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Luke 8

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Luke 8.

Topics.

- The parable of the sower.
- No-one after lighting a lamp covers it with a jar.
- Nothing is hidden that will not be made manifest.
- To the one who has more will be given.
- Jesus rebukes the wind; the raging waves and they are calmed.
- A man named Legion.
- Jesus heals Jairus' daughter.
- Jesus heals a woman with a discharge of blood.

The previous chapter: in the previous chapter Jesus healed a Roman centurion's servant, then went to Nain and healed a widow's only son who had died. John the Baptist sent two of his disciples to ask Jesus if he was the one to come and the Pharisees and lawyers rejected the purpose of God (John's baptism of repentance and the Lord Jesus Christ). A woman with an alabaster flask wiped Jesus feet with her hair and anointed him with oil.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

LUKE 8:1-4

Jesus Proclaims the Good News of the Gospel in the Cities and Villages.

- **Luke 8:1-4:** Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him,² and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,³ and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.⁴ And when a great crowd was gathering and people from town after town came to him, he said in a parable:

The twelve apostles, Mary Magdalene, Joanna a disciple of Jesus and Susanna an Israelitess woman who ministered to Jesus and many others are all travelling with Jesus proclaiming the Good News of the Gospel in the cities and villages they visit. Notice those that were travelling with Jesus and the twelve provided for them from their own means.

LUKE 8:5-8

The Parable of the Sower.

- **Luke 8:5-8:** "A sower went out to sow his seed. And as he sowed, some fell along the path and was trampled underfoot, and the birds of the air devoured it.⁶ And some fell on the rock, and as it grew up, it withered away, because it had no moisture.⁷ And some fell among thorns, and the thorns grew up with it and choked it.⁸ And some fell into good soil and grew and yielded a hundredfold." As he said these things, he called out, "He who has ears to hear, let him hear."

For Jesus explanation of this parable see (verses 11-15).

- **Luke 8:9-10:** And when his disciples asked him what this parable meant, ¹⁰he said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that seeing they may not see, and hearing they may not understand.

To you, applies to the twelve apostles, but in verses one to three we are told that Mary Magdalene, Joanna, Susanna and many others were with them. Though Jesus was probably directing his message primarily to the apostles it is clear that others were present with them. It is often not clear whether Jesus is just talking to the twelve or whether he is including others that may be with him. This may be why the Scripture does not always say the twelve apostles but rather uses the word disciples, either way in most cases what Jesus says to the apostles by extension applies to everyone who belongs to Christ (there are some exceptions).

Jesus words:

- Seeing they may not see, and hearing they may not understand.

Is cited from the following verses of Isaiah:

- And I (Isaiah speaking as an echo of Christ) heard the voice of the LORD saying, "Whom shall I send, and who will go for us?" Then I said, "Here am I! Send me." ⁹And he (the LORD) said, "Go, and say to this people: (Israel in Isaiah's time but echoing the Pharisees in Jesus time) " 'Keep on hearing, but do not understand; keep on seeing, but do not perceive' (Isaiah 6:8-9)

The religious leaders of Jesus day the Pharisees chief priests and scribes literally saw Christ and heard his messages but because of their pride and selfish ambition they could not perceive who he was or understand the spiritual message contained in the parables he spoke, whereas the disciples who because they had a right heart attitude perceived who Jesus was and accepted him therefore everything regarding salvation, the promises, fellowship with God and the Lord Jesus Christ and eternal life was added to them. Contrasted to this is the Pharisees and scribes had everything taken away (i.e. the entire Levitical priesthood, the holy days, and ceremonial law were totally done away with at the death and resurrection of the Lord Jesus Christ), added to this the temple was destroyed in 70 AD by the Romans and even worse than all these is the reality that without Christ they will not inherit eternal life.

NOTICE: it did not matter how obvious and clear the Gospel message was the Pharisees chief priests and scribes' pride was so great it stopped them from accepting Christ. They had even seen Christ perform amazing miracles and had him standing in front of them and still they could not accept. Sometimes no matter what you do or say a person's pride and desire to do their own thing will stop them from perceiving and accepting the wonder and beauty in the truth you are sharing with them.

