

## Jesus: A Life: Week 5

### Christ Calms the Storm

Big Idea: Jesus is completely in charge, and we have no reason to fear.

Read the Bible:

Luke 8:22-25

Matthew 8:23-27

Mark 4:35-41

### **STUDY**

\*\*\* Before interacting with this guide, all leaders should study the referenced texts using the HEAR Method. It's also important to encourage your group members to read the text using the HEAR Method. \*\*\*

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.



<sup>22</sup> 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, <sup>23</sup> 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. <sup>24</sup> 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. <sup>25</sup> He said to them, “Where is your faith?” And they were afraid, and they marveled, saying to one another, “Who then is this, that he commands even winds and water, and they obey him?” <sup>1</sup>

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<sup>1</sup> [The Holy Bible: English Standard Version](#) (Lk 8:22–25). (2016). Crossway Bibles.



## Summary

Luke 8 presents us with one of the more popular stories from the gospels, Jesus calming the storm.

Matthew and Mark help us understand the background of this story a little better as they tell us that Jesus and the disciples had just finished an exhausting day of ministering. In order to escape the crowds, Jesus made the disciples get in the boat and go to the other side of the sea of Galilee.

Have you ever met someone who could sleep anywhere? Evidently Jesus was one of those people as he was asleep almost immediately after leaving shore. He was no doubt exhausted from the busy day of ministry. He not only fell asleep quickly, but evidently Jesus was also a heavy sleeper. We are told that a storm arose on the Sea of Galilee, but it didn't wake Jesus up.

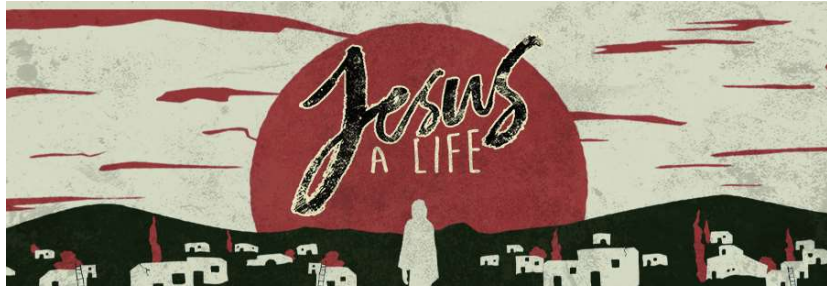
Storms on the Sea of Galilee were not abnormal. The topography of the land lends itself to wind gusts coming off the surrounding mountains. When that cool air collides with the warm air coming off the sea it makes the kind of storms that get Chris Justus giddy.

The storm on this particular night must have been particularly fierce because it was more than these experienced fishermen could handle. In fact, they panicked. They were certain they were going to die. In their frenzy they wake Jesus up in a panic. Jesus, perhaps a little groggy from his nap, is amazed at their lack of faith. Did they really believe that he would let them die?

What Jesus does next reveals his true identity with shocking clarity: he rebukes the wind and waves as if they were an unruly child. With an abruptness that is hard to imagine the storm stops.

All of this causes the disciples to ask what must be a rhetorical question: WHO IS THIS MAN?

I say it's rhetorical because the answer is obvious: this man is God.



## **Leading Your Group**

### **Community Time**

Start group by asking for Prayer requests and checking in on everyone.

### **Bible Study**

\*\*\*Have everyone in your group read assigned scripture before meeting. \*\*\*

Start Group by Reading Luke 8:22-25

### **Major Lessons – (These are the “Lesson Points” in Class)**

#### **Point No. 1: Fear takes root in our life when we lack faith in who Jesus is.**

The fear in the disciples at the storm is completely unfounded. It's unfounded because of who is in the boat with them. Jesus had already healed the sick and raised the dead at this point in their ministry. Surely, they knew he could get them out of a little windstorm.

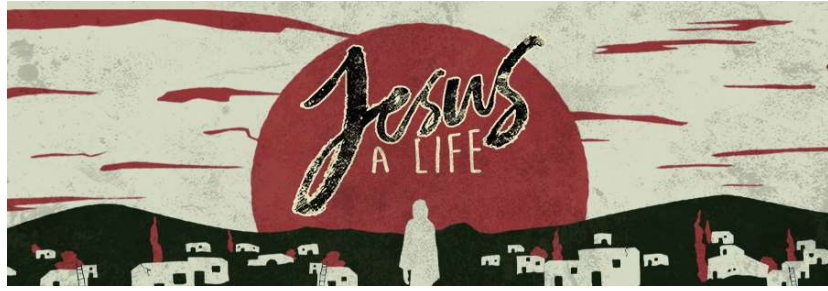
Evidently not, their faith was lacking, and their fear grew stronger and stronger.

