

LUKE

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Chapter Eight

Luke 8:1-3

Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, (2) and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, (3) and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

Luke now describes another teaching tour of Jesus as He continued to preach about the kingdom of God. Matthew and Mark specify that the location is beside a lake. Luke is careful to state that the “twelve” traveled with Jesus for they would be witnesses of the works and teaching of Jesus after His ascension and it is important to note that they were with Jesus. What is new is that Luke reports some women are traveling with Jesus and contributing to the support of the group out of their private funds. Mary Magdalene had been liberated of seven demons but Luke does not say that she was a prostitute and she is not identified with the woman who washed and anointed Jesus (7:36-50). The designation “Magdalene” is a name indicating her origin as “of Magdala”. People have made mention of her as an immoral woman but there is no documentation of this and demons would not necessarily have made her immoral for they usually affect a person’s mental and physical health.

Joanna is the first woman of Herod’s court identified as following Jesus and her identity is otherwise unknown except for a mention in 24:10. Her husband, Chuza, is not mentioned elsewhere so it is not known if he also followed Jesus. The word translated “steward” may mean that he was a manager of some of Herod’s estates or it may mean a political office holder. Nothing more is known of Susanna. It is important to note that these women were “liberated”, particularly for this era, for they had their own funds. This information gives us some insight into how the group of Jesus had resources to meet their physical needs and to give away to the needy: *For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor.* (John 13:29) These women responded in love for Jesus and what He had done for them and their families. Some have postulated that Joanna’s husband may be the man whose son Jesus healed:

*John 4:46-54 Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. (47) When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring Him to come down and heal his son; for he was at the point of death. (48) So Jesus said to him, "Unless you people see signs and wonders, you simply will not believe." (49) The royal official *said to Him, "Sir, come down before my child dies." (50) Jesus *said to him, "Go; your son lives." The man believed the word that Jesus spoke to him and started*

off. (51) As he was now going down, his slaves met him, saying that his son was living. (52) So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him." (53) So the father knew that it was at that hour in which Jesus said to him, "Your son lives"; and he himself believed and his whole household. (54) This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

It is comforting to know about these women following and helping Jesus and it is worthwhile to note that no woman ever took action against Him as His enemies were all men.

Luke 8: 4-8

When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable: (5) "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled underfoot and the birds of the air ate it up. (6) "Other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture. (7) "Other seed fell among the thorns; and the thorns grew up with it and choked it out. (8) "Other seed fell into the good soil, and grew up, and produced a crop a hundred times as great." As He said these things, He would call out, "He who has ears to hear, let him hear."

This section seems to begin a new approach for Jesus. He was attracting large crowds but He wanted more devoted followers who were not just hearers so He began to teach in parables. It is helpful to know that the Palestinian sower sowed first and then plowed for this is opposite to how farmers work in the south. The method would have been very familiar to the audience but to those who could not understand the spiritual meaning, the parable might just seem to result in yawns as people would have perhaps thought: "so what". The seeds that fell beside the road may mean that this was a region not intended to be plowed so that they would be trampled and the birds ate them. The rocky soil would not have enough soil to hold moisture so they would begin to grow but then wither away. The thorns grew quickly and would choke out the wheat. But the seed that fell onto good soil would mature and produce great crops. Matthew (13:2-9) and Mark (4:1-9) speak of a growth of a hundredfold but also of thirtyfold and sixtyfold. Luke abbreviates the growth to a hundredfold. The crowds would have just understood that a good soil was needed but they certainly all knew that.

Luke 8:9-10

His disciples began questioning Him as to what this parable meant. (10) And He said, "To you it has been granted to know the mysteries of the kingdom of God, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND."

The disciples asked Jesus for an interpretation of the parable but first Jesus told them the reason for His teaching in parables. To properly understand this approach of Jesus we need to remember that this event is long before Pentecost when the Holy Spirit began to indwell every believer to whom faith had been given. These disciples were not all given faith and certainly none of them were indwelt by the Holy Spirit. Therefore, at this point in history, Jesus had to personally

explain the parables to those He chose. He said that only to them had it been granted the ability to know the mysteries of the kingdom of God. The word “mystery” means something that can only be understood by a revelation from God. Paul often uses this word but it is not often used in the gospels. Jesus then states that those not included in His group cannot understand the meaning of the parables and He states that this is a reason for teaching in this manner as He uses the words “so that” meaning “here is the reason”. Parables then are a judgment on those without the needed method of understanding: either directly taught by Jesus, or later by using the faith given them by God and the indwelt Holy Spirit.