The practical application today: those who accept Christ and follow him will be given everything needed to receive favour from God, forgiveness of sin, fellowship with the Lord Jesus Christ and be saved to eternal life, but those who deny Christ will be spiritually blind and lose their life forever

They May Not See, and Hearing They May Not Understand.

Jesus words:

- They are in parables, so that seeing they may not see, and hearing they may not understand (v10).

Refers to the wise and the unwise and those who are driven by pride, (i.e., the religious leaders of his generation the chief priests, Pharisees and scribes.

The wise and the unwise: wise in a good sense carries the idea of being humble, thoughtful, intelligent, sensible, rational, discerning, discriminating, sharp, practical and discreet it implies a cautious character and practical skill whereas wise in a bad sense refers to a person who is conceited, smug, egotistical, self-important, self-exalting, complacent and self-centred. Jesus is telling his disciples that God has hidden the Gospel to those who are conceited, smug, egotistical, self-important, and self-centered etc., and it is these people who Isaiah is asking the LORD to hide the Gospel from so that they cannot enter the Kingdom of God without repentance and a change of heart.

This is the wisdom of God, no-one can be saved without, recognising and acknowledging that they are a sinner, humbling themselves before God, confessing their sin and repenting, accepting Christ and being water baptised. An egotistical, self-conceited and self-important person is controlled by their pride and in most cases will not humble themselves it is in this sense that God has hidden the Gospel from those who are referred to as being foolish or unwise. Pride blinds a person to the Gospel of Christ, because to perceive the beauty of it one has to humble themselves before God.

LUKE 8:11-15

The interpretation of the parable of the sower.

- **Luke 8:11-15:** Now the parable is this: The seed is the word of God. ¹²The ones along the path are those who have heard. Then the devil (diabolos) comes and takes away the word from their hearts, so that they may not believe and be saved. ¹³And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. ¹⁴And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. ¹⁵As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.

NOTICE: the sower primarily refers to Jesus, but is not named in the parable (v5) which means the principles taught in the parable can apply to the apostles, the disciples or to whoever witnesses the Good News of the Gospel.

The ones along the path (v12). The people on this path have heard the word of God but have not committed to it, they are in the process of being saved, meaning they know the Gospel but still have to make the decision to accept or reject it. Sadly, for many the devil comes to them before they make that decision and brings to nothing what they have heard. In the same passage in Matthew Jesus says:

- When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart (Matt 13:19).

Jesus points out an important fact to his disciples i.e., if a person does not understand the Gospel message, they are in danger of being robbed from what they have in their heart. An example of this maybe a person who simply believes, everything for them is based on emotion, they may even be saved, even though they have no solid intellectual understanding, but the danger in this scenario is that at some point in their life their faith could be seriously challenged and because they are unable to defend it they are thrown into doubt or even worse fall away. This does not mean emotion is a bad thing, certainly we should embrace the comforting emotions that the Christian faith produces, but emotion should not be what our faith is built on.

NOTE: the word devil means, someone who slanders or accuses another and the term, "the evil one" carries the idea of a hurtful or wicked person having an influence over another person, thus "the evil one"

embraces any evil that is in the human heart and outwardly opposes and resist's the plans, purposes and will of God and stands against the Gospel of the Lord Jesus Christ, which is all personified in the word devil. The one who takes away the word from the heart can refer to a friend, a family member, a boyfriend or girlfriend, peers, work mates or any person who talks or intimidates a person into giving up their faith. For further information see title:

- Devil in, Satan and his Family (ON WEBSITE MENU).

Sown on rocky ground: (v13) rocky ground implies shallow, it mostly applies to those who respond from an emotional high without considering the cost involved, they are spontaneous and full of joy at the moment of accepting the Gospel, but once the emotion of it all wears off and things get tough because of their faith. The time of testing could come in the form of any of the following, sickness, the death of a family member or close friend, a child going astray, bankruptcy, secular friends rejecting them because of their faith or physical, financial, emotional and mental suffering of any kind.

