

## *Study Notes For Luke* (Chapter Eight)

**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,”*

- Jesus was minded to reach many places (**Matthew 9:35**, **Matthew 11:1**, **Luke 4:42-44**, and **Luke 13:22**) within the nation of Israel (**Matthew 10:5-6**, **Matthew 15:24**, and **Acts 3:25-26**).
- Shewing the glad tidings meant: “to announce good news (“evangelize”) especially the gospel: - declare, bring (declare, show) glad (good) tidings, preach (the gospel)” (Strong’s # 2097). This simply means preaching (**Luke 20:1**, **Acts 5:42**, **Acts 8:4**, **Acts 8:12**, **Acts 8:25**, **Acts 8:35**, **Ephesians 3:8**, etc.).
- Those who knew the prophecies of old were looking for the coming kingdom (**Genesis 49:10**, **Isaiah 9:1-7**, **Daniel 2:31-45**, and **Matthew 3:1-2**). Therefore, we see the preaching of glad tidings of the kingdom of God (**Mark 1:14-15**, **Luke 9:27**, **John 18:33-36**, **Acts 28:23**, **Acts 28:30-31**, and **Colossians 1:12-14**).
- The twelve (**Matthew 10:2-4**) were with Jesus as this point in time. They will be sent on their own in the near future for a short time (**Luke 9:1-6**).

**Luke 8:2** *“And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,”*

- Certain women stuck with Jesus (**Matthew 27:45-56**, **Luke 23:26-31**, and **John 19:25**) and continued after His ascension (**Acts 1:9-14**).
- Those that had been healed of evil spirits and infirmities (**Luke 7:21**).
- Mary called Magdalene, out of whom went seven devils (**Mark 16:8-11**).

**Luke 8:3** *“And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.”*

- Joanna stuck with Jesus (**Luke 24:1-11**).
- Susanna is not mentioned by name again.
- Many other women (**Mark 15:40-41**).
- They ministered unto Him (**Hebrews 6:10** and **I Peter 4:8-11**).
- Out of their substance [Things extant or in hand, that is, property or possessions: - goods, that which one has, things which (one) possesseth, substance, that hast ; Strong’s # 5224] (**Matthew 10:5-14**, **I Corinthians 9:6-14**, and **Galatians 6:6**).
- Translated “that thou hast” (**Matthew 19:21**).
- Translated “goods” (**Matthew 24:47**, **Matthew 25:14**, **Luke 11:21**, **Luke 16:1**, **Luke 19:8**, and **Hebrews 10:34**).

- Translated “possesseth” or “possessed” (**Luke 12:15** and **Acts 4:32**).
- Translated “that ye have” (**Luke 12:33**, **Luke 12:44**, and **Luke 14:33**).
- Translated “I bestow all my goods to feed” (**I Corinthians 13:3**).

**Luke 8:4** *“And when much people were gathered together, and were come to him out of every city, he spake by a parable:”*

- Much people gathered together (**Mark 5:21**, **Mark 5:24**, **Mark 6:34**, etc.).
- Matthew and Mark give a little more detail (**Matthew 13:1-2** and **Mark 4:1**).
- Like we discussed in the notes on verse 1 of this chapter, every city didn’t mean from all over the earth. The focus of Jesus’ teaching was cities amongst the Jews (**Acts 3:25-26**).
- He spake by a parable (**Matthew 13:3**, **Matthew 13:34-35** [cf. ], **Matthew 22:1**, and **Mark 4:33-34**).
- A parable is: “A similitude (“parable”), that is, (symbolically) fictitious narrative (of common life conveying a moral), apoth gm or adage: - comparison, figure, parable, proverb” (Strong’s # 3850). Cf. (**Psalms 78:1-2**, **Proverbs 26:7**, and **Ezekiel 17:1-2**); “a figure” (**Hebrews 9:9**; **11:19**).

