King, a division erupted between the 10 tribes to the north and Judah, Benjamin and Levi to the south. (Levi is not counted as a landowner as it was the Priestly tribe) so depending on which list you would look at there may be 12 or 13 tribes.

I say all that to say this; after the division the hatred began to grow. The northern tribes were defeated by Assyrian forces and many Israelis were deported. At the same time some of those in Israel (northern tribes) were deported people from other nations that had been defeated by Assyria were forced to come into that land of the Israel and intermarrying took place with the Hebrew people left behind. This was an abomination to Judah and Benjamin by the law of God. The northern part of Israel was later called Samaria and the long manner of hatred continued to grow.

Now back to our verses. Jesus had spent a good deal of time in Samaria and Galilee teaching, healing and blessing those that lived there, much to the chagrin of the ruling religious leaders again due to their hatred of the Samaritans. To those of Judah the Samaritans were half breeds, not wholly Israeli genetics, culture or religion.

**2And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,**

There was a small band of women who were dedicated to serving Jesus and a few of them were quite well off financially. That is the consensus of most commentators as to how Jesus and His Disciples were able to carry on their ministry from a financial standpoint. Some have tried to claim that Mary of Magdalene was the prostitute that had anointed Jesus with oil in Simon's house but that seems a stretch. She was wealthy, pious and devoted to serving the Son of God. She did however have seven evil spirits removed from her by Christ which is likely the reason for her devotion to Christ.

**3And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.**

Herod's court would not be a place one would think you would find a religious person let alone a follower of Christ; but here we are told the Chuza's, wife Joanna was one of the small band of women that served Christ and the 12 disciples. It is suggested though not specifically laid out in scripture that Chuza and Joanna were the parents of the boy that was ill in Cana that Jesus healed;

***John 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.***

Susanna is also mentioned here but not much is known of her.

Jesus was a master at using parables to draw attention to a principal or doctrine that would be used for thousands of years to draw people to Him. As you read this parable keep this simple thing in mind. Jesus is talking about people, salvation, The Word, and Satan, not wheat. And when Jesus speaks about people in this manner, He the Savior of the world is often included as an integral part of the parable. In this parable Jesus actually gives an understanding to His disciples about the meaning of the parable. But the reason He gives is very interesting.

**4**And when much people were gathered together, and were come to him out of every city, he spake by a parable: **5**A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. **6**And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. **7**And some fell among thorns; and the thorns sprang up with it, and choked it. **8**And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Jesus pleads with those who have heard this parable to those with ears. How many of these people have ears? All of them.

How many will hear with not just their physical ears but with the ears of their heart is Jesus point. You can hear it in your head but if it does not resonate in your heart then you are either; the

wayside, rock or encompassed by thorns, but you will definitely not be saved. Not because Jesus doesn't want you to be saved but due to your own stubbornness will you die and go to Hell.

Jesus takes no one kicking and screaming into the kingdom, but the opposite is going to be true about Hell. I find it hard that anyone will willingly walk into Hell once convicted. I think there will be a lot of kicking a screaming.

Remember the play we saw called "Heavens Gates, Hells Flames" when Satan would instruct his demons to grab a lost person and the scene depicted the person being grabbed by the demons kicking and screaming as they were drug off to Hell. It was a play and took a lot of liberty as you can imagine telling what that moment may be like, but think about it? How would you think those convicted would respond when they realize they were wrong about everything but especially about Jesus and the free gift?

**9**And his disciples asked him, saying, What might this parable be? **10**And he said, Unto you it is given to know the mysteries of the kingdom of God: **but to others in parables**; that seeing they might not see, and hearing they might not understand.

**Q.** Based on this verse do you think that Jesus intentionally would set out to hide the truth from people?

In order to answer that question we of course need to go to God's Word and find out His heart and desire in this matter.

*1 Timothy 2: **1** I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made **for all men**; **2** For kings, and for all **that are in authority**; that we may lead a quiet and peaceable life in all godliness and honesty. **3** For this is good and acceptable in the sight of God our Saviour; **4** Who will have **all** men to be saved, and to come unto the knowledge of the truth. **5** For there is one God, and one mediator between God and men, the man Christ Jesus; **6** Who gave himself a ransom for **all**, to be testified in due time. **7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.*

To avoid any misunderstanding among His disciples and so they can begin to “rightly divide” the Word of God and teach others, Jesus gives this explanation of the parable to His disciples.