Sown amongst thorns: (v14) this person hears the word, but their love for the riches of this world are of more value to them so no matter what you say or how well you say it the Gospel will not take root in the heart. The cares, riches and pleasures of life can refer to any of the following, the worry, stress and anxiety over life in general, the love for money and wealth and everything they can give, (i.e., material possessions, travelling the world and partying etc.), spending excessive time watching TV and playing computer games or being so busy making money that there is no time for God.

Sown in good soil: (v15) good soil refers to those who hear the word, understand it and aim to live it Matthew in his writing of the Good Soil, adds that Jesus said, "Some bear fruit a hundredfold, in another sixty, and in another thirty." (Matt. 13:23). The hundredfold, sixtyfold and thirtyfold does not apply to the riches of this world, Jesus is not saying we will multiply a hundredfold, sixtyfold and thirtyfold in material possessions, it is fruit that is in focus, (i.e. kindness, compassion, mercy, forgiveness and humbleness etc.), that is produced in the life of those who belong to Christ, but because of the complexities of life and the differences in people's circumstance or childhood etc., not every Christian will attain to the same level of producing fruit, but we should all be improving in our character toward God and our love toward our neighbour

LUKE 8:16-18

No-One after Lighting a Lamp covers it with a Jar.

- **Luke 8:16-18:** "No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. ¹⁷For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light. ¹⁸Take care then how you hear for to the one who has more will be given, and from the one who has not even what he thinks that he has will be taken away."

After lighting a lamp: refers to after being saved.

Covers it: refers to never witnessing or sharing your testimony.

Puts it on a stand: refers to sharing the Gospel and your testimony. This parable teaches that once a person is saved and knows the love and grace of God, they cannot hide it they openly share it when the opportunity presents itself, they desire to tell everyone who has ears to hear.

Nothing is hidden that will not be made manifest: Jesus words:

- Nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light (v17).

Refers to the light that is being hidden under the jar or the bed therefore that which will be made manifest and known applies to the return of the Lord Jesus Christ as King of kings and Lord of Lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. Jesus is saying everything those who belong to him have testified of concerning the Gospel and the Kingdom of God will then be made know to all. The words:

- Take care then how you hear (v18).

Is contrasting those who remain faithful to the word of God, to those who hear the word but do not embrace them or do them because the anxieties, stresses, worry and cares of this world choke it from taking root or the riches and pleasures of the world take it away. Jesus words:

- To the one who has more will be given, and from the one who has not even what he thinks that he has will be taken (v18).

Means the one who faithfully endures with the word regardless of the circumstances of life will be rewarded, but to those who think they are saved but continue to live a lifestyle that has no consideration for the name of Christ or his Kingdom will lose what they mistakenly think they have.

LUKE 8:19-21

Jesus Mothers and Brothers come to Him.

- **Luke 8:19-21:** Then his mother and his brothers came to him but they could not reach him because of the crowd. ²⁰And he was told, "Your mother and your brothers are standing outside, desiring to see you." ²¹But he answered them, "My mother and my brothers are those who hear the word of God and do it."

These verses shine a spotlight on the truth that there are two aspects to belonging to Christ:

1. Hearing the word.
2. Doing it.

Doing what Christ says outwardly testifies and evidences the reality of faith that is in the heart of those who claim to believe in the Lord Jesus Christ. Doing what Christ says, can be summed up in the words, "Love your neighbour as yourself," (Matt. 22:37-39) (Mark 12:28-31) in the New Testament this command of Jesus is called the Royal law (James 2:8). It means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself.

The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves.

To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

Jesus rebukes the Wind; the Raging Waves and they are Calmed.

- **Luke 8:22-25:** One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out,²³ and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger.²⁴ And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm.²⁵ He said to them, "Where is your faith?" And they were afraid, and they marvelled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?"

The book of Genesis tells us that God created the world by his word and the New Testament records God pouring out His Spirit on Jesus at his water baptism, thus God's creative Spirit was flowing through Christ this is the reason he like His heavenly Father was able to speak to the storm and calm the wind and the waves. When Jesus asked his disciples, where is your faith he was not implying that they should have been able to calm the storm, but that they should have known who was on the boat with them, and knowing that, had the confidence that he would not allow them to be harmed instead of panicking and believing they were going to drown.