**Luke 8:5** *“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.”*

- We will talk about the applications of this verse later in the context (**Luke 8:11-12**).
- A sower is: “to scatter, that is, sow (literally or figuratively): - sow (-er), receive seed” (strong’s # 4687). Cf. **Matthew 13:3-4** and **Mark 4:3-4**
- The term is used in a variety of applications in the N.T. (**Matthew 13:22** [seed], **Mark 4:31-32** [sower], **John 4:36-37** [soweth], **I Corinthians 9:11** [sown], **I Corinthians 15:35-44** [sowest and sown], , **II Corinthians 9:6** [soweth], **II Corinthians 9:10**, [sower], **Galatians 6:7-8** [soweth], and **James 3:18** [sown]).
- Sowing a wasted seed was once a punish for Israel. Thus, this should be an understandable frustration (**Hosea 8:5-8**).

**Luke 8:6** *“And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.”*

- We will talk about the applications of this verse later in the context (**Luke 8:13**).
- If one is planting, removal of the stones is part of the process (**Isaiah 5:1-2**).
- Water is necessary for the growth of crops, etc. (**Psalms 65:9-13**).

**Luke 8:7** *“And some fell among thorns; and the thorns sprang up with it, and choked it.”*

- We will talk about the applications of this verse later in the context (**Luke 8:14**).
- It is unwise to sow among thorns (**Jeremiah 4:3**).
- You do not expect to get fruit from among thorns (**Matthew 7:16**).

**Luke 8:8** *“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.”*

- We will talk about the applications of this verse later in the context (**Luke 8:15**).
- God created the earth with seeds that produce (**Genesis 1:11-12** and **Isaiah 55:10**).
- As long as the earth stands, there is a “seedtime” (**Genesis 8:22**).
- It is obvious that there is “good soil” as a parable given by Ezekiel illustrates (**Ezekiel 17:5-8**).
- “He that hath ears to hear, let him hear” (**Matthew 11:15, Matthew 13:9, Matthew 13:43, Mark 4:9, Mark 4:23, Mark 7:16, Luke 14:35, Revelation 2:7; 2:11; 2:17; 2:29; 3:6; 3:13; 3:22**).
  - Learning requires a listening ear (**Job 34:1-4**).
  - Faith cometh by hearing (**Romans 10:14-17**).
  - A hearing ear, that obtains faith, becomes a doer (**Luke 6:46-49, Luke 8:19-21, James 1:19-25** and **James 2:10-26**).
  - Ears to hear infers there are ears that don't hear. Some are set on not hearing God's will (**Ezekiel 12:1-2**).
  - To be of God, you have to be a hearer (**John 18:33-37** and **I John 4:6**).
  - Think about the wording of “an obedient ear” (**Proverbs 25:11-12**; cf. **Hebrews 12:24-29**).

**Luke 8:9** *“And his disciples asked him, saying, What might this parable be?”*

- The disciples of Christ wanted to know what the parable “might be” [might (could, would or should) be: - mean; Strong's # 1498]. Otherwise translated “should mean” (**Acts 10:17**).
- Some parables were simply not understood (**Matthew 13:36** and **John 10:6**).
- So, sometimes explanation was required (**Matthew 15:1-20**).
- Consider Mark's account and the answer there (**Mark 4:10-13**). *\*In particular, verse 13 that is not recorded in Luke's account.*

**Luke 8:10** *“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.”*

- God's plan was hidden in the past (**Isaiah 64:4** and **I Peter 1:3-12**; cf. **Hebrews 11:13; 11:39-40**).

- Unto them [the disciples vs. 9], the mysteries were revealed (**Matthew 11:25-27, Luke 10:21-24, Romans 16:25-27, I Corinthians 2:6-13, Colossians 1:26-27, and Ephesians 3:1-11**).
- Seeing, yet not seeing and hearing the same (**Isaiah 6:9-10, Ezekiel 12:1-2, John 12:35-43, Acts 28:17-29, Romans 11:1-11, and I Corinthians 1:18-29**).

**Luke 8:11** *“Now the parable is this: The seed is the word of God.”*

- The seed, in the Parable of the Sower, is the word of God (**I Peter 1:18-25**).
- Obviously, the word of God is what was then and must now be preached to save souls (**Mark 16:14-20, Acts 10:36, Acts 15:35, Romans 1:16-17, Romans 10:8-17, Titus 1:3, etc.**).