**11** Now the parable is this: The seed is the word of God. **12** Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. **13** They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. **14** And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. **15** But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

Jesus has explained plainly to His Disciples what He meant by the parable and now He is going to explain to them by what manner the Word of God will be spread and who will be responsible for spreading the Word of God.

## **The Lesson of the Lamp**

**([Mark 4:21-25](#))**

**16**No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

**Q.** Who does Jesus say that the “light unto the World is?”

***John 8:12*** Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

It is this light or knowledge that Jesus says will light up the world; in other words, reveal the truth and explain all questions to those who seek it. Jesus told His disciples that they would be the carriers and guardians of the Light – Jesus and that they should not hide the knowledge of the Truth.

***Matthew 5:14*** You are the light of the world. A city on a hill cannot be hidden.

***John 1:4*** In Him was life, and that life was the light of men.

***John 3:19*** And this is the verdict: The Light has come into the world, but men loved the darkness rather than the Light, because their deeds were evil.

***John 9:5 While I am in the world, I am the light of the world."***

***John 12:35 Then Jesus told them, "For a little while longer, the Light will be among you. Walk while you have the Light, so that darkness will not overtake you. The one who walks in the darkness does not know where he is going.***

***John 12:36 While you have the Light, believe in the Light, so that you may become sons of light." After Jesus had spoken these things, He went away and was hidden from them.***

***John 12:46 I have come into the world as a light, so that no one who believes in Me should remain in darkness.***

***1 John 1:6 If we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth.***

**17**For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

The point Jesus is making is that as time continues on, the disciples will understand more and more all the while Israel sinks deeper into darkness. It is the same concept know, there is more and more understanding all the while the world is sinking deeper and deeper into darkness. This darkness will continue until Jesus returns and stands on Mt Moriah. When Jesus does that, He will end this phase of existence on the earth by dramatically defeating Satan, the Beast, The Anti-Christ and the False Prophet.

**18** Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

The “have” here, contrary to some prosperity preachers is not having things but having Jesus. To those who possess Jesus will be much given but to those who don’t “have” Jesus what they think they have will be taken away; meaning their very hope of eternal life filled with Joy and Life abundant.

**([Matthew 12:46-50](#); [Mark 3:31-35](#))**

**19** Then came to him *his* mother and his brethren, and could not come at him for the press.

The crowd was too large for Jesus Mother Mary, and Jesus’s brother to approach Him.

**20** And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

The crowd somehow recognized Jesus’s mother Mary or His half-brothers and passed the word through the crowd that His family was there.

**21** And he answered and said unto them, My mother and my brethren are these which **hear the word** of God, and **do it.**

Jesus repeats this critical phrase that we so often forget; “DO IT”.

The people closest to us all are our mothers, fathers, sisters and brothers.

Jesus took advantage of the comment to give a new meaning to the term; brother or brethren. In God's economy brethren are those that "hear the word of God AND "DO IT".

**[\(Matthew 8:23-27; Mark 4:35-41\)](#)**

**22** Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

Recall that many of His disciples were experienced seamen, having for years fished the Sea of Galilee for a living. Putting to sail in the Sea of Galilee to these men was like coming home. Their course would take them from the north end of the Sea at Capernaum to the far southern end of the sea to the area called Gadarenes.

**23** But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

It is no small wonder that Jesus the man was tired, He had been engaged in His ministry for days on end with little rest; healing the sick, raising the dead, giving sight to the blind and engaging in relentless discussions with the religious orders of the day. Once

people found out the power that Christ possessed without really knowing who He was they thronged Him as we have seen discussed when His family came to see Him.

These storms according to historical accounts were not uncommon; the cold winds would sweep down from the heights of the mountains to the east and rush towards the warm air over the lake. The conflict between the warm and cold would turn a calm day into a violent storm. These boats were not large to begin with so when the lake winds would stir up the sea the white caps could blow water into the boats.