A MAN NAMED LEGION

LUKE 8:26-39

A Man Named Legion (this story is also found in (Matt. 8:28-34) (Mark 5:1-20).

- **Luke 8:26-39:** Then they sailed to the country of the Gerasenes, which is opposite Galilee.²⁷ When Jesus had stepped out on land, there met him a man from the city who had demons (daimon). For a long time he had worn no clothes, and he had not lived in a house but among the tombs.²⁸ When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me."²⁹ For he had commanded the unclean spirit (akathartos) to come out of the man (from the city). (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)³⁰ Jesus then asked him "What is your name?" And he said, "Legion," for many demons had entered him.³¹ And they begged him not to command them (the demons) to depart into the abyss.³² Now a large herd of pigs was feeding there on the hillside, and they begged him to let them (the demons) enter these. So he gave them (the demons) permission.³³ Then the demons (daimon) came out of the man (from the city) and entered the pigs, and the herd rushed down the steep bank into the lake and were drowned.³⁴ When the herdsmen saw what had happened, they fled and told it in the city and in the country.³⁵ Then people went out to see what had happened, and they came to Jesus and found the man (from the city) from whom the demons (daimon) had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid.³⁶ And those who had seen it told them (the people from the city and the country) how the demon (daimon) possessed man had been healed.³⁷ Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned.³⁸ The man (from the city named Legion) from whom the demons (daimon) had gone begged that he might be with him but Jesus sent him away, saying,³⁹ "Return to your home and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

The words, "He had worn no Clothes" does not mean that he was completely naked, we know this because the apostle John says in the King James Bible that the apostle Peter, "When he saw Jesus after fishing girt his fisher's coat unto him, for he was naked," and the English Standard

Bible says, when Peter heard that it was the Lord, "Peter put on his outer garment, for he was stripped for work" (John 21:7). During this era a man was considered to be naked if the upper half of his body was revealed in public, unless he was working.

Unclean spirit: (akathartos) in this context means the same as being demonically possessed.

Legion: is of Latin origin and means a Roman regiment, army or battalion between three to six-thousand men, figuratively it carries the idea of a large force or multitude, thus the man in this story believed he had many thousands of demons controlling him and that he would be punished by God and sent to the bottomless pit, but just because a mentally tormented person believes such a thing does mean that what he believed is a true fact.

Abyss: (Deep in KJV) means depthless or a bottomless pit.

THE STORY

The following is not a dogmatic interpretation in every detail, but hopefully will give an overview of the story as recorded by Matthew, Mark and Luke and aid the reader in discovering even greater detail within the three different author's writings. Luke's focus is on the man named Legion, he begins by saying a man from the city who lived in the tombs met Jesus, while Matthew says two men coming out of the tombs (or caves) met Jesus (Matt 8:28) and Mark says, immediately a man came from the tombs to meet Jesus. Mark and Luke are speaking about the same man who even though he was from the city is at this moment living amongst the tombs, while Matthew is telling the same story focused on two men who lived at the tombs (or caves), thus the reason Luke says from the tombs and Mark says from the city. Luke and Mark are focused on the same man (called Legion) (both are in the same area) so there are actually three men in the story recorded in Mark Matthew and Luke. Two who are living in the caves on the mountain who see or meet Jesus when he gets off the boat and another man also with demons who is coming from the city to meet Jesus. The term "immediately meet" (Mark 5v2) can simply mean the man coming out from the tombs immediately ran toward Jesus when he saw him. Near the end of the story all three men are in front of Christ. The caves were probably a place where people with mental illnesses lived so there may have been other people with mental disorders present but just not recorded in the story.

Luke's story has a man who:

- Was from the city and had demons.
- Used to live in a house but at the moment is among the tombs.
- Was bound with chains but able to wrench them apart.
- Thought Jesus had come to torment him.
- Was called Legion.
- Jesus restored to his right mind.
- Pleaded to go with Jesus.
- Returned to his home and testified of what the Lord had done.

