

# CAPITOL STUDIES

MARCH 26, 2025 • WEEK 11



## LUKE FOR LEGISLATORS

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### *Theme Verse*

#### Luke 19:10

For the Son of Man has come to **seek** and to **save** that which was **lost**.



## Jesus' Mighty Power



**N**O MATTER HOW MANY SHACKLES bind or how many vices control, Jesus has power to set the captive free. Do we believe that? Are we proclaiming that to those caught in Satan's grasp? "The problem is that Christians might tend to avoid the dark haunts where these lost and desperate people may gather. Their scary behavior, as a result of years of maltreatment at the hands of others and their own self-abuse, may make them seem irredeemable, and so they never hear the message of salvation. Jesus is prepared not only to use anyone committed to him to proclaim the gospel, but he is also ready to go anywhere to proclaim it. The whole world, not a small portion of it, needs to be restored to wholeness."<sup>1</sup>

C. S. Lewis, noted apologist, described his condition before his conversion as a "zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatreds. My name was legion."<sup>2</sup> Jesus came to deliver each of us from our personal demons, just as He delivered the possessed man from Satan's demons in Luke 8.

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## INTRODUCTION

Luke 8 is a chapter that accentuates faith that comes by hearing the Word of God (Romans 10:17). This faith is then demonstrated in the lives of those who were rescued from their afflictions, demons, and sins by the power of Christ. Let's look at these pictures of Jesus, the Son of Man, helping each of these people experience His redeeming love and power.

### I. POWER OVER DANGER

#### A. The Sea

*Luke 8:22-23*

*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. <sup>23</sup>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.<sup>3</sup>*

Jesus was on a divine mission. He needed to get to the other side of the Sea of Galilee. Someone was there who needed His help. Exhausted by His heavy ministry schedule, Jesus showed His humanity by falling asleep in the boat. Rarely did He have a chance to truly relax and rest. He was so weary that even bouncing on the rough seas did not awaken Him.

This body of water is more than 690 feet below sea level in a valley surrounded by mountains and gorges. Through these, violent windstorms suddenly arise, particularly during the months of May to October.<sup>4</sup> Even today, fishermen keep a careful eye on the weather on this lake. In this particular incident, whirlwinds raised waves so high they came over the side of the boat (cf. Mark 4:37) and jeopardized the lives of all those inside. It is quite possible that this was a demon-produced storm to prevent Jesus from getting to the other side of the lake. Regardless, this was a further exercise in faith for His disciples.

#### B. The Storm

*Luke 8:24a*

*They came to Jesus and woke Him up, saying, "Master, Master, we are perishing!"*

Even the seasoned fishermen on board were terrified. They were astonished that Jesus could sleep through such a squall. "Master" can also be translated "Lord." This is Jesus' name that means the One with power and authority, the Ruler over creation. The fact that they called out this name twice indicates they were very emotional and fearful. It seems that they had never seen a storm like this. Chuck Swindoll says that 'perishing' (Greek, *apollumi*) in this context "is an extreme word, more dismal and terrifying than 'die.' The term appears several times in Luke's narrative in reference to damnation (e.g., 4:34; 9:25; 13:3, 5; etc.)."<sup>5</sup> Oftentimes, it is rendered as "to be destroyed" (e.g. Matt. 2:13, Matt. 10:28, Matt 12:14, John 10:10, James 4:12, etc.).



## C. The Sovereign

*Luke 8:24b-25*

*And He got up and rebuked the wind and the surging waves, and they stopped, and it became calm. <sup>25</sup>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?”*

Jesus “rebuked” the wind and the waves as sovereign Lord over His creation. All creation heard and obeyed His voice. This rebuke created the same silence Jesus had demanded in past interaction with demons (Luke 4:35). Mark tells us that Jesus said, “Peace, be still,” which literally means “be silent, be muzzled” (Mark 4:39). This gives more weight to the suggestion that the storm was demon-induced and that Jesus was silencing the satanic effort to thwart His mission.

It was an audio/visual lesson Jesus’ followers would never forget. When Jesus asked about their faith, His disciples were no longer in fear of the storm but were in fear (reverence) of the One Whose word immediately calmed the raging wind and sea. Yet, “in the fear of the Lord there is strong confidence. And His children will have refuge” (Proverbs 14:26). “This ‘Faith’ is in the divine power that is present in His person. When they are in His presence, they should have no fear (Ps 46:1-3).”<sup>6</sup> Jesus is moving His disciples beyond faith in Him as divine prophet to full and complete faith in Him as God.

## II. POWER OVER DEMONS

### A. The Country of the Gerasenes

*Luke 8:26*

*Then they sailed to the country of the Gerasenes, which is opposite Galilee.*

This region, called the Decapolis, or the region of the ten cities, was on the east side of the Sea of Galilee. It was also known as the country of the Gadarenes because it was governed by the city of Gadara. The reference to being ‘opposite Galilee’ is likely referring to more ways than geography. It was an area populated by Gentiles, who were opposite in culture (feeding swine) and filled with idolatry.