Jesus was asleep, the sleep of the Master of the Universe at peace within His creation.

**24**And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

Is there anything beyond the power of God? Is the Son at the mercy of the creation? Only when the Son out of obedience to God agrees to be at the mercy of the creation such as His Crucifixion. Jesus with a simple rebuke of His Creation restores peace as He chose to do.

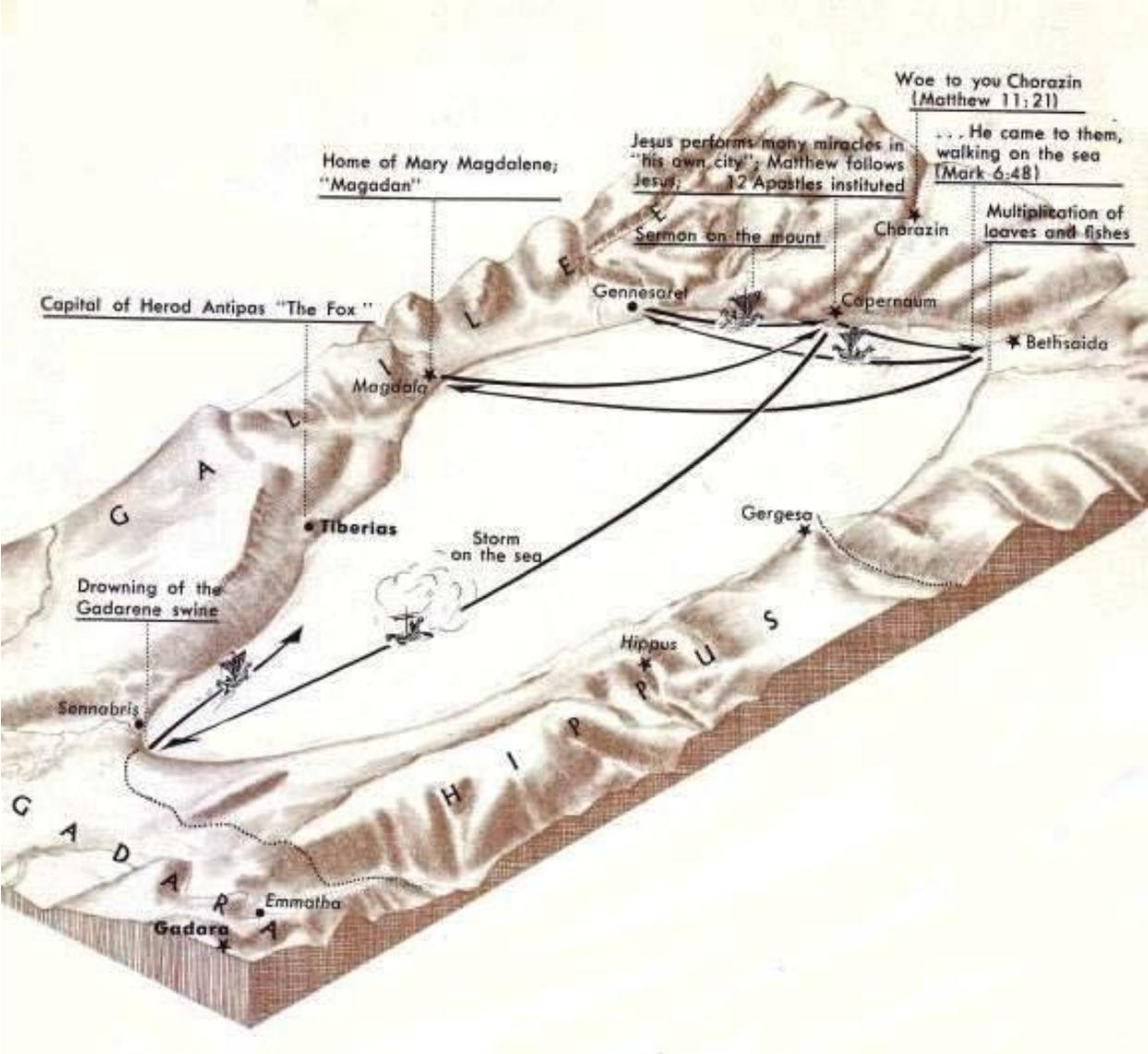
Do you think there is anything in today's environment that is beyond His control? Do you think God and Jesus are sitting in heaven wringing their hands saying; we didn't see that CO2 Global warming thing coming. That is ludicrous, the Master is still the Master, He knows the beginning from the end and there is nothing man can do without God's permission to destroy God's creation; and it is doubtful that man has the capacity to destroy what God has created.