Luke and Mark give an account of the same story as Matthew but focuses on the man called Legion most likely because he was the most dominant of the three characters. His mental condition was so extreme he believed he was possessed with multitudes of demons, today we would say he was mentally insane.

The caves: had chains to restrain people and people in their right minds must have been at the caves to put the chains on these people and to give them water to drink and food to eat therefore it is possible that the caves may have been a place where people with mental problems or those believed to be possessed with demons lived during the time of their seizures (like our modern day homes for the mentally ill) especially since in this story there are three demon possessed men all in the same region and it is most likely that there may have been other mentally ill people present, but just not recorded in the story.

The man called Legion: The man is said to have demons and an unclean spirit, in the King James Bible demons are called unclean spirits and, in most Bibles, both words appear as interchangeable titles with each other. To a Jew anyone who was ceremonially or morally impure and especially those who suffered with mental illnesses, sickness or a physical disability that they did not understand would be considered unclean and certainly possessed with evil gods called demons. Jesus with the disciples had sailed across the Sea of Galilee and on arriving in the country of the Gerasenes a demon possessed man from the city met Jesus and cried out saying, "Jesus the Son of the Most High God" and begged him not to torment him, troubled as this man was he knew Jesus was the Son of God. He believed he had many evil gods called demons residing in him and knew that there would be a judgment day. Added to this he knows the man standing in front of him is the Son of God, no wonder he thought Jesus had come to torment him. Today we would most likely call this man's illness schizophrenia which is a mental disorder characterised by split personality and in most cases, can be controlled by chemical drugs. Jesus generation called these other personalities demons. The phrase: "For many a time it had seized him," implies that this man was not always acting out of control, but would have times of seizures or fits (v29). The fact that this man coming from the city cried out implies he was some distance away from Jesus; thus, he sees Jesus and while running toward him shouts with a loud voice and falls at Jesus feet when he reaches him.

NOTICE: this man from the city is not a criminal or evil person doing harm to others he is a man who believes he has demons and most likely thinks he would be punished by God at the judgement. The fact he confessed Jesus was the Christ shows he was a good person with a mental problem very much like our mentally disabled people today who need care. It appears the demons begged Jesus to send them (the demons) into the pigs some distance away, but even though it is recorded that the demons spoke to Jesus (v31) in actual reality it is still the two men that are speaking. The human voice can sound quite distorted when a person is in this state of mind, especially when they believe they are possessed by evil inferior gods called demons and that the only way they can be healed is to get the evil gods out of them.

The man begged Jesus not to send them (the demons) out of the country: we can only speculate at the reasons the man did not want Jesus to send the demons into the country (v10), some suggest the man was asking Jesus not to send him out of the country they say the word "them", should be "he" but this would not fit with (Mark 5:12) which has the demons begging Jesus to let them enter the pigs and Luke says, the demons begged Jesus not to send them into the abyss (A bottomless pit) (Luke 8:31). Perhaps the men feared that the demons would possess their family or friends (this is only human reasoning, there are probably many other speculations) remember even though these men are seriously troubled they are not wicked evil people.

Jesus transfers the demons from the man into the herd of pigs and they rush over a steep bank and drown when the herdsmen saw it they of course race and tell everyone in the surrounding areas, people from the country and city come out and even though they see the demon possessed man is in his right mind they ask Jesus to leave (they probably feared losing their livestock). The healed man on seeing Jesus leaving pleads with him to take him, but Jesus tells him to go to his home and testify of what the Lord has done for him.

God's great love: even though the people would not have fully understood the miracle they recognized that God's mercy and compassion through Christ had healed a man that many considered demon possessed and only fit for the caves amongst the dead. This story shows that God the Father cared for a man that society considered, demon possessed and a waste of space. The central message and important point of this story is not the detail of knowing exactly what happened, but recognizing as the people did that the Lord does not withhold his compassion or his mercy from anyone who asks no matter what their condition in this mortal life is. God the Father cared for a man called Legion and two others that lived in caves that society considered, demon possessed and a waste of space and the Lord came and healed them.