Discuss: Can you identify with the disciple's fear? Have there been times in your life where your lack of faith drove you to fear?

#### **Point No. 2: Storms in life are opportunities for believers.**

No one likes to go through storms. However, this story reveals just how important they are for believers.

First, storms serve as opportunities for us to trust in Jesus.



The disciples had this choice. They could've taken faith. They could've trusted that Jesus was in control even as everything started to look out of control. They could've gently nudged Christ awake, and calmly reported the situation. Instead, they panicked. We must remember when storms come, we don't. have to panic. This is an opportunity to trust in God.

Second, storms are an opportunity to see Jesus work in our lives.

All though the disciples couldn't see it, this storm provided an opportunity in their lives for them to see the true identity of Jesus. In the worst storm imaginable they saw Jesus more clearly than ever.

Don't run from storms in life. Meet them head on, knowing that this is an opportunity from God.

"I have learned to kiss the waves that throw me up against the Rock of Ages"

Discuss: Do you tend to avoid storms at all costs? How does this change your view of hard times?

### **Point No. 3: All authority belongs to Jesus.**

The inevitable conclusion of this story is that Jesus is God and Jesus is in control.

Jesus controlling the weather is a direct allusion of the Psalms and all the references there that show that only God is in control of the raging seas (see Psalm 65:7,89:9, 93:4,107:29).

Luke wants us to see that Jesus can control the storm because Jesus is God.

If Jesus is God, then all authority belongs to him. There is nothing that he cannot control, nothing that he is afraid of, nothing that can get out of hand on his watch.

This is good news for the believer. We rest in the hands that control the universe. He even changes the weather for our good.

Discuss: How does knowing that Jesus is in control of everything impact the way that you live day to day?



## Resources

### Expositor's Bible Commentary

#### 8. *Calming the storm* (8:22–25)

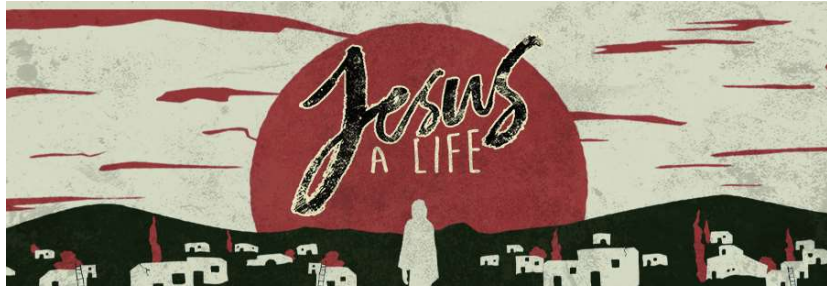
Luke resumes the sequence of narratives illustrating the powerful, authoritative word of Jesus (notice esp. 8:25, 29, 32, 54; cf. 4:36). Jesus exercises his power against natural forces, demons, illness, and death. Then he delegates this power to his disciples (9:1–2). Schürmann (*Das Lukasevangelium*, 1:472–73) groups the incidents in 8:22–56 as a trilogy of “Grosswunder” (“great miracles”) that are “*fast johanneische*” σημεῖα (“almost Johannine signs”).

The story itself is noteworthy for its vividness and for its portrayal of the Lord Jesus in complete control of himself and his environment. The climax comes not with the miracle itself but with the question of the disciples (v. 25) concerning the identity of the Master. It is a nature miracle, marking the first time in Luke that Jesus applied his power to a nonliving object rather than to a person. Jesus is affirming sovereignty over storm and sea as God did in the Exodus.

**22–23** Luke omits some of the detail found in Mark, including a specific reference to the time of day. His words “Let us go over to the other side of the lake” (v. 22) should have assured the disciples that they would indeed complete their trip across the water (as the Jews did in the Exodus). Luke uses vivid language, as Mark does, to describe the fury of the storm. Luke mentions the wind three times (vv. 23, 24, 25). This was an intense squall (*lailaps anemou*, lit., “windstorm of wind”), such as characteristically swept down on the Sea of Galilee, which lies in a shallow basin rimmed by hills. Luke mentions earlier in the narrative than do Matthew and Mark that Jesus was asleep. This placement heightens the contrast between the turmoil of the storm and Jesus’ peaceful rest.