**Luke 8:12** *“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.”*

- The wayside hearer is one that hears and does not understand (**Matthew 13:19**).
- Satan takes away the seed (**Mark 4:15**).
- Satan taking away the seed is figurative language. Turning aside is a turn to Satan (**I Timothy 5:15**).
- Remember, a person is either a servant of God or a servant of Satan (**I John 3:1-10**).
- The heart is key in obedience to God (**Romans 6:17**).
- Faith and the teaching of the word of God are inseparable (**John 17:20 and I Thessalonians 2:13**).
- Throughout the New Testament we see clearly that one cannot please God without faith (**Mark 1:14-15, Mark 16:15-16, John 3:12-18, John 3:35-36, John 5:24, Acts 8:4-13, Acts 8:26-39, Galatians 3:26-29, Ephesians 3:8-12, I Timothy 1:5, Hebrews 10:38, Hebrews 11:6, I Peter 1:9, I John 5:4, and I John 5:10**).
- Faith is, in part, when the word of God abides in a person (**John 5:30-38**).
- The next verse will show us that belief is not, by itself, sufficient to salvation.

**Luke 8:13** *“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.”*

- Initial faith is not sufficient to the saving of a soul. One has to fully obey and continue in that obedience (**Matthew 7:13-23, Matthew 25:31-46, Luke 11:28, John 8:31, Romans 11:22, Colossians 1:23, I John 2:1-6, I John 2:24, II John 1:9, and Revelation 2:10**).
- Faith alone doesn't cut it at any point (**John 5:28-29, II Corinthians 4:16-5:11, Galatians 6:1-10, Ephesians 2:1-10, Titus 3:8, James 1:18-27, James 2:14-26, etc.**).

- This passage show us a believer can fall away. Many other passages confirm this truth too (**John 6:60-66, I Corinthians 9:24-27, I Corinthians 10:1-12, Galatians 1:6-9, Galatians 3:1-3, Galatians 5:4, Galatians 5:7-9, I Timothy 4:1, Hebrews 3:12-13, Hebrews 6:4-6, Hebrews 10:26-38, Hebrews 12:15-17, II Peter 2:20-22, II John 1:8, Revelation 2:1-7, Revelation 2:12-29, Revelation 3:14-22, and Revelation 22:18-19**).

**Luke 8:14** *“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.”*

- As with those on the rock, these have a start. Again, beginning is not the same as completing (**Hebrews 3:14**).
- The word translated “cares” (cf. **Mathew 13:22** and **Mark 4:19**) means: “(through the idea of distraction); solicitude: - care” (Strong’s # 3308). “care, anxiety” (Thayer). Appears also in **Luke 21:34, II Corinthians 11:28, and I Peter 5:7**.
- The faithful face carnal anxieties (**Mark 14:32-42, John 11:1-36, Romans 9:1-3, II Corinthians 6:1-5, II Corinthians 7:5, and Hebrews 4:14-5:9**).
- We can deal with the anxieties of this life (**I Samuel 30:6, Psalms 56:1-4, Isaiah 26:3, Matthew 6:24-34, John 14:1-3, II Corinthians 4:7-5:13, II Corinthians 10:1-5, Ephesians 4:23, Philippians 4:6-9, and Colossians 3:15**).
- It is vain to worry about things of which we cannot control (**Psalms 127:1-2 and Ecclesiastes 9:11-12**).
- Riches can certainly choke the word (**Psalms 62:10, Proverbs 11:28, Proverbs 13:11, Proverbs 23:4, Proverbs 28:20, Proverbs 28:22, Matthew 19:16-26, I Timothy 6:9, and Revelation 3:14-22**).
- Pleasures can choke the word (**Proverbs 21:17, II Thessalonians 2:12, I Timothy 5:6, Titus 3:3, and Hebrews 11:24-26**).
- If it is fruitless it is not pleasing to God (**John 15:8, Romans 6:22, Romans 7:4, Ephesians 5:9-11, Philippians 1:10-11, Colossians 1:10, and Titus 3:14**). \*As we will see in verse 15.
- The word translated “perfection” is defined as: “to be a bearer to completion (maturity), that is, to ripen fruit (figuratively): - bring fruit to perfection” (Strong’s # 5052). Think of this, we should stand complete in the will of God (**Colossians 4:12**). Finish the course (**II Timothy 4:6-8**).