Naaman, Elisha and Gehazi: The Old Testament records a similar story in which a sickness is transferred from one person to another. Naaman, was a great man, honourable, mighty in valour, but he was a leper Elisha hears of it and sends a messenger to Naaman, saying, go and wash in the Jordan and you shall be healed, Naaman obeyed and he was healed. Gehazi (Elisha's servant) after being told by Elisha not to ask Naaman for any reward secretly sneaks off after Naaman and does exactly what Elisha had told him not to, he by lying to Naaman asks him for a reward. Naaman gives Gehazi two talents of silver, when Elisha hears of it, Gehazi lies again to Elisha and Elisha tells him the leprosy that Naaman had shall now cleave onto Gehazi and to his seed forever, Gehazi went out from Elisha's presence a leper as white as snow. This story shows that even the word of a prophet can transfer a sickness onto another (2 Kings 5:1-21).

A sound mind: the fact the man named Legion had a home and could wander into the city and that it is stated that he was in his right mind meaning his normal mind after Jesus had healed him shows that this sickness was not a physical sickness but a state of the man's mind and also indicates that the man was not always in a state of mental insanity but at times lived a normal life while in his right or normal mind.

Following are two possible reasons for this story:

1. Jesus simply wanted to heal a man that was in great suffering and mental torment, (perhaps the transference of the man's illness into the pigs was to convince the man that he was healed).
2. Jesus may have transferred the illness into the pigs so the word of Christ would spread throughout the area. This event was so dramatic that the story of Jesus and the man with the mental illness quickly spread throughout the surrounding region. In the days of Christ there was no radio, newspapers, global TV or internet etc. At various times throughout the Bible God did something out of the ordinary that had a great impact on the human mind and caused people to take heed. Maybe that is one reason for this dramatic story, it certainly had that effect people literally ran to the cities and the country areas and with great excitement told the story to everyone they met.

The Son of God and God the Father: Jesus told the man named Legion to:

- Return to his home, and declare how much God has done for him (v39).

Some in the Christian faith use this verse to support the theory that the Lord Jesus Christ is actually God the Father, but this is reading far more into the verse than what Jesus is saying. It simply means that it is God the Father's power working through Christ the Son that has healed this suffering and tormented man, thus the reason Jesus give the credit to God.

For further information see the title:

- Trinity (The Doctrine of the Trinity) in, Various Topics (ON WEBSITE MENU).

This is a difficult chapter to understand, even for those holding to the traditional or conventional Christian belief that an immortal evil god called Satan controls hundreds of thousands of evil gods called demons less powerful than himself and sends them to earth to torment people and inflict all kinds of mental and physical sickness onto the innocent including deafness and blindness. This concept raises the question, "What would be the point of Jesus casting evil gods called demons into pigs knowing that when the pigs die, the so-called immortal demons would be free to go and possess and destroy multitudes of other living human beings.

DEMONS AND DEVILS

The English word demon and demons are not found in the entire King James Bible. Throughout the New Testament the translators have mistakenly translated both (diabolos) and (daimion) as devil or devils which gives a completely wrong understanding of the Greek words diabolos (devil) and daimion (demon). Most modern Bible versions have translated Demons (daimion) and Devils (diabolos) correctly. The word demons (daimion) was believed to be an inferior deity or god and primarily relates to sickness whereas devils (diabolos) means a false accuser or slander and primarily relates to people's behavior and not sickness. Just because people believe something does not mean it is true if the Bible were being written today it would contain words like bi-polar disorder, schizophrenia epilepsy, melancholy, insanity and seizures etc., these are all called demons in the New Testament added to these paralysis, blindness, deafness, loss of speech are also referred to as being a result of demons.

**THE BIBLICAL DIFFERENCE BETWEEN
SICKNESS AND DEMONS**

It seems when people have an illness that does not control the person, it is referred to as a sickness, but when a sickness (mental illness) controls a person to do things they do not want to do (have fits etc.) they are referred to as having demons or an unclean spirit. Sickness commonly related to illnesses the people understood, while demons primarily relate to severe illnesses and diseases, either bodily or mentally that the people did not understand. Mental illness, such as schizophrenia paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc., and seizures (are called demons in the NT).