**24–25** The fear and unbelief of the disciples is in contrast not only to the calm of their Master but also to the endurance they themselves should have had in “the time of testing” (cf. v. 13). Even so, in Luke’s account Jesus does not say, “Do you still have no faith?” as in Mark 4:40, but only, “Where is your faith?” (v. 25). The double “Master, Master” (v. 24) expresses both respect and terror (contrast the less respectful question in Mark 4:38). The fear of being lost at sea is a common human fear and typical of helplessness in the immensity of life (cf. Ps 107:23–31). Also the Christian church has thought of herself as a boat navigating treacherous waters. Jesus’





miracle would have had special meaning during the unsettling and threatening conditions the church encountered through persecutions during its early period.

The question of the disciples, “Who is this?” serves to show not only their amazement but also the slowness of their apprehension of the “Master’s” true identity. This question not only marks the climax of this story but is a key question in Luke. In fact, because Luke omits a large amount of material found in Mark (6:45–8:26, which otherwise would come between v. 17 and v. 18 of Luke 9), he can move quickly from the next occurrence of this question (9:9) to the question at Caesarea Philippi: “Who do you say I am?” (9:20).<sup>2</sup>

## **Teacher’s Bible Commentary**

### **An Itinerant Ministry (Luke 8:1–56)**

*The passage.*—“Soon afterwards” (8:1) marks the transition to another phase of Jesus’ activities. He now embarks on an itinerant preaching ministry that calls for rapid visits to various places. The chapter begins with some teachings of Jesus, followed by four miracles. The general theme of “hearing the word” may be the bond uniting verses 1–21. The last two miracles (vv. 40–56) are unusual in that one is set in the context of another, the only example of this in the Gospels.

*Special points.*—Luke alone explicitly says that the material needs of Jesus and his disciples were met, at least in part, by some women of means. “Seven demons” (v. 2) describes the severe emotional disorder from which Jesus had healed Mary Magdalene.

The parable of the sower (vv. 4–8) is based on the common experience of Palestine farmers. The various responses of hearers to the gospel are illustrated by the different kinds of soil into which seed might fall. “Rock” (v. 6) is shallow soil which covers underlying rock. The parable teaches that the indifference, lack of commitment, and even hostility with which men receive the

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<sup>2</sup> Liefeld, W. L. (1984). [Luke](#). In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Matthew, Mark, Luke* (Vol. 8, pp. 910–911). Zondervan Publishing House.



Word must not lead believers to despair. The seed will fall on good soil and will bear fruit. God himself guarantees the result of the harvest.

Why did people not understand and respond to the teachings of Jesus? The answer is that the parables of Jesus are vehicles of revelation to those who are perceptive, the disciples, but their truth is hidden from the others (v. 10). Is God himself responsible? In a sense he is, for he has chosen to reveal himself in ways that man in his arrogance and rebellion will not accept. But the real problem is man's own spiritual blindness—his refusal to see what is right before his eyes.

The meaning of the three sayings in verses 16–18 is obscure. In this context they probably mean that the gospel is a light that was not intended to be hidden. It is to be given the widest possible proclamation. The failure to respond to the gospel upon hearing it may result in the loss of further opportunities (v. 18).

Why did the family of Jesus wish to see him (vv. 19–21)? Mark (3:31–35) implies that they wanted to interrupt his ministry because of the report that Jesus was crazy. But Jesus makes it clear that the narrow claims of family and race cannot disrupt his larger relationships with those who have responded to the gospel.

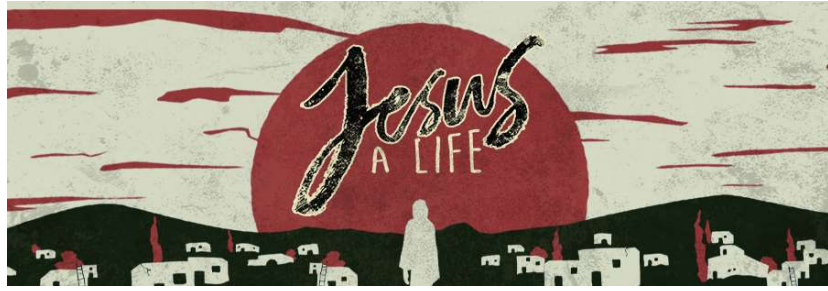
Jesus "rebuked the wind" (v. 24), as he had already rebuked demons and disease. The manifestation of Jesus' lordship over the forces of nature is one more sign of the breaking in of the kingdom of God.