**Luke 8:15** *“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.”*

- The good heart (**Matthew 12:35, Luke 6:43-46, and I Timothy 1:5**).
- The word “honest” [καλός; Strong’s # 2570] is also translated as “good” (**John 10:14, I Thessalonians 5:21, I Timothy 4:4, I Timothy 4:6, I Timothy 5:4, etc.**).

- Think about an evil heart (**Jeremiah 7:24, Jeremiah 11:8, Jeremiah 16:12, and Hebrews 3:12**).
- Hear and keep (**Psalms 119:101, Psalms 119:127-129, and Luke 11:27-28**).
- As addressed in the notes on verse 14, God expects His people to bring forth good fruit (**Luke 3:9**).
- The reward is not until after you have done the will of God (**Hebrews 10:36 and I Peter 1:3-9**).

**Luke 8:16-17** *“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. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.”*

- In contexts different that what we are going to see here, there are other points made about lights not meant to be hidden (**Matthew 5:14-16 and Luke 11:33-36**).
- The role of a Christian in this regard was taught well to the saints in Ephesus (**Ephesians 5:3-13**).
- The point here is about how light exposes darkness (**Mark 4:21-23 and John 3:19-21**).
- Ultimately, even if a person is good at concealing things, it will eventually come to light (**Ecclesiastes 12:13-14, Matthew 10:17-26, Luke 12:1-3, Romans 2:12-16, and I Corinthians 4:5**).

**Luke 8:18** *“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.”*

- “Take heed” [βλέπω] means: “to look at (literally or figuratively): - behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed” (Strong’s # 991). This is about looking (**Matthew 5:28 and II John 1:8**), seeing (**Matthew 6:4**), beholding (**Matthew 7:3**), and being aware (**Philippians 3:2**). This Greek word appears 135 times in the N.T., so the information above is far from an exhaustive word study.
- Mark records: *“And he said unto them, Take heed **what** ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given”* (**Mark 4:24**).
- Whether we discuss “how” or “what”, it matters what and who we are listening to (**Proverbs 9:6, Proverbs 13:20, Proverbs 14:7, Proverbs 19:27, Mark 13:5, Romans 16:17-18, I Corinthians 15:33, Ephesians 5:6-11, Colossians 2:4-8, I Thessalonians 5:21, I Timothy 1:3-7, I Timothy 6:3-5, I John 4:1, and Revelation 2:14-16**).
- There are several applications that could be made from what Jesus said at the end of this passage. In context, it is about what is heard (cf. **Matthew 13:10-17**). For other applications, consider: **Matthew 21:33-41, Matthew 25:14-30, Luke 16:19-31, and Luke 19:11-27**

**Luke 8:19** *“Then came to him his mother and his brethren, and could not come at him for the press.”*

- Matthew and Mark record this too (**Matthew 12:46-50** and **Mark 3:31-35**).
- As we know, Mary was Jesus’ mother by our Father’s choice (**Matthew 1:16-25** and **Luke 1:26-38**).
- Jesus had brothers and sisters in the flesh (**Mark 6:3**).
- Jesus had an awkward relationship with his brothers while He was in the flesh (**John 7:1-10**).
- It is later implied that his brothers in the flesh were faithful after Jesus left this world (**I Corinthians 9:5** and **Galatians 1:19**).
- Mary was a continual, faithful follower of Jesus even after Jesus ascended into Heaven (**Acts 1:14**).
- The word translated “press” [ὄχλος] means there was a crowd (Thayer; Strong’s # 3793) around Jesus. Jesus drew crowds (**Matthew 4:25**, **Matthew 5:1**, **Matthew 8:1**, **Matthew 8:18**, **Matthew 9:33**, **Matthew 9:36**, **Matthew 13:2**, etc.).
- As we know however, the drawing of a great crowd did not mean the crowd continued to follow Jesus (**Matthew 7:13-14**, **Luke 13:23-24**, and **John 6:60-66**).