Luke 8:11-15

"Now the parable is this: the seed is the word of God. (12) "Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved. (13) "Those on the rocky soil are those who, when they hear, receive the word with joy; and these have no firm root; they believe for a while, and in time of temptation fall away. (14) "The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. (15) "But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.

Jesus then explains the parable to the disciples so that they would understand the spiritual meaning. Matthew and Mark also give the interpretation by Jesus:

- Mark 4:14-20 *"The sower sows the word. (15) "These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. (16) "In a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy; (17) and they have no firm root in themselves, but are only temporary; then, when affliction or persecution arises because of the word, immediately they fall away. (18) "And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word, (19) but the worries of the world, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. (20) "And those are the ones on whom seed was sown on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundredfold."*
- Matt 13:18-23 *"Hear then the parable of the sower. (19) "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. This is the one on whom seed was sown beside the road. (20) "The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy; (21) yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. (22) "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. (23) "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty."*

Jesus is carefully explaining His role and the role of Satan and individuals in the work of the spreading of the word of God concerning His kingdom. There are four possible outcomes to the world receiving the word of God. The **first** is represented by those who are beside the road. Satan immediately comes and takes away the word that was given to them. The **second** is represented by people on the rocky places. These people at first receive the word with joy for it seems wonderful news to them. Herod even enjoyed first listening to the word: *for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.* (Mark 6:20) But when persecution comes upon them because of this word from God they fall away. The word has not established a firm root within them for their reaction to it is only temporary. The **third** category of people receiving the word is like those among the thorns. These people hear the word but they are very much involved in the pursuit of happiness in the world and the worries involved in those worldly pursuits. The word then becomes unfruitful. The **fourth** category is like the seed sown on the good soil. These people hear the word and understand it and accept it for their personal applications. The seed then bears much fruit. Note the key to a proper understanding is that the soil must be proper for growth to occur. The soil must first be made proper by God for the seed to produce fruit.

From many years of hearing the word, I can recognize myself in all four of these categories and, after becoming a Christian, I have observed people in all four categories. I was brought up with the habit of going to church every time it opened. But it was not until God chose me to have a good soil in the fall of 1970 that I became the fourth category. Prior to that time I existed in all the preceding categories. For the past 45 years I have observed many people existing in all four categories. It is very sad to see the people react in the first three categories but the seed will not produce fruit until God properly prepares the soil. We then must continue to sow the seed and let God produce the fruit at His timing. Paul also told us this aspect of planting:

1Cor 3:5-9 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. (6) I planted, Apollos watered, but God was causing the growth. (7) So then neither the one who plants nor the one who waters is anything, but God who causes the growth. (8) Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. (9) For we are God's fellow workers; you are God's field, God's building.

Luke 8:16-18

"Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. (17) "For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. (18) "So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

Jesus then told them another parable but it is linked to the first parable. It seems rather obvious that the purpose of a lamp is to give light so certainly someone would not cover it with something that will not let the light go through it or put it under a bed so it will not light the room. Instead one puts the lamp on a lampstand so those who come into the room may see the

light and what it illumines. Verse 17 tells us that there are hidden things in the world but they will all become evident in God's time. Also there are things that people think are secret but they also will become known as they come to the light. Nothing can be concealed on judgment day. Jesus will speak of this again:

Luke 12:2-3 "But there is nothing covered up that will not be revealed, and hidden that will not be known. (3) "Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

In verse 18 Jesus is warning them to refer back to the first parable and to be careful how they listen. The application is for spiritual things and not worldly benefits. Those who have good soil and produce fruit for the kingdom will even be given more spiritually. However if one belongs to one of the first three categories he may think that he possesses some spiritual benefits but even what he thinks he has will be taken away.