**25**And he said unto them, **Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.**

The first thing Jesus assess about this incident is the faith or lack of faith on the part of His disciples. I cannot think of a specific teaching to this point that Jesus told His disciples that they had control through "faith" over the weather. When Jesus questions them, it strikes me as a teaching moment when not out of frustration with their lack of faith but out of the need for them to understand that this "faith" is the mechanism that God will instill in them and use to carry out His Will in the lives of those who love Him.

They quickly realized that the One they called Master was also Master over the environment regardless of what the environment was.

From; <https://www.jesus-story.net/the-sea-of-galilee/>



**26** And they arrived at the country of the Gadarenes, which is over against Galilee.



*Galilean Ministry of Jesus*

Geographically Gadarenes is an area similar to what we would refer to a county or an area larger than just one city. Within this Gadarenes area was a town called Gadara which may be where the area got its name.

*Smith's Bible Dictionary*  
*Gadara*

*a strong city situated near the river Hieromax, six miles southeast of the Sea of Galilee, over against Scythopolis and Tiberias, and 16 Roman miles distant from each of those places. Josephus calls it the capital of Peraea. The ruins of this city, now called Um Keis , are about two miles in circumference. The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance around the city. Godet says there is still a population of 200 souls in these tombs. Gadara was captured by Vespasian on the first outbreak of the war with the Jews, all its inhabitants were massacred, and the town itself, with the surrounding villages, was reduced to ashes.”*

**27** And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

These tombs are associated with Gadara but are not in the town of Gadara but are some distance from the old town site. The idea that Jesus stepped off of the boat and was met by this man appears to be truncated when in reality Jesus was probably a bit of distance from the boat, in route to Gadara when He encountered this man with the demons.

**28**When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

We know that demons even Satan is not omnipresent, or omnipotent nor can they see the heart of man as God does. However, they can recognize Jesus and His presence. Undoubtedly within the evil realm of Satan, they are established like a military with ranks, leaders and followers and this will be born out as we look at these verses.

Upon first encountering Jesus this demon possessed man was thrust to the ground out of unalterable respect for Jesus position as the Son of God. Interestingly in verse 28 it says; “When he saw Jesus”; does that mean the man or the demon (s)? Is there one demon or many demons?

It is unlikely that the man would have this knowledge but there is disagreement within Bible Scholars on this point. I tend to believe that the conflict is not with this man but with his possessors and it is this leader of those possessing this man that recognizes Jesus Christ. This man would not have the knowledge of Jesus power over the underworld, but the head demon certainly would.

This man would not know the very thing that has been concealed somewhat at this point and that is that Jesus Christ is the Son of God Most High.

It is on that basis that we will continue to look at this with an understanding that the conversation will be between Jesus and to begin with the lead demon within this man.

The demon in verse 28 asks Jesus not to torment him; singular.

KJV Lexicon

“με personal pronoun - first person accusative singular  
me meh: me -- I, me, my.”

Verse 28 ends with;

***“I beseech thee, torment me not.”***

We will see later that this demon who is speaking is speaking for a large number of demons within this man. However, this demon seems to be quite self-centered and is only concerned with himself being tormented. This word tormented is translated as “tortured”. We know from studying the final abode of the underworld is one of constant torture for eternity, so it is undoubtedly what this lead demon speaks of and has a good deal of knowledge of.

The verse also reveals that the lead demon wastes no time in getting to the crux of the matter and that is what Jesus will undoubtedly do with these evil beings.