BIBLICAL DEMONS

Biblical demons are any force in a human that controls a person to do things they cannot control themselves, things that affects their behavior and mental well-being, voices or words in the mind and severe diseases, either bodily or mentally, (such as schizophrenia paralysis, blindness, deafness, loss of speech, epilepsy, melancholy, insanity, etc., and seizures. Added to these are speeches that entice people against the things of God and God Himself all of these are commonly called demons in the New Testament; the Bible does not present a picture of one super evil god (slightly less in power than God) being in control of millions of lesser evil gods. This is a modern-day misunderstanding of the language of the Bible. Demons are not evil people as Hollywood portrays demon possessed people in their movies. People in the Bible that had demons were morally good people and, in some case, only children who were sadly afflicted with especially severe diseases, either bodily or mentally such as

paralysis, blindness, deafness and loss of speech, epilepsy, melancholy and insanity, etc. In the opinion of the Jews demons had entered their bodies, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves. The people of Jesus age believed the possessed were driven to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon.

UNDERSTANDING OF DEMONS

Demons can be seen as a controlling power or force in people that is destructive to their well-being, science says, anorexia and such like are mental problems are not physical, doctors call anorexia a destructive mental power or force whereas the Bible calls it, demons meaning, something that is destructive to a humans well-being. It is not the Bible that is wrong, but the modern day understanding of the terminology and language of the Bible modern generations have been influenced by a wrong understanding of the language used during the time of Jesus and the apostles. Today's generations primary understanding of demons comes from Hollywood and not New Testament or spiritual thinking because of this to think of someone having a demon is highly offensive.

SOME SIMILAR BIBLICAL STORIES

A Woman and her daughter: a Greek Syrophenician woman asked Jesus to cast forth the demon (daimon) (meaning an inferior deity or god) out of her daughter, Jesus said the demon is gone out of her daughter and when she went to her house, she found her daughter healed. This is a woman's young daughter, a child. The child would not be evil or morally bankrupt, this was not an inferior evil god or deity possessing the child as the Jews believed but a mental disorder or disease (Mark 7:23-30).

A man and his child: a man tells Jesus that a spirit takes his child, and the son cries out during the fit or seizure and the boy suffers bodily harm. This is a man's only son, a child who would not be evil or morally bankrupt, the spirit, is not an evil god possessing the child as the Jews believed, but a mental disorder or disease (Luke 9:37-41).

A lunatic: a man came to Jesus and asked him to have mercy on his son telling Jesus that his son is lunatic, and often has very bad fits that sometimes seriously harm the boy (Matt. 17:14-18). The Jews believed evil inferior gods caused mental disorders and the Greeks believed the moon could cause bodily seizures or fits. Today we know the moon does not cause illness, but understand that the child had epilepsy or a similar disease and was having a fit, the Greeks and the Jews knew nothing of epilepsy or the like so they simply referred to illnesses they did not understand as being the result of being possessed by inferior evil gods. The Jews wrong understanding of demons was the same as the Greeks wrong belief about the moon.

A final note: perhaps everything regarding demons is not quite as black and white as I have explained, even the best doctors and scientist in the world today still don't fully understand the cause of many of these illness, but one thing that is very clear and is black and white is that those in the Bible who were said to be possessed by demons were not evil wicked people in fact some were children and others humbly fell at the Lords feet and wanted to follow him added to this God through the Lord Jesus Christ showed them great compassion and mercy. For more information see the titles:

- Devils.
- Demons.

- Satan.

All titles are found in, Satan and his Family (ON WEBSITE MENU).

LUKE 8:40-42

Jesus heals Jairus' Daughter.

- **Luke 8:40-42:** Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, ⁴²for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed around him. The girl is very sick but still alive

Jesus after healing the man named Legion leaves the region of the country of the Gerasenes (v26) and sailed with his disciples to the other side of the Lake of Galilee. When they arrived, a man named Jairus approaches him and asked Jesus to heal his twelve-year-old daughter.