Luke 8:19-21

And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. (20) And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You." (21) But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

Matthew and Mark also give us this incident although they place it before the sower parable:

- *Mark 3:31-35 Then His mother and His brothers *arrived, and standing outside they sent word to Him and called Him. (32) A crowd was sitting around Him, and they *said to Him, "Behold, Your mother and Your brothers are outside looking for You." (33) Answering them, He *said, "Who are My mother and My brothers?" (34) Looking about at those who were sitting around Him, He *said, "Behold My mother and My brothers! (35) "For whoever does the will of God, he is My brother and sister and mother."*
- *Matt 12:46-50 While He was still speaking to the crowds, behold, His mother and brothers were standing outside, seeking to speak to Him. (47) Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You." (48) But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?" (49) And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers! (50) "For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."*

The brothers are the sons of Mary and Joseph as listed by Mark: *"Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him. (Mark 6:3)* Jesus is not disowning His family but He is stating that He has now entered the final stage of His ministry on earth so that His family has been extended to include all those who hear and obey the word of God. Matthew quotes Jesus as saying that His family includes those who do the will of His Father in heaven. This should be very comforting to us for this includes those of us today who hear His word. This great inclusion is also given by John:

John 17:20-21 "I do not ask on behalf of these alone, but for those also who believe in Me through their word; (21) that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

In context, the “their” of John 17:20 is the apostles and everyone who believes in Jesus through the New Testament writings. Those who believed in Jesus thousands of years after His death and resurrection also belong to the family of Jesus and He prays for us so that we might all be one.

Luke 8:22-15

Now on one of those days Jesus and His disciples got into a boat, and He said to them, "Let us go over to the other side of the lake." So they launched out. (23) But as they were sailing along He fell asleep; and a fierce gale of wind descended on the lake, and they began to be swamped and to be in danger. (24) They came to Jesus and woke Him up, saying, "Master, Master, we are perishing!" And He got up and rebuked the wind and the surging waves, and they stopped, and it became calm. (25) And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

Luke does not locate this event but Mark puts it on the evening when Jesus told the parable of the sower:

*Mark 4:35-41 On that day, when evening came, He *said to them, "Let us go over to the other side." (36) Leaving the crowd, they *took Him along with them in the boat, just as He was; and other boats were with Him. (37) And there *arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. (38) Jesus Himself was in the stern, asleep on the cushion; and they *woke Him and *said to Him, "Teacher, do You not care that we are perishing?" (39) And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. (40) And He said to them, "Why are you afraid? Do you still have no faith?" (41) They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"*

The placing by Mark fits well for surely Jesus would have been tired after His day of teaching. The lake is 700 feet below sea level and has mountains around it so winds would quickly whip up over the lake and bring big waves quickly. Jesus fell asleep as the boat was being swamped so that they were all in danger. Luke does not include the rebuke of the disciples as they accused Him of not caring if they perished. All three gospels tell us that Jesus rebuked the wind implying that there was an evil force behind the wind. Jesus demonstrated His mastery over the elements as the surging waves ceased and the sea became calm. God showed His same mastery over the sea in the Red Sea incident (Psa 106:9).

The disciples were terrified at this result although they must have also been very relieved. This is the first application of the power of Jesus over a situation other than a human in distress. Jesus asked why they were afraid and inquired about their absence of using their faith. We have previously stated that usually Jesus is stated as seeing faith in someone before He acts for their benefit. We know that faith is a gift of God with the best understanding being that “faith is the enabling power of God.” It seems that God had not given these disciples this faith or it may be that they have still not learned how to use that power in all circumstances. Surely they will all remember this event after the ascension of Jesus and after Pentecost when they will be engaged in many stressful situations when they will need to apply their faith. They then asked “Who is

this?" and this is the question that must be asked by everyone who reads of the works of Jesus Christ. Luke leaves the question unanswered as a way of teaching all who read this.

Luke 8:26-29

Then they sailed to the country of the Gerasenes, which is opposite Galilee. (27) And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. (28) Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me." (29) For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the desert.