"Gadarenes" (v. 26) probably should be Gerasenes. This is a place of uncertain location on the east side of Galilee. It is the only instance in Luke in which Jesus set foot on pagan soil. The demoniac was violently insane. Legion (v. 30) was a Roman division of about 6,000 men, but here it stands for a host of demons. The "abyss" is the nether region (hell), the prison for demons. Some people object to this story because they feel that the destruction of a herd of swine is not in keeping with Jesus' character. But swine, considered unclean by the Jews, was a more appropriate house for evil spirits than was a man.

*Truth for today.*—One of our major problems is the tendency to evaluate what we do statistically. And when the statistics do not show an increase in baptisms, money, and churches, a general cloud of pessimism descends upon us. When shall we ever learn one of the major truths of Scripture? The victory of God does not depend on numbers. Nor is it deterred by the character of human response.

We can preach the gospel with confidence in its power. Many will reject it or be indifferent to it. But occasionally the seed will fall on good soil. When it does, God guarantees that it will take root, grow, and produce a harvest. Our hope and optimism must not be based upon what





we do, nor upon the results of what we do. Faith will stand the test only if it rests in God's power to guarantee his kingdom.<sup>3</sup>

## **Reading The New Testament**

### **Jesus' Power over Nature, Demons, Disease, and Death (8:22–56)**

Luke has previously demonstrated that Jesus has power over demons, disease, and death, but Luke seeks to reinforce and expand the conversation about Jesus' power in this final literary unit prior to the commissioning of the twelve apostles in 9:1–6. Here, Luke seeks to show that Jesus possesses the divine power of Yahweh. This divine power is most evident when Jesus calms the sea storm and directs an entire army of demons. Following these two miracles are another resuscitation miracle and a healing miracle. All four feats firmly establish Jesus' divine status before the narrative shifts toward his journey to Jerusalem in 9:51.

(1) *Luke 8:22–25*. When Jesus calms the sea amid a windstorm in 8:22–25, it further reveals the divine power of God at work in Jesus. Matthew (8:23–27) and Mark (4:35–41) also include this dramatic story, though Luke's narration has more in common with Mark than with Matthew.

The pericope begins when Jesus seeks to cross the Sea of Galilee with his disciples (8:22). After Jesus falls asleep, a severe windstorm creates a perilous situation for the boat and the crew (8:23). Luke underscores the severity of the situation when he says that Jesus and the disciples "were in danger." In response, the disciples frantically wake Jesus. They address Jesus using the deferential title of "Master" or "Commander" (Gk. *epistatēs*) (8:24). Jesus, in turn, wakes and immediately rebukes (Gk. *epitamaō*) "the wind and the raging waves." Here Luke employs the same vocabulary that we saw in 4:35, 39, and 41 when Jesus rebuked demons and diseases. Consequently, it appears that Jesus rebukes the evil forces at work in the wind and sea in the same way that he rebukes the demons.

After calming the waters, Jesus then turns to his disciples in a teachable moment and asks, "Where is your faith?" (8:25). It is difficult to know the tone with which Jesus speaks to his disciples at this precise moment. Was it an angry tone or a compassionate one? Regardless, the

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<sup>3</sup> Tolbert, M. O. (1972). [Luke](#). In H. F. Paschall & H. H. Hobbs (Eds.), *The teacher's Bible commentary* (pp. 644–645). Broadman and Holman Publishers.



next time Jesus uses that phrase (“Where is your faith?”) with his disciples, Jesus is teaching them in 12:28. In the latter instance, Jesus’ question is clearly a rebuke for failing to place their trust in God. As a result, our best evidence suggests that Jesus was irritated with the disciples in 8:25 as well.