**29(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)**

Even by looking up the definition of “caught him” it is hard to discern if it is talking about the demons seizing the man from time to time or if their abode was continually within the man and the “caught him” refers to the people from the city catching the man and putting him in chains ostensibly to protect him and they from his madness?

We are not told precisely how demons are employed; if they occupy a person for a time and then move on or go off to do other mischief then return to their host?

It appears that the binding was done by men and the breaking of the bonds was done by the demons and then they would drive the man into the wilderness or in this case likely the tombs.

**30And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.**

This conversation with this lead demon should not be taken lightly; this is the Son of God who is speaking to an evil entity and Jesus at first addresses this demon in the singular. I doubt that Jesus did not already know the depth of demon possession, so it did not surprise Jesus when the lead demon said his name is

***“Legion: because many devils were entered into him.”***

With that said by the lead demon he is apparently joined by the voices of the other demons because in the next verse the word changes from singular to plural.

**31**And they besought him that he would not command them to go out into the deep.

The term “deep” in the Greek is;

Phonetic Spelling: (ab'-us-sos)

Definition: boundless, bottomless

Usage: the abyss, unfathomable depth, an especially Jewish conception, the home of the dead and of evil spirits.

We find this same term “abuso” used in various places within the New Testament as in Revelation 11;

***Revelation 11:7***And when they shall have finished their testimony, the beast that ascendeth out of the **bottomless pit** shall make war against them, and shall overcome them, and kill them.

This bottomless pit is not a desired place apparently by the demons or underworld. They apparently prefer anything in creation at this time to the bottomless pit.

The final idea established here in vs 31 is that the demons and Christ both know that He has command over them in any circumstance. This reveals that a time is allowed for them to interact and possess people for a time and when Christ says that time is ended, then it is ended and there will be no further discussion between Christ and the underworld. The demons take advantage of being able to ask Christ for something while the time still allows it.

**32**And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

This area is in or near Galilee and would have a large number of Hebrews living in the area. It is illegal from the Law for those of Israeli heritage to eat or even raise swine.

*Leviticus 11: 4*Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

***7And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.***

If the law declared something unclean as it does the swine to even touch a pig would then make the person ceremonially unclean requiring a lengthy cleansing process. The point being that the owners of these pigs were undoubtedly not Hebrew, they were from another culture where pigs were not an offense and were undoubtedly very valuable to the owners.

***33Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.***

Apparently, there is no hesitancy of the demons to enter into something that God has declared as unclean for they would be right at home, unclean living within the unclean. Additionally, the pigs apparently have an aversion to something as unclean as a demon to possess them and prefer death to living in that condition. For an animal to run headlong into certain death is extraordinary at least. The question comes then when the host dies what does the demon do?

It is also important to understand what God has told us about dealing with demons.

***Acts 19: 13Then certain of the vagabond Jews, exorcists, took upon them to call over them which***

*had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.*

**Q.** And what would be the lesson to learn from this encounter?

Do only what God tells you to do, not what other people say you can or should do but clearly what God says.

So how do we know the power that God has extended to each of us? The basics is to first understand what gifts God has bestowed on us and what conditions we are to use those gifts in.

Next we need to use caution when stepping out in what we believe is authority God has given others but not necessarily us, we have to know for certain.

*Jude 1: 5I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

**8**Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. **9**Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, **The Lord rebuke thee.** **10**But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. **11**Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

By asking God to rebuke Satan or demons we put in the proper perspective that it is really God's Will that should dictate how we interact with demons if at all. If we step beyond where Michael, the Archangel stepped, we may find ourselves in dangerous territory.

**34**When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. **35**Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

Fear gripped them, which is understandable, and they fled which was also understandable. The report would obviously go out as to what happened to such a large group of swine.

The end result is what is important in vs 5. Where would all of us sinners be found if it were up to us. At the feet of the Master, learning and serving Him. This man went from being out of his

mind under the control of demons to sitting at the feet of Christ and in his right mind.

**36** They also which saw *it* told them by what means he that was possessed of the devils was healed.

**Q.** By what means was this man healed and by what means did the demons flee into the swine?

By His Word.

*Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

For us to speak to demons would be otherworldly and even dangerous in some circumstances. We should never engage in idol conversation with any demon, if directed by God our conversation would be short and to the point and most likely contain the words; “The Lord rebuke you....” We saw that Jesus actually responded to a request of the demons in the man; they plead not to be sent to the abyss but instead let them go into the herd of swine. And by Jesus Word He allowed it.

If you are like me, you may wonder; why would Jesus let the enemy go anyplace other than total confinement. The only thing I

can think of is that with God Timing is important and it was not the right time for the sentencing of the demons to the Abyss.

**37**Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

The thought that likely occurred to these observers is likely similar to the comment by the religious leaders when confronted with the knowledge that Jesus could command demons and they obeyed. The take by the religious leaders and other observers was this;

*Luke 11: **14**And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. **15**But some of them said, He casteth out devils through Beelzebub the chief of the devils.*

*Matthew 12: **22**Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. **23**And all the people were amazed, and said, Is not this the son of David? **24**But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*

***25**And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: **26**And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? **27**And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **28**But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. **29**Or else how*

*can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*

**30***He that is not with me is against me; and he that gathereth not with me scattereth abroad.*

It is likely that those who had observed this miracle and were uneducated about Christ made a similar assumption. Wrong as it was it was still their take on very little evidence as to who Christ really was.

**38***Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,*

This man is saved not from his sins but from the demons and he loves Jesus for that Mercy and Grace. How much more will He love Jesus when He finds out that Jesus saves from not just demons but from our sins and for eternity.

**39***Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.*

This is a very precise comment by Christ; “and shew how great things God hath done unto thee”.

It is an admission by Jesus that He is God. Jesus as a person would not take credit for the miracles that He performed; He

would include the God Head in that each One of the Three is One and each One is of the Three that make up the God Head, God the Father, God the Son and God the Holy Ghost.

To be more succinct, Jesus performed these miracles by direct command. He is God.

There are obvious differences between the gospels relative to timing of certain events. Gill and well-known Commentator who lived from 1697-1771; a Baptist Pastor in England he pastored a church that would eventually be pastored by Charles Spurgeon. Gill is not the only one to posit this line of thinking; the writers of the Gospel's did not necessarily follow a chronological order of the events all of the time. Sometimes they would group events not by chronology but by types in order to teach a specific doctrine. That is why sometimes we struggle to see how Jesus went from one place to another in just a single sentence. The Chronology is important only in that it gives us a trail to follow Christ during His ministry. The important part is the underlying doctrines that Jesus taught at each miracle.

**January 5<sup>th</sup> 2020**

**([Matthew 9:18-26](#); [Mark 5:21-43](#))**

**40**And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

Jesus had removed a legion of demons from a man in the area of Gadara and after healing and teaching in the towns in that area, returned to Capernaum.

We are not told if this meeting was immediately upon Jesus return, but it is likely near that point.

**41**And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

A ruler of the synagogue is not a priest. Priest operate only within the Temple and carry out their duties there. A synagogue ruler would be an elder of the village where the synagogue was located. He would be in charge of establishing the ordering of readings from the Law and Prophets as well as arranging for someone to teach on those verses each Sabbath. He would be well known within the community and likely well known to Jesus who had made Capernaum his temporary home.

Jairus goes to the one place we all need to go and that is the feet of the Master, Jesus Christ.

Every time I see the phrase that someone fell at Jesus feet, I can't help but think of these verses in "I can only imagine".

Surrounded by Your glory  
What will my heart feel?  
Will I dance for You, Jesus  
Or in awe of You be still?

Will I stand in Your presence  
Or to my knees will I fall?  
Will I sing hallelujah?  
Will I be able to speak at all?

I can only imagine  
I can only imagine

We can imagine the heart pain this father is having over the potential loss of his only daughter and the overwhelming hope that Jesus could save her.

**42** For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Jesus desire is to save and at all levels of the meaning of that word. Here Jesus was asked to come, and He went apparently without delay. As He went, he was thronged; flooded, crowded, jammed with people all around Him.