Luke now gives a powerful demonstration of the power of Jesus over the forces of evil. He places the location in a predominantly Gentile area. He gives more detail than does Matthew (8:28-34) but not as much as does Mark (5:1-17). Some people have suggested that the power of the waves was an attempt by Satan at keeping Jesus away from this demon-possessed man but there is no way to definitely conclude this. It seems that this man was waiting for Jesus since He was met immediately upon coming out of the boat onto the land. This man was possessed with demons and showed such an awful state by not wearing any clothes and by living in the tombs among the dead. He had been seized and bound with chains and shackles under guard as the people tried to control him. But he would break the bonds and the demon would drive him into the desert. He then asked Jesus to not torment him in any such way. Jesus commanded the unclean spirit to come out of the man but the man asked Jesus to explain what business they had with each other. He addressed Jesus as Son of the Most High God showing that he answered the disciples' question of verse 25. The demoniac of 4:34 called Jesus "the Holy One of God".

Luke 8:30-33

And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. (31) They were imploring Him not to command them to go away into the abyss. (32) Now there was a herd of many swine feeding there on the mountain; and the demons implored Him to permit them to enter the swine. And He gave them permission. (33) And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.

Jesus then asked the man his name, not as a way of controlling him but to help the man understand his current situation. Legion is not a formal name but was used by the Romans for about 6,000 soldiers. Thus the man is stating that he is possessed by many demons. All the demons begged Jesus to not send them into the abyss, a reference to the place where spirits including Satan would be confined (Rev 20:1). It is not known why the demons wanted to enter the pigs but Jesus gave them permission to do so. It is also not known why the pigs would then rush over a steep bank into the lake so that they were all drowned. We assume this is an action of the demons so that they will be set free. The demons can cause humans to do awful things so certainly they could also cause the pigs to kill themselves. Of course, to the Jews, the pigs were

unclean so it was permissible for the unclean demons to enter the unclean animals. Also the death of the pigs would presumably set the demons free so that they could continue to roam the world as does Satan (1 Peter 5:8). So the human is set free, the power of Jesus over demons is again demonstrated, the area is free of the demon-possessed man, the pigs are dead, and the demons continue their assault on the world.

Luke 8:34-39

When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. (35) The people went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened. (36) Those who had seen it reported to them how the man who was demon-possessed had been made well. (37) And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned. (38) But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, (39) "Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

The herdsmen were obviously Gentiles since Jews would not raise pigs. After seeing that the pigs had all raced to their deaths, they left the area and reported what had happened to people in the city and in the country. The people who had not been present then came to see for themselves and when they came to Jesus they saw the former demon-possessed man sitting at the feet of Jesus. The man was fully clothed and in his right mind. Having seen or heard of the man in his former state, the people were afraid. Some of the people who had witnessed the entire event then told these people how the demon-possessed man had been made well. Rather than wanting to learn more about the man who had healed the man from the demon possession, they were overcome with fear and asked Jesus to leave. They were apparently upset over the loss of their herd as well as afraid of the man who had demonstrated such a power. When asked to leave, Jesus leaves. He got into a boat to leave the area but the healed man came to Jesus and begged Him to let him go with Him on His journey. This is the best reaction by someone healed from such a horrible situation but Jesus sent him away. Jesus told him to return to his house and tell what everyone what God had done for him. This command differs from what Jesus had told other people He had cured (4:41) but this was a Gentile area so perhaps there were not many Jews there who would misinterpret the Messiahship of Jesus. The man then went away and witnessed throughout the entire city about what great things Jesus had done for him. This is the reaction that all of us who have been saved by Jesus should have.

Luke 8:40-42

And as Jesus returned, the people welcomed Him, for they had all been waiting for Him. (41) And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house; (42) for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

Upon returning Jesus found a crowd had been waiting for Him and they welcomed Him back. This reaction was in sharp contrast to the people who had just asked Him to leave. The official of the synagogue was responsible for making the arrangements for synagogue services. He would select the person who would lead them in prayer, read some scriptures, and preach to the people. He was then a very respected person in the community. Matthew and Mark both report on this event:

- *Matt 9:18-19 While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live." (19) Jesus got up and began to follow him, and so did His disciples.*
- *Mark 5:21-24 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. (22) One of the synagogue officials named Jairus *came up, and on seeing Him, *fell at His feet (23) and *implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." (24) And He went off with him; and a large crowd was following Him and pressing in on Him.*

There seems to be a discrepancy among the statements by Matthew, Mark, and Luke in that Matthew writes that the daughter had died and Mark and Luke say she was dying. But we read later in Luke and Mark that someone came to report that the girl had died so it seems that Matthew is just shortening the narrative rather than contradicting Mark and Luke. As is typical of his being a physician, Luke reports that the girl was about twelve years old. The pressing of the crowds against Jesus starts a new narrative seen below.