Finally, the disciples respond to Jesus with fear and amazement (8:25; cf. 8:35, 37). Fear, in particular, is a common—and indeed the proper—reaction of humans to a manifestation of God in their midst. This can be seen in numerous texts in the OT and NT (see e.g., Gen 26:24; Exod 3:6; Luke 1:12; 2:10; 8:35, 37). Here in Luke 8:25, Jesus has given his disciples reason to believe that they have just witnessed a manifestation of the divine in their midst. For instance, this is the first occurrence in Luke’s Gospel in which Jesus demonstrates his power over the natural elements. The import of this miraculous event is that from the beginning of creation, God alone has been the one who commands the wind and sea (Gen 1:6–10). God alone is the one who orders creation. Many portions of the OT then reinforce this belief (see e.g., Ps 89:9; 107:28–30; Job 26:12). In 8:22–25, when Jesus commands the wind and sea as only Yahweh can, it reinforces the unique identity of Jesus as the Son of God (cf. 8:28; also 1:32, 35; 3:22; 4:41). Consequently, the disciples are left asking, “Who then is this, that he commands even the winds and the water, and they obey him?” (8:25). The implied answer is “The Son of God.”

(2) *Luke 8:26–39*. In 8:26–39, Luke narrates the exorcism of the Gerasene demoniac (cf. Matt 8:28–34; Mark 5:1–20). While doing so, Luke continues to construct an impressive four-fold set of miracles in 8:22–56 that demonstrates the breadth of Jesus’ power as the Son of God. Obviously, by including this exorcism account Luke seeks to show his readers that Jesus’ power greatly exceeds that of the demonic realm.

According to the best manuscripts, just after Jesus and his disciples cross the Sea of Galilee, they arrive in the region of the Gerasenes (8:26). The city associated with the Gerasenes is Gerasa, which is about thirty miles southeast from the Sea of Galilee (or Lake Gennesaret) in the Transjordan. Some confusion exists, however, among other ancient manuscripts about the proper name of the region that Jesus visits. For instance, some manuscripts refer to the region of the Gadarenes, which corresponds to Gadara. Origen even suggested that the Gospel writers were referring to the region of the Gergesenes, which corresponds to Gergesa, a seaside town. Fueling this debate is the pig stampede in 8:33. The story suggests that the swine are somewhat near the lake into which they run. Regardless of the specific city, Luke makes it clear that Jesus is on the east side of the Sea of Galilee, which would have been predominantly populated by Gentiles, and that the man and the herd of pigs were in the countryside well outside the city where the townspeople lived (see e.g., Craig Evans, *Luke*, 137–38).

As soon as Jesus arrives on the east side of the Sea of Galilee, he is met by a demon-possessed man from Gerasa. Luke paints a horrific portrait of the torment that this man has long endured

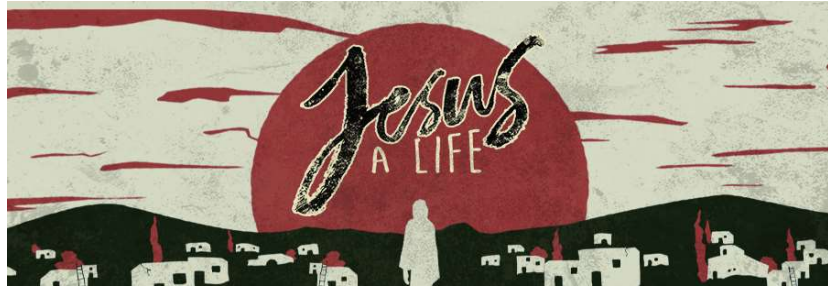


as a result of his demon possession (8:27, 29). In addition to having no clothes and no home, the man lives among the tombs, which makes him perpetually unclean in the eyes of the Jews (e.g., Num 19:11, 16). Jesus then commands the evil spirits to come out of the man (8:29). They respond by causing the man to fall down before Jesus and shout, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me” (8:29). This reaction echoes a variety of previous passages in Luke’s Gospel. For instance, God’s own voice first identifies Jesus as God’s son at the baptism (3:21–22). Additionally, Luke narrates Jesus’ first exorcism in 4:31–37, where the demons also identify Jesus as “the Holy One of God” (4:34). In the previous story, Jesus calms the sea as only God can do (8:24–25). Finally, here in 8:29 the demons once again recognize Jesus as “the Son of the Most High God.” As a result, Luke further reinforces Jesus’ unique identity and divine power while narrating Jesus’ encounter with the Gerasene demoniac.