### B. The Captive of Demons

*Luke 8:27-28*

*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. <sup>28</sup>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.”*

“Jesus was met by a man—unclothed, unclean, and uncontrolled, living in the burial caves carved out of rock. Such a needy man! This was why





Jesus had come. The man had demons living within him. He was possessed by actual evil spirits who fell from heaven with Satan. They controlled him and made his life a living hell. When the man beheld Jesus, the demons cried out, using Jesus' divine name and title: 'Jesus, Son of the Most High God.' Evidently, even the demons not only recognized the deity of Jesus but also knew there was a divinely appointed time for their judgment, and He would be their judge."<sup>7</sup> The man didn't fall before Jesus in worship but rather because the demons were begging Jesus not to send them to the place of torment early.

### C. The Command of Jesus

*Luke 8:29*

*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.*

Jesus had commanded the "unclean spirit" to come out. This referred to "the demon who was controlling the man. Such spirits in themselves were morally filthy and caused much harm for those whom they possessed."<sup>8</sup> Many things had been tried to control the man, but to no avail. His bondage to these demons was almost unbelievable. ***There seemed to be no way to hold him. There seemed to be no way to help him.*** But God intervened. Jesus was there to set this captive free.

*Luke 8:30-31*

*And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. <sup>31</sup>They were imploring Him not to command them to go away into the abyss.*

Jesus already knew the condition of the man. His question was to enlighten His disciples. A legion was "a Latin term, by then common to Jews and Greeks, that defined a Roman military unit of 6,000 infantrymen. Such a name denotes that the man was controlled by an extremely large number of militant evil spirits."<sup>9</sup> This expression magnified the hopeless condition of the demon-possessed man. These demons begged Jesus not to send them to the bottomless pit, the abyss. They knew He had the power to do it.

*Luke 8:32-33*

*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. <sup>33</sup>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.*

Swine were a part of the livestock raised by the Gentile population and considered unclean by Jewish standards. The demons' request to enter them was met with divine permission. In a sense, Satan and his emissaries are on a leash held by God. The devil and demons cannot do anything without divine permission. Satan was only allowed to touch Job's life with permission of Almighty God. "According to His sovereign purposes, Jesus allowed the demons to enter the pigs and destroy them—



the text offers no other explanation (cf. Deut. 29:29, Rom. 9:20). By doing this, Jesus gave the man [and those who saw it] a graphic, visible, and powerful lesson on the immensity of the evil from which he had been delivered.”<sup>10</sup> The demons’ choice to possess the pigs produced a stampede down the hillside and into the abyss of the sea.

#### D. The Consternation of the People

*Luke 8:34-35*

*When the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. <sup>35</sup>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.*

When the pig farmers saw the loss of, at least part of, their livelihood, they immediately reported to the community. This was something the city folk had to verify. Upon seeing the formerly demon-possessed man clothed and sitting calmly at the feet of Jesus, they were afraid. The Gospel changes people. The man was found by Jesus and rescued from his enslavement. (Did Jesus bring clothes for him?)

*Luke 8:36-37*

*Those who had seen it reported to them how the man who was demon-possessed had been made well. <sup>37</sup>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.*

Perhaps the people were frightened because of the potential of further loss of “property” if Jesus remained in their country, but most likely they were afraid because of the great power that was displayed in this miraculous deed. The man was rescued from an immense demonic force that was destroying his life, and everyone in the area knew it. This is one time where Jesus healed without the faith of the person healed, yet we can see by the man’s actions in the next verse that his faith in Jesus as His Savior was real. This term “made well” is the same as “saved.”

#### E. The Conversion of the Liberated

*Luke 8:38-39*

*But the man from whom the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying, <sup>39</sup>“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 plea of the man was to go with Jesus Who saved him and changed his life. He wanted to follow, along with Jesus’ other disciples, but Jesus had other plans for him. Most likely, he was a Gentile and his presence with the others in Jesus’ band could have complicated Jesus’ ministry. Furthermore, this was an opportunity to share the good news with more Gentiles in the Gerasenes region as the man everywhere proclaimed, “what great things Jesus had done for him.”





### III. POWER OVER DISEASE AND DEATH

#### A. The Distraught Father's Request

*Luke 8:40-42a*

*And as Jesus returned, the people welcomed Him, for they had all been waiting for Him. <sup>41</sup>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; <sup>42</sup>for he had an only daughter, about twelve years old, and she was dying.*

When Jesus arrived back on the other side of the Sea of Galilee, a large crowd of people eagerly awaited His return. One of the rulers of the synagogue was in that crowd, doing what any of the rest of us would have done. He was desperately trying to find a cure for his dying daughter. Earlier in His ministry, Jesus had cast a demon out of a man in Jairus' synagogue (Luke 4:33-37). Perhaps Jairus was there that day, which was why he knew he had to come to Jesus.