**Luke 8:20** *“And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.”*

- When it comes to family, the world sees blood relations. Our Lord does not see it exactly the same way (**John 1:12-13**, **II Corinthians 6:17-18**, **Galatians 3:26-29**, and **I John 3:2**).

**Luke 8:21** *“And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.”*

- Jesus had a clear view of who His family was (**Luke 11:27-28**).
- Jesus taught His disciples not to emphasize the physical family above their relationship with Him (**Matthew 10:34-39** and **Luke 14:25-33**).
- Those that hear and do (**Matthew 7:21-27**, **Luke 6:43-46**, **I Corinthians 15:58**, **James 1:18-27**, **James 2:10-26**, and **I John 2:29**).
- Jesus was a doer (**John 4:34**).

**Luke 8:22** *“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.”*

- In Matthew’s and Mark’s account the word “sea” is used (**Matthew 8:23-27** and **Mark 4:35-41**).
- Those accounts are parallel and we can know this because of what happens next in each account (**Luke 8:26-39**; cf. **Matthew 8:28-34** and **Mark 5:1-20**).

- We have multiple records of Jesus traveling by ship (**Matthew 9:1, Matthew 14:13, Matthew 15:39**, etc.).

**Luke 8:23** *“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.”*

- We know that Jesus was deity in the flesh (**Isaiah 9:6, Matthew 1:23, John 8:56-58, John 10:30-33, John 20:28-31, Acts 20:28, Romans 9:1-5, Colossians 2:8-9, Titus 2:13, Hebrews 1:8-12, I John 3:16, and I John 5:20**).
- We know Jesus had physical needs as we all do (**Matthew 11:19, Mark 6:31, Luke 4:2, and John 19:28**).
- This is a great reminder for us that Jesus knows what it is like to live in the flesh in this world and that is why He is a great high priest (**Hebrews 4:14-5:10**).
- They were in danger and, without the full peace and understanding of what Jesus brought, that brings greater fear (**Hebrews 2:14-18**; cf. **Psalms 55:4**).

**Luke 8:24** *“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.”*

- The term translated here as “Master” [ἐπιστάτης] means: “an appointee over, that is, commander (teacher): - master” (Strong’s # 1988). It is only used in the N.T. in reference to Jesus and only appears in the book of Luke (**Luke 5:5, Luke 8:45, Luke 9:33, Luke 9:49, and Luke 17:13**).
- There is another term translated “Master” in the N.T. that could be used to describe Jesus (i.e. **Matthew 23:8-10, Luke 6:40, and John 13:13**). That term generally means, “an instructor (generally or specifically): - doctor, master, teacher” (Strong’s # 1320). It is not however exclusive to Jesus (**John 3:10**). You can see this as you look at this term throughout the N.T. and how it is translated: **Acts 13:1** [teachers], **I Corinthians 12:28-29** [teachers], **Ephesians 4:11** [teachers], **I Timothy 2:7** [teacher], **II Timothy 1:11** [teacher], etc.).
- There is also a term translated “Master, “masters”, etc.” . It is most often translated “Lord; lord” many times (@ 600 times) in the N.T. It is the Greek word “κύριος” (Strong’s # 2962). This term is used about Jesus (**John 13:13**), slave owners (**Ephesians 6:5**), and just “sirs” in general (**Acts 16:30**).
- They, like many before them, called on the Lord for deliverance in time of panic (**II Kings 19:14-19, II Chronicles 14:11, Psalms 116:3-4, Jonah 1:4-6**, etc.).
- Jesus rebuked the wind and water to bring a calm (**Job 42:1-2, Psalms 65:5-7, Psalms 66:5-6, Psalms 89:8-9, Psalms 107:25-29, Jeremiah 32:17, Nahum 1:2-7, Luke 18:27, and Acts 2:22**).