At that point, Jesus asks the Gerasene man his name, and the man answers, “Legion,” a name that refers to the many demons that possess him. The implications of the man’s response are significant. Previously, Jesus exorcised multiple demons from one man (4:31–37) and seven demons from Mary Magdalene (8:2), but now the number of demons is astronomically large. The word “legion” technically refers to a division of the Roman army numbering between four and six thousand soldiers. In essence, here in 8:26–39, Luke depicts Jesus as being in a showdown with an army of demons. Even when the ratio is six thousand to one, however, the demons are no match for Jesus. His divine power as the Son of God is so great that no demonic force can ever defeat him.

Admitting defeat, the demons beg Jesus a second time in 8:31–32. They ask that he not send them into the abyss. Numerous Jewish and Christian texts around the time of Jesus spoke of the expectation that God would eternally banish the demons to a bottomless abyss at the final judgment (see e.g., Rev 9:1–11; 11:7; 17:8; 20:1–3; *1 En.* 16.1; *Jub.* 10.5–11) (Craig Evans, *Luke*, 137). The fact that Jesus does not send them directly to the abyss suggests that it is not yet time for the final judgment. Nevertheless, the outcome of the demons in this story clearly foreshadows what the future holds for them. Jesus sends the army of demons into a large herd of swine, which were deemed unclean for the Jews (Lev 11:7; Deut 14:8) but not for the Gentiles who populated this region. Immediately, the demons control the herd of pigs as evidenced by the destructive outcome (8:33).

After the swineherds report the event to the people throughout the region, many come and investigate (8:34–35). Notably, they find the formerly possessed man “sitting at the feet of Jesus, clothed and in his right mind” (8:35). Luke now depicts the man as one who wants to be a disciple of Jesus. Later, Luke will depict Mary (10:39) and Saul (Acts 22:3) in the same manner—sitting at the feet of their teacher. The eyewitnesses then relay to the Gerasene people how Jesus has healed, or saved (Gk. *sōzō*), the man from the demons. The people respond with great fear (8:35,



37) just as the disciples had done when Jesus calmed the sea storm (8:25). As noted in the previous pericope, fear is the typical response in the biblical texts to a manifestation of God's power. The people are so afraid that they ask Jesus to leave their region. Due to this unforgettable display of divine power, the people desire to rid themselves of Jesus. Of course, after the destruction of a large herd of swine, it is also clear that Jesus and his power had a negative impact on their local economy.

Jesus cooperates with the request of the Gerasenes. He gets into the boat in order to return to Galilee (8:37). Before he departs, however, the formerly possessed man begs (Gk. *deomai*) Jesus (8:38), just as the demons had initially begged (Gk. *deomai*) Jesus (8:28). The demons begged Jesus not to torment them. The healed man begs that he might be with Jesus, just like the other disciples (8:38; cf. 8:1). Surprisingly, instead of calling this man to follow him as he did with Peter, James, and John (5:1–11), Jesus commands the former demoniac to return to his home in a predominantly Gentile region (8:39). Furthermore, Jesus instructs him to declare "how much God has done" for him. The man obeys by proclaiming throughout Gerasa "how much Jesus has done" for him (8:39).

Luke accomplishes at least two objectives by means of the ending of this pericope. First, Jesus' instructions to the former demoniac, who lived in a Gentile region, lays additional groundwork for the Gentile mission that begins in Acts 10. Between the centurion who had faith in 7:1–10 and the restored demoniac who desires to be a disciple in 8:26–39, Luke has highlighted the embryonic role of two Gentiles within his Gospel. While these two Gentiles who demonstrate their faith in Jesus do not directly follow Jesus and are not fully incorporated into Jesus' ministry, both foreshadow the inclusion of the Gentiles that will take place after Jesus' resurrection and ascension. Most important, Jesus' receptivity to both men helps to provide the warrant that will be needed later to justify the declaration of God's favor upon both Jews and Gentiles who believe in Jesus and respond appropriately.

Second, Luke further intertwines the work of God and Jesus by means of the conclusion to this encounter. After Jesus orders the demons to depart, thereby healing (or saving) the man (8:36), Jesus then commands the man to declare what "God had done" (8:39). In response, the man obeys, but as he does so he declares what "Jesus had done" (8:39). In effect, Jesus' accomplishments are God's accomplishments and vice versa. Both God and Jesus, as the Son of God (8:28), bring about salvation and restoration for humanity. Luke wants his readers to realize that the work of God and the work of Jesus are one and the same. They cannot ultimately be separated.