#### B. The Diseased Woman's Recovery

*Luke 8:42b-44*

*But as He went, the crowds were pressing against Him. <sup>43</sup>And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, <sup>44</sup>came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.*

Jesus tried to go with Jairus but was having difficulty getting through the crowd. People were pressing against Him on every side. Along with Jairus, another person sought healing that day. Sickness had taken its toll on this woman. For 12 years she had battled a blood disease, and no one had been able to help her. Because of it, she couldn't participate in temple or synagogue worship, among other things. She, like Jairus, knew that Jesus had the power to heal. If only she could touch Him... Her faith reasoned, "Just touch Jesus. His power will bring you healing." And it did! "Because of her affliction, she would normally render anyone she touched unclean. The effect here was precisely the opposite." The Person she touched made her clean.<sup>11</sup>

*Luke 8:45-48*

*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." <sup>46</sup>But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me." <sup>47</sup>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. <sup>48</sup>And He said to her, "Daughter, your faith has made you well; go in peace."*

This touch was more than one person brushing up against another. Jesus knew that healing power had gone out from Him. That power was under His conscious control. He also knew who touched Him and why, but He asked the question to bring to light this act of faith and allow the woman to "go in peace" and give praise to God.



## C. The Dead Child's Resurrection

*Luke 8:49-50*

*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."<sup>50</sup> But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she will be made well."*

What devastating news! Perhaps Jairus was thinking, "If only I had come sooner, if only the others in the crowd hadn't stopped Jesus, if only Jesus hadn't gone to Gadarenes, if only...." He had believed that Jesus could heal his daughter, but now it was too late. Jesus knew Jairus' thoughts and encouraged him not to be afraid: "Only believe, Jairus. Just trust Me. I will make her well."

*Luke 8:51-53*

*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.<sup>52</sup> Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep."<sup>53</sup> And they began laughing at Him, knowing that she had died.*

Mourners were often hired by families to lament the passing of a family member. These mourners laughed at Jesus when He told them they could stop weeping because the girl had not died. They made it look like Jesus had no knowledge of the girl's condition, when in reality, He knew her condition better than anyone. Note that He does not allow any of these faithless people into the house.

*Luke 8:54-56*

*He, however, took her by the hand and called, saying, "Child, arise!"<sup>55</sup> And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat.<sup>56</sup> Her parents were amazed; but He instructed them to tell no one what had happened.*

Jesus took her hand, and the young girl was called back to life. "Immediately" she got up and was given something to eat. When God gives life, physical or spiritual, it is immediate. Her ability to eat food was proof of this miracle. To say that her parents were amazed is putting it mildly. "Figuratively this means 'to lose one's wits' or 'go out of one's mind,' or [in our terminology,] 'they were blown away.'"<sup>12</sup>

## CONCLUSION

"Resurrection is a picture of the way Jesus Christ saves lost sinners and raises them from spiritual death (John 5:24; Eph. 2:1-10). The Gospels record three such resurrections, though Jesus probably performed more. In each instance, the person raised gave evidence of life. The widow's son began to speak (Luke 7:15), Jairus' daughter walked and ate food, and Lazarus was loosed from the graveclothes (John 11:44). When a lost sinner is raised from the dead, you can tell it by his speech, his walk, his appetite, and his 'change of clothes' (Col. 3:1ff). You cannot hide life!"<sup>13</sup>



What do your speech, your walk, and your appetites (desires) reveal? Is there a clear difference between you and someone “of the world”? Don’t be like the demons who know the truth but refuse to embrace it! Come to Jesus for everlasting life!



Chaplain Arin Hess

## FOOTNOTES

1. David Garland, *Luke: Zondervan Exegetical Commentary on the New Testament*, Zondervan, 2011, pg. 362.
2. C. S. Lewis, *Surprised by Joy*, Harcourt Brace Jovanovich, 1955, pg. 226.
3. All Scripture quotations, unless noted, are taken from the *New American Standard Bible*, 1995 Update.
4. John MacArthur, *MacArthur Study Bible*, pg. 1406.
5. Charles R. Swindoll, *Insights on Luke*, Zondervan, 2012, pg. 205.
6. Garland, *Luke*, pg. 356.
- 7, 8, 9, 10, 11. MacArthur, pg. 1407, 1467, 1468, 1469, 1530.
12. Swindoll, pg. 217.
13. Warren Wiersbe, *The Bible Exposition Commentary*, Volume 1, Victor Books, 1996, pg. 204.



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## WEEKLY BIBLE STUDY

Meeting during the  
109<sup>th</sup> Legislature’s  
First Session

### SENATORS

6:45 – 7:45 A.M.  
Wednesdays  
Capitol Office #1004

### STAFF

12:00 – 1:00 P.M.  
Wednesdays  
NE State Office Building  
Morrill Room