**43**And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

Far too many people know the cost of medical care in today's world, some even to the point of total bankruptcy due to medical bills. Physicians practicing medicine in hopes that all of these manmade cures can help someone. There are even charlatans who prey on the sick with all types of snake oils guaranteed to heal all ailments. I am not saying the current one is a snake oil, but it has all the earmarks of one and that is CBD oil. Many people attest to the value of the oil, but I am skeptical and there is a lot of money being spent on it.

This woman had spent all of her money on going from physician to physician with no relief from this issue of blood even though she had been committed to carrying out each physician's prescription. Most certainly she was scared of dying; why else would you spend all of your money on a cure if you were not concerned about your mortality?

The one thing that had not been offered her was free and it is "faith". Faith in a man who she knew had healed many, given sight to the blind and raised the dead, right in her own community.

**44**Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

Faith has several ancillary requirements; deeds, agreement.

In order for Faith to function it requires at least two things; One is acting on that faith or deeds and the second and probably precedes the first listed here is agreement as in covenant type agreement.

Transliteration: amanah

Phonetic Spelling: (am-aw-naw')

Definition: faith, support

[KJV](#): And because of all this we make a sure [covenant], and write

Amanah is a Greek word and is part of where we get the word Amen from. It is part of a covenant like the Covenant God made with us; He offered a free Covenant between He and humanity and there is no doubt that He can keep His side of this covenant. The question comes, can we?

It is part of the Faith question; do we have the Faith in Him to believe beyond all doubt that He God is able to carry out this Covenant. The Covenant is found simply in John 3:16 as one example

***John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

Put another way;

***John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:***

God says that if we believe in Jesus Christ as our Lord and Savior that we WILL or SHALL be saved. God's part of the Covenant has already been carried out, there is nothing more He needs to do about abiding by the Covenant. The other side of the Covenant is in our hands to do as we please (our free will); that is in all humanity to choose.

Transliteration: emunah

Phonetic Spelling: (em-oo-naw')

Definition: firmness, steadfastness, fidelity

Another Greek word for "Faith" is Emunah and as its definition reveals it is an active word requiring us to not budge from this belief in the agreement or Covenant that God has written down.

Transliteration: emun

Phonetic Spelling: (ay-moon')

Definition: faithfulness

Yet another word that defines "Faith" involves the act of being in an ongoing manner Faithful. Not turning back, not getting off the path but walking in the Will of God.

Transliteration: mopheth  
Phonetic Spelling: (mo-faith')  
Definition: a wonder, sign, portent

God has throughout history given us signs and wonders, portent or signals to examine that all confirm His allegiance to the Covenant. These can be grand miracles or small personal miracles in our own lives, but each convinces us of the reality of God and His Covenant with us. One example is our own salvation; known by you in your heart without doubt; Jesus died to save YOU! If that is not a miracle then we are missing something.

Transliteration: emeth  
Phonetic Spelling: (eh'-meth)  
Definition: firmness, faithfulness, truth  
Amen

And the last Greek word that speaks of Faith is Emeth which is the other word that we get Amen from. When we say Amen to something that has been spoken, we are saying with “firmness, and faithfulness” that what has been said is TRUE. Amen

Now back to this woman that approached Jesus to touch the hem of his cloak. Based on what she had seen done over the past weeks or months by Christ in healing so many people, do you think she had faith in His Power to heal? We know the answer because of her “deed” or “action”. She reached out to touch his

vestments. That action betrayed what was in her heart, she had “faith”. That faith in this circumstance coupled with our two ancillary requirements; deeds and agreement were all that was needed for her to be healed. She agreed that Jesus had the power and demonstrated that agreement with an action; reaching out to touch his garments.

I don’t want to get ahead of what Jesus has authorized through His Word, all of this needs to be in one single context and that is God’s Will. We cannot force God to heal us, it is a response from Him if it fits His Will and we have fulfilled our requirements; Faith or Agreement and Deeds or Action. When those forces come together miracles happen.

#### **45**And Jesus said, Who touched me?

This question I believe is a teaching moment type of question based on the response. Jesus knew exactly who and why this woman touched Him.