(3) *Luke 8:40–56*. To complete the set of four miracles in 8:22–56 that climactically illustrate Jesus' power over all realms as well as his status as the Son of God, Luke narrates the last two miracles in a parallel fashion. Mark frequently intertwines two narratives. In this instance, Luke





follows his source and retains Mark's sandwiching effect. In this intercalation, Jesus heals a woman who has been bleeding for twelve years (8:42b–48), and he raises a twelve-year-old girl from the dead (8:40–42a, 49–56). The story of the bleeding woman is imbedded in the story of the twelve-year-old girl. Luke desires his readers to read and interpret the stories together.

In the process, Luke's readers can discern a variety of commonalities between the two miracles, as well as some similarities with the previous two miracles. For instance, Luke continues to rely heavily on theological terms like faith or belief (Gk. *pistis*) to describe an appropriate human response to Jesus (8:48, 50) and terms like saved or salvation (Gk. *sōzō*, *sōtēria*) to describe how Jesus aids the afflicted (8:48, 50). Furthermore, Jesus continues to disregard the Jewish purity laws as we saw in the previous unit (8:26–39). Both the bleeding woman (Lev 15:25–32) and the dead girl would have been considered unclean (Culpepper, "Luke," 9:191). Nevertheless, Jesus comes into contact with both of them without worrying whether he himself will become unclean.

Additionally, Jesus continues to show compassion for both those of high status (8:41; cf. 8:2–3) and those of low status (8:43; cf. 8:26–39), both the clean and the unclean. On the one hand, Jairus provides leadership for the worshiping community. On the other, the woman is prevented from participating in worship whatsoever due to her flow of blood. Jesus responds empathetically to both. While Jesus' compassion for the poor and disenfranchised sets him apart from most in his day, he does not disregard the pleas coming from the well respected in his day such as Jairus. Finally, Jesus' mighty acts continue to go well beyond mortal capabilities. Rather, Luke continues to exhibit Jesus' divine power by means of the miracles that he is performing.

In the narrative itself, when Jesus traverses the Sea of Galilee from the Transjordan back to Galilee, a large crowd welcomes him (8:40). In particular, Jairus, the leader of the synagogue, approaches him, falls down before him, and begs Jesus to come to his house and heal his only daughter who is dying (8:41–42). Notably, aspects of Jairus's actions may remind Luke's readers either of people whom this Gospel has portrayed positively—the demoniac who falls down before Jesus (8:28, 38) or the woman whose only son dies (7:11–17)—or of those whom the Gospel has portrayed negatively—the inhospitable Pharisee who invites Jesus to his home (7:36–50). Here, however, Luke clearly portrays Jairus in a positive manner. Like the Roman centurion who has faith in Jesus' ability to heal (7:1–10), Jairus's actions also reveal his faith. He fully trusts that Jesus can help his twelve-year-old daughter who is dying.

At that point, Luke temporarily leaves the narrative about Jairus and his daughter hanging in midair. In the meantime, Luke turns his readers' attention to a woman who has had a flow of blood for twelve years—a possible reference to an atypical menstrual cycle (8:42b–43a). Consequently, she has been considered ritually unclean and unable to worship God with the rest of the people for over a decade. Due to her state of uncleanness, she has been sequestered in a



manner that prevents her from physically touching others. Otherwise, they also will be rendered unclean (Lev 15:25–32). The flow of blood has further victimized this woman because she has spent all her money on physicians. Yet none of them have been able to heal her (8:43b).

Attempting to keep her actions a secret, she stealthily touches the fringe of Jesus' clothing, and immediately she is healed (8:44, 47). Jesus, sensing that the power of the Holy Spirit has again been at work through him, asks who touched him (8:45–46; cf. 3:22). In a respectful manner, Peter addresses Jesus as Master and reminds him of his crowded context (8:45; cf. 8:24). At that point, however, the woman realizes that she cannot keep her desperate actions a secret any longer. Akin to Jairus, she fearfully falls at Jesus' feet, publicly admits that she touched him, and testifies that touching Jesus immediately healed her (8:47).