Luke 8:43-48

And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, (44) came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped. (45) And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You." (46) But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me." (47) When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. (48) And He said to her, "Daughter, your faith has made you well; go in peace."

This interruption must have been very frustrating to Jairus but Jesus is going to attend to every need that God brings to His attention. This woman had a condition that made her ceremonially unclean (Lev 15:25) so she could not take part in any temple worship and she would have been ostracized much like a leper. To have suffered like this for twelve years is a horrible condition so we understand her being drawn to Jesus as she must have heard about His healing people and casting out demons. Mark tells us that she had suffered much from other physicians (5:26). The fringe of His garment would have been the tassel on the end of the square garment thrown over the left shoulder and hung down His back (Num 15:38). Immediately she was healed and Jesus knew that some healing power had flown from Him.

Jesus asking who touched Him would have seemed like a strange question since many people were crushing around Jesus and Peter commented on this aspect. However Jesus knew that someone had specifically touched Him for a healing since He knew some power had gone out from Him. Surely Jesus knew exactly what had happened but He wanted the woman to confess so that He could tell her why she had been healed. Seeing that she had been noticed, the woman came trembling and fell down before Him. She then told everyone why she had touched Jesus and how she had been immediately healed. Certainly her friends and acquaintances would have known about her illness for such a long time so this witnessing for Jesus would also allow her to be ceremonially clean again. Jesus told her that her healing was not a response to some superstitious touching but that she had been given faith so that she could be healed. Again Jesus knew that God had given someone the faith to be healed as part of His mission on earth. He then told her to go in peace for now she had peace with God and with her acquaintances. He addresses her tenderly as daughter. This is the only time Luke tells us that Jesus so addressed a woman.

Luke 8:49-56

*While He was still speaking, someone *came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore." (50) But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she will be made well." (51) When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother. (52) Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep." (53) And they began laughing at Him, knowing that she had died. (54) He, however, took her by the hand and called, saying, "Child, arise!" (55) And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. (56) Her parents were amazed; but He instructed them to tell no one what had happened.*

As this interlude was being completed, Jairus received what seemed to be awful news as someone from his house came to tell him that his daughter had died. But Jesus told him to not believe the word from the world but to believe in Him and she would be made well. The people did not understand the power of Jesus and considered He was needed with more mundane affairs. Using the word "believe", Jesus is telling Jairus to act upon his faith. Believe and trust are actions possible because of faith. Jesus wanted the crowd to witness the healing of the woman for her benefit and now He wanted to shield the girl from a gaping crowd. He allowed only the girl's family and His inner circle to come with Him to the girl. It was custom for the family to have professional mourners at a death and it seems that the family had already done that. Matthew even reports that flute players were present as would be the case in an influential family such as this one: *When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder,* (Matt 9:23) All the crowd would have laughed at Jesus saying that she was only asleep. Matthew reports that the crowd was put out so that all who were left would be the family and Jesus with His inner circle. Jesus then took her by the hand which was condemned by the Jews for someone to touch the body of a deceased person. Jesus then said: "Child, arise!" with the indication that He said this very loudly and forcefully. The result was immediate. She got up and Mark states that she began to walk (5:42). Luke and Mark (5:43) relate that Jesus told

them to give her something to eat. Thus she demonstrated that she was very much alive as she was walking and eating. Luke and Mark (5:43) write that Jesus told them to not tell anyone what had happened. However it is hard to understand how this could not have been well known by all present. Jesus apparently wanted the family to concentrate on taking care of the girl and not treating her as an object of publicity for Jesus.