**Luke 8:25** *“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.”*

- Their faith was not sound (**Matthew 14:22-33**, **Matthew 16:5-12**, **Matthew 17:14-21**, **Luke 12:22-34**, **Luke 24:1-12**, and **Mark 16:14-20**).
- Mark’s account says “no faith” (**Mark 4:40**).
- Consider this though, their words suggested otherwise (**Mark 8:27-29**, **John 6:69**, and **John 16:30**)!
- The evidence that their faith was not sound, in this instance, is in their question of what manner of man is this. One has to believe Jesus is not of this world (**John 8:23-24**).
- As addressed in the notes on verse 24, Jesus is deity and thus has the power over things in this world (**Matthew 28:18**) even in things that may seem impossible (**Luke 1:37**).
- We don’t see a confident set of men until we get to Jesus leaving this world (**Acts 1-2**).

**Luke 8:26** *“And they arrived at the country of the Gadarenes, which is over against Galilee.”*

- Matthew and Mark account of what we are about to study (**Matthew 8:28-34** and **Mark 5:1-20**).
- “Over against” means on the opposite shore (Thayer; Strong’s # 495).
- Jesus began His public teaching in Galilee (**Luke 4:14-15**).

**Luke 8:27** *“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.”*

- They were on a ship (**Luke 8:22-25**) so they came to land.
- Matthew records two coming to Jesus possessed by devils (**Matthew 8:28**).
- A man having devils was not a rare thing for Jesus to run into (**Matthew 4:24**, **Matthew 8:16**, **Matthew 9:32**, **Matthew 12:22**, **Mark 1:32-34**, **Mark 7:25-30**, **Mark 16:9**, **Luke 7:21**, **Luke 13:32**, etc.).
- Jesus healing those possessed with devils was a testimony to His identity (**Acts 10:36-39**).
- The man was not wearing clothes. After he is healed he will notably have clothes on (**Luke 8:35**).
- He lived in the tombs [a memorial, that is, sepulchral monument (burial place): - grave, sepulchre, tomb; Strong’s # 3418]. This would have, under the Law of Moses, made him unclean (**Numbers 19:16**).

**Luke 8:28** *“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.”*

- The devil’s knew Jesus and what He could do (**Luke 4:33-36**).
- There is history there (**Luke 10:17-20** and **Revelation 12:7-9**).
- The devil’s believed and trembled (**James 2:19**).
- The devils knew there was a “time” when they’d face torment (**Matthew 8:29**).
- That time began before the end of the first century (**Jude 1:6** and **II Peter 2:4**).
- It is interesting that they will acknowledge the “most high” (**Acts 16:16-17**).

**Luke 8:29** *“(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.)”*

- The unclean spirit, the devil had “caught” [seize; Strong’s # 4884] the man often. There is nothing more than that in this word. It is used even of men catching men (**Acts 19:29**).
- The people of the area could not control this possessed man (**Mark 5:4**).

**Luke 8:30** *“And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.”*

- There was not just one devil present with this man (cf. **Luke 8:2**).
- While the movies make much out of this, there is nothing more to “Legion” than that there was many devils present.

**Luke 8:31** *“And they besought him that he would not command them to go out into the deep.”*

- The request of these demons is interesting. The word translated “deep” [ἄβυσσος] “depthless, that is, (specifically), (infernally) “abyss”: - deep, (bottomless) pit” (Strong’s # 12). Also translated “bottomless pit” (**Revelation 20:1**).
- Everlasting fire is the future destination of the devil and his angels (**Matthew 25:41**).
- As discussed in the notes on verse 28, they are now currently bound (**II Peter 2:4** and **Jude 1:6**).
- One thing is for sure and we can see it here clearly, they recognized the authority of Jesus. He has all authority in Heaven and earth (**Matthew 28:18**, **John 5:22**, **Colossians 1:16**, and **Revelation 1:18**).

**Luke 8:32** *“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.”*

- Herein is another fascinating point. They wanted permission to enter the swine, requesting Jesus to send them to those swine (**Matthew 8:30-32** and **Mark 5:11-12**).
- He suffered them to do so, meaning He allowed them (Strong’s # 2010) or permitted (cf. **I Corinthians 14:34**) them to enter the swine.