NOTICE: even though Jairus had great authority (a ruler of the synagogue) he humbles himself at Jesus feet and pleads with the Lord to go with him to heal his only old daughter (this story is continued at verse 49).

LUKE 8:43-48

Jesus heals a Woman with a Discharge of Blood.

- **Luke 8:43-48:** And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. ⁴⁴She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. ⁴⁵And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!" ⁴⁶But Jesus said, "Someone touched me, for I perceive that power has gone out from me." ⁴⁷And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. ⁴⁸And he said to her, "Daughter, your faith has made you well; go in peace."

While Jesus was going to Jairus house a woman with an issue of blood and who had been to all the doctors came to Jesus and he healed her. Jesus told the woman that her faith had made her well. The woman had obviously heard many stories about Jesus and believed he had the power to heal her. Under the Old Testament Jewish law this woman would have been considered unclean by the Jews, nevertheless her faith overcame any embarrassment or shame she might have faced as she moved through the crowds toward Jesus. Her faith was manifested in her outward actions (i.e., pushing through the multitudes for a chance to touch the Lord), if she had not overcome the obstacles that stood between her and Christ she would not have been healed, her outward actions evidence her inward faith.

NOTICE: Jesus said, "I perceive that power has gone out from me" (v46). The power going out of Jesus refers to the power of God. At Jesus water baptism his heavenly Father poured out His Spirit without limit upon His Son anointing him for his ministry. Jesus had God's miraculous and creative power flowing through him.

LUKE 8:49-56

Jesus is told that Jairus Daughter had Died (continued from verse 42).

- **Luke 8:49-56:** While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." ⁵⁰But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well." ⁵¹And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. ⁵²And all were weeping and mourning for her (Jairus daughter) but he said, "Do not weep, for she is not dead but sleeping." ⁵³And they laughed at him, knowing that she was dead. ⁵⁴But taking her by the hand he called, saying, "Child, arise." ⁵⁵And her spirit returned, and she got up at once. And he directed that something should be given her to eat. ⁵⁶And her parents were amazed, but he charged them to tell no one what had happened.

When Jesus began to go to Jairus house to heal his twelve-year-old daughter she was seriously sick (v42), but now she is dead. The crowds tell Jairus his only daughter has died and Jairus as any father would be is devastated, but Jesus comforts him by saying, "Do not fear; only believe, and she will be well." Jesus is not implying that if Jairus does not have faith he would not be able to heal his daughter but rather is comforting a father stricken with grief with these words. Jesus power to heal was not limited by a person's lack of faith, many he healed were simply acts of compassion. Jesus knows he has the power to heal Jairus daughter and upon seeing the heartache of girl's father tells Jairus don't fear, don't stress, but rather believe that she will be O.K.

Peter, James and John: James and John were the sons of Zebedee and Salome and fishing business partner with Peter.

Overwhelming joy and laughter: The crowds are so convinced the girl is dead they told Jesus not even to waste his time and even mocked him when he said she was only sleeping. Imagine for a moment the great sorrow of Jairus friends and of Peter, James and John as they see the weeping and mourning of Jairus and his wife and then the overwhelming excitement when their heart-breaking grief is turned to joy and laughter, a small glimpse of the joy and happiness that there will be at the resurrection when Christ returns in glory.

Tell no one what had happened: The only people Jesus took into Jairus house were Peter, James, John and Jairus and his wife. The following is two possible reasons for this:

1. Jesus only allowed these five people to witness the raising of Jairus daughter, because of the negativity and unbelief of the crowd and of course the lack of room in the house.
2. Because once people heard of such an amazing miracle the testimony of it would spread rapidly throughout the region and crowds were already coming to Jesus in such large numbers that neither he nor the twelve had time to relax, pray, eat or sleep. This is one of the reason Jesus would try to escape into desert places so he could spend time with his heavenly Father and time teaching the apostles because his primary ministry was not to heal people but to go to towns and villages proclaiming the Good News of the Kingdom of God and teaching the apostles. This may explain why he told those in the room to tell no one what had happened (Luke 8:56).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.