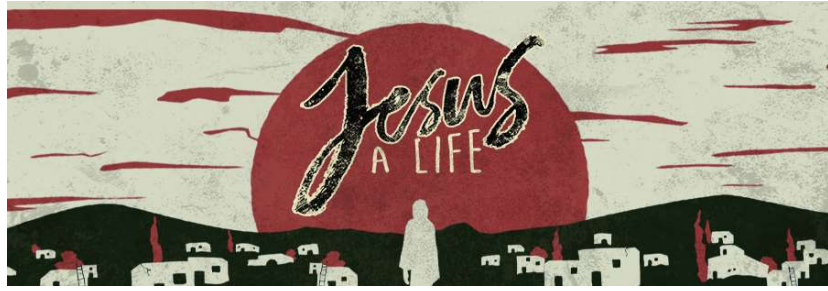
Luke builds a moment of suspense for his readers. The unclean woman has touched Jesus, which should render Jesus unclean according to the Jewish ritual laws. Moreover, when Jesus inquires about who touched him, the woman fearfully confesses. Perhaps Luke's first readers wondered if Jesus might respond with anger. Instead, Jesus addresses her as "Daughter," thereby reaffirming her status as a Jewish woman among God's people. His address places her back among the people from whom she has been separated. Finally, he claims that her faith has healed or saved her (Gk. *sōzō*), and he tells her to "go in peace" (8:48).

Luke shows his readers that God's power is at work in Jesus to redeem and to save God's people—collectively and individually. What her money cannot buy and what no human can do, not even multiple physicians, Jesus does. Jesus does not worry about her uncleanness contaminating him. As Son of God (8:28), he has the power to heal her disease, to make her clean, to restore her to her community, and to grant a life of peace to her. In short, Jesus saves this woman from her life of torment and publicly affirms her spiritual identity in the presence of a great crowd.

At that point, Luke resumes the story of Jairus and his dying daughter. Unfortunately, while Jesus' attention is focused on the bleeding woman, Jairus's daughter dies (8:49). In response, Jesus commands Jairus just as Jesus has commanded the storm (8:24), the demons (8:29), the former demoniac (8:39), and soon Jairus's daughter (8:54). He commands Jairus not to fear, but rather to believe or have faith (Gk. *pistis*). Jesus announces that Jairus's daughter will be saved or rescued (Gk. *sōzō*) just as the hemorrhaging woman has been rescued (8:50).

From that point on, Jesus' actions again resemble those of the great prophets, Elijah (1 Kgs 17:17–24) and Elisha (2 Kgs 4:32–37). Just as he raised the widow's only son from the dead in 7:11–17, so also Jesus will raise Jairus's only daughter from the dead in 8:51–56. When Jesus arrives at the home, the grieving has already begun (8:52). Jesus tells those gathered that the girl is sleeping, a term that can refer to literal sleep or death in antiquity (cf. 1 Thess 4:13). The mourners laugh at Jesus, assuming he is referring to literal sleep. Their laughter, however,





reinforces the main point, which is that the girl has died (8:52–53). In a private gathering of Peter, James, and John along with the girl’s parents, Jesus commands the dead girl to get up. Consequently, her spirit returns to her. Jesus has resurrected her. In addition, the girl eats food, which verifies that she is a human being as opposed to a vision or an angel (cf. 24:36–43; *Tob.* 12:19) and that she is fully alive in her body and not only her spirit (8:54). Notably, Jesus, who publicly announced the healing of the hemorrhaging woman to the crowds in 8:48, here seeks to keep this resurrection of the dead girl a secret. From Luke’s perspective, raising her from the dead foreshadows Jesus’ own resurrection, but it is not yet time for Jesus to talk openly about the events that will occur at the end of his life.

In sum, Luke has impressively highlighted the divine power of Jesus as the Son of God in 8:22–56. Before Jesus’ first commissioning of the apostles in 9:1–6, Luke has sought to summarize definitively Jesus’ authority over nature (8:22–25), the demonic realm (8:26–39), disease (8:42b–48), and death (8:40–42a, 49–56). Moreover, Jesus possesses this authority because he is “the Son of the Most High God” (8:28). He brings salvation, restoration, and wholeness to those who exhibit faith. The Spirit of God is at work in him to bring about God’s kingdom on earth.<sup>4</sup>

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<sup>4</sup> Arterbury, A. E. (2019). [\*Reading Luke: A Literary and Theological Commentary\*](#) (pp. 67–74). Smyth & Helwys Publishing, Incorporated.