**Luke 8:33** *“Then 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.”*

- Unlike the humiliating resistance the evil spirit showed towards a chief priest (**Acts 19:11-20**), these devils did as Jesus permitted.
- The herd of swine choked [drowning; Strong’s # 638] or perished (**Matthew 8:32**).

**Luke 8:34** *“When they that fed them saw what was done, they fled, and went and told it in the city and in the country.”*

- Jesus did miracles and his “fame” spread (**Mark 1:27-28**).
- This is important. For, witnesses after His death were able to give accounts of what they saw (**Acts 2:22**).
- It also signified to people what was coming (**Luke 11:20**).

**Luke 8:35** *“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.”*

- Like today, people in the first century would gather to see something notable that had happened (**John 12:9**).
- Now, this man that could not be controlled (**Mark 5:2-5**), was in his right mind.
- Miracles like this not only caused amazement and fame, but fear (**Luke 7:11-17** and **Acts 5:1-11**).

**Luke 8:36** *“They also which saw it told them by what means he that was possessed of the devils was healed.”*

- They did not just tell what happened, but how it happened. “By what means” is an interesting phrase. Note: “an interrogitive particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much!: - how, after (by) what manner (means), that. [Occasionally unexpressed in English.]” \*(Strong’s # 4459).
- Consider the Pharisees asked “how” (same Greek word) the blind man had received his sight (**John 9:15**) or Thomas “how” can we know the way (**John 14:5**).

**Luke 8:37** *“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.”*

- Instead of fear causing them to serve (**Deuteronomy 6:13** and **Psalms 2:11**), they wanted Jesus to leave (**Mark 5:17**).
- When we read of them being “taken” with fear: “to hold together, that is, to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively to compel, perplex, afflict, preoccupy: - constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng” (Strong’s # 4912). Like being held by something (**Luke 22:63**).

**Luke 8:38-39** *“Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 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 man wanted to follow Jesus. That is great. However, for a reason not stated, Jesus sent Him away. One could assume this is a negative because of other texts (cf. **Luke 9:57-62**). However, we’d do well not to infer anything from this that is not stated. Some people make incorrect inferences (**Matthew 16:5-12** and **John 21:20-23**).
- What Jesus wanted Him to do was to go and tell others of what God had done (**Psalms 126:1-3** and **Mark 1:40-45**).
- Among the great things Jesus wanted the man to report of, the compassion shown to him from Jesus was one of them (**Mark 5:19**; cf. **Psalms 86:15**, **Psalms 145:8**, **Matthew 9:35-38**, and **Hebrews 4:14-5:2**).
- The man did as Jesus instructed (**Mark 5:20**).

**Luke 8:40** *“And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.”*

- Jesus returned, by ship (**Mark 5:21**), back to the other side of the “lake” from which they had left (**Luke 8:22**).
- After being expelled from the other side, Jesus was received back from whence He came. This is not some outlier (**John 4:45**). It also means they had a chance in that they did not reject Him from coming back (**John 1:11-12**).
- The term translated waiting [προσδοκάω] is defined as: “(to watch); to anticipate (in thought, hope or fear); by implication to await: - (be in) expect (-ation), look (for), when looked, tarry, wait for” (Strong’s # 4328). This word is also translated “expectation” (**Luke 3:15**) and “expecting” (**Acts 3:5**).

**Luke 8:41-42** *“ 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: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.”*

- To confirm the language, Jairus was *“one of the rulers of the synagogue”* (**Mark 5:22**).
- For more on rulers of the synagogue, see: **Luke 13:10-17**, **John 12:36-43**, **Acts 13:13-15**, **Acts 18:8**, and **Acts 18:11-17**.
- As we see with other accounts, this man wants Jesus to come perform a miracle (**Luke 7:1-10** and **John 4:46-54**).
- As Jesus was attempting to go, he the people thronged [“to strangle completely, that is, (literally) to drown, or (figuratively) to crowd: - choke, throng”; Strong’s # 4846] Jesus. This word is translated “choke” or “choked” every other time it appears in the KJV (**Matthew 13:22**, **Mark 4:7**, **Mark 4:19**, and **Luke 8:14**).