**When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46**And Jesus said, **Somebody hath touched me: for I perceive that virtue is gone out of me.**

This word “virtue” is Dunamis in the Greek according to Strong’s Concordance;

Phonetic Spelling: (doo'-nam-is)

Definition: (miraculous) power, might, strength

Usage: (a) physical power, force, might, ability, efficacy, energy, meaning  
(b) plur: powerful deeds, deeds showing (physical) power, marvelous works.

Based on the definition and Jesus response it appears that this “Dunamis” is an integral part of Christ and when it is used it is something, He gives of Himself. It would be like donating an integral part of our bodies to someone else.

I do not believe it was a surprise or hidden identity that occurred here. Jesus allowed this woman to go through this to demonstrate a principal or doctrine. That is the doctrine of Faith and Action.

**47**And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

This feeling of being exposed for what she had done was a part of the process of teaching from Christ. Our conscience is governed by our relationship with God. There are those who have no relationship with God and have no conscience so the very idea of voluntarily confessing to something is beyond their nature. Not so

with this woman, she had to confess it was her nature driven by the Holy Spirit.

**48**And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

It is interesting what Jesus declares what had made this woman whole. He declared that it was her “faith” that had made it so. But that faith had to be connected with two other things, sort of a triangle if you would. It had to be in line with God’s Will, it had to have action and the third leg was her Faith in what she had seen and heard from Jesus. God’s Will, Faith and Action on that Faith brings about amazing results.

His admonishment to her was to “be of good comfort” or be well and “go in peace”. Shalom

**49**While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

The idea that Jesus would not know that the little girl had died is beyond reason. He would have known, and it was again another teaching moment for our Lord. He would in this instance confront not only death again as He had already done and would do on a personal level, but He would confront unbelief. The opposite of

“faith” is unbelief and Jesus needed to make that clear to them and to us.

**50**But when Jesus heard *it*, he answered him, saying, Fear not: **believe only**, and she shall be made whole.

As to the three legs of miracles we already have two of them in this first sentence; we know **God's Will** in this instance because Jesus has already declared it; “she shall be made whole”. The second leg is obviously “**believe**” so the third leg is action, let's see if we find that here as well.

It is pretty hard for a dead person to show action until they are alive again. So, we have two sources of action; the first was the Jairus asking Jesus to come to his home and heal his daughter. The second action was Jesus Himself, demonstrating that He could go there and help. The next action was for Jesus to speak as if life were already there.

**51**And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. **52**And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

The Greek word for sleepeth is;

Phonetic Spelling: (kath-yoo'-do)

Definition: to sleep

Usage: I sleep, am sleeping.

This first illustration is a reference to sleeping as in the normal context of not being awake but asleep.

Interestingly this word is used in several contexts, so the context is important to understanding what it means.

***KJV: 1 Thessalonians 5:6 let us not sleep, as [do] others;***

This context from Thessalonians is a reference to being saved or not being saved in a euphemistic or in direct manner.

The last is a metaphorical or symbolic context

***KJV: Ephesians 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.***

This context demonstrating one's slothfulness or indifference to one's sin but includes being "dead" not in the physical sense but in the spiritual sense.

**53**And they laughed him to scorn, knowing that she was dead. **54**And he put them all out, and took her by the hand, and called, saying, Maid, arise.

It appears Jesus does not care to operate in a climate of disbelief, it seems to be a waste of His time in that arena. He prefers instead to operate with and within those who have Faith and are willing to demonstrate that faith with action.

The scoffers are left behind and those who understand the power of God and are learning more and more each day that this Jesus is God are taken on this next miraculous journey.

Jesus simply speaks the Word and Commands even death to release its hold on this young girl.

**55**And her spirit came again, and she arose straightway: and he commanded to give her meat.

The Greek word for “spirit” is;

**4151** *pneúma* – properly, *spirit (Spirit), wind, or breath*. The most frequent meaning (translation) of [4151](#) (*pneúma*) in the NT is "*spirit*" ("*Spirit*"). Only the context however determines which sense(s) is meant. Strong's Concordance

It is normally connected with the word “Holy” and always refers then of course to the Holy Spirit. In this context it is referring to her breath, her breath came back to her.

**56**And her parents were astonished: but he charged them that they should tell no man what was done.