**Luke 8:43** *“And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,”*

- This woman had some kind of blood disease for the past twelve years (**Matthew 9:20-22**).
- There had long been physicians among the children of Israel (**Genesis 50:2**, **II Chronicles 16:12**, and **Jeremiah 8:22**).
- This text was not to infer that seeking the aid of a physician was wrong. The fact is, Luke was spoken of favorably with mention of his craft (**Colossians 4:14**).
- The point was, this was something that no physician or anyone else was able to heal. She spent all she had trying to get help. This sets the scene for us for a notable miracle to be performed (cf. **Acts 4:16**).

**Luke 8:44** *“Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.”*

- Since she had not gotten better at all from the physicians, she thought if she could just touch the garments of Jesus she’d be made whole (**Mark 5:27-28**).
- Others thought about Jesus the way this woman did (**Mark 6:56**).
- Later, we see similar things with the Apostles (**Acts 5:15** and **Acts 19:11-12**).
- As we have seen in our studies of Luke in previous miracles (**Luke 4:38-39**, **Luke 5:12-13**, and **Luke 5:17-26**), the miraculous healing was immediate as true miracles are (**Matthew 20:29-34**, **Mark 10:46-52**, **Luke 13:10-13**, **John 5:1-9**, **Acts 3:1-8**, **Acts 9:1-18**, **Acts 9:32-34**, **Acts 12:20-23**, and **Acts 13:6-11**).

**Luke 8:45** *“And Jesus said, Who touched me? 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?”*

- We cannot understand this to be Jesus not knowing the identity of the woman that touched Him (**Matthew 9:4**, **John 2:23-25**, **John 6:64**, etc.).
- Peter and they that were with him [the disciples (**Mark 5:31**)] thought it an unreasonable desire to know one person among the many that had been in contact with Jesus.
- Later, the disciples will state that they knew Jesus knew all things (**John 16:30** and **John 21:17**). \*Just remember, they were not of full faith while Christ was on earth (**Mark 16:14**; cf. **Luke 22:31-32**).

**Luke 8:46** *“And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.”*

- See **Luke 6:19**.
- The word translated “virtue” is defined as: “force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself): - ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work” (Strong’s # 1411).
- That word is also translated “might works” (**Matthew 11:20-23**, **Matthew 13:54**, **Matthew 13:58**, **Matthew 14:2**, **Mark 6:2**, **Mark 6:14**, etc.). It is translated “ability” in a non-miraculous way (**Matthew 25:15**). It is translated “power” in the manner of authority (**Matthew 26:64**). It is translated “miracle” (**Mark 9:39**). It is translated “strength” in a non-miraculous way (**Revelation 3:8**). We could keep going. It is a broad term. In the context here, it is obviously in reference to miraculous power.

**Luke 8:47** *“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.”*

- Mark’s account says: *“But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth”* (**Mark 5:33**).
- Of course she was not hidden (**Isaiah 29:15**). \*See notes on verse forty-five.
- Now we see why Jesus drew her out into the audience. She confessed what had happened (**Matthew 11:1-6**, **Mark 16:15-20**, **John 10:25**, **John 10:32**, **John 10:38**, **John 14:11**, and **Hebrews 2:1-4**).

**Luke 8:48** *“And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.”*

- “Daughter” is not solely used in the sense of one’s direct physical offspring (**Luke 23:28**, **John 12:15**, and **II Corinthians 6:17-18**). In another healing Jesus referred to one as “Son” (**Matthew 9:1-2**).
- Be of “good comfort” (Strong’s # 2293) also is translated “of good cheer” (**Matthew 9:2**, **Matthew 14:27**, **Mark 6:50**, **John 16:33**, and **Acts 23:11**).
- In other miracles, we see one’s faith make one whole (**Matthew 15:21-28**, **Mark 10:46-52**, and **Luke 17:11-19**).
- She could “go in peace” (cf. **Luke 7:36-50**).
- In other words, she did not need to fear that her affliction would come back or anything of that nature. From a different context and meaning entirely (**John 8:1-59**), there is a principle that applies here too (**John 8:36**).

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