SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Eight, Verses 1–56

Take Care How You Listen — four soils, a lamp on a stand, a storm on the lake, a man named Legion, and two daughters

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Jesus tells the crowds about a sower and four kinds of soil, then shows His disciples what His word can do: it stills a gale, sends a legion of demons into the abyss, heals a woman no doctor could help, and calls a dead girl back to life. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 8:1–56

soils · lamp · storm · Legion · daughters

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Five movements from the villages of Galilee across the lake and back

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from a sinner's tears in Simon's house to a parable by the lake*	3
I	**The Seed Is the Word of God** · *Luke 8:1–15 · the sower and the soils*	5
II	**Take Care How You Listen** · *Luke 8:16–21 · the lamp and the family*	7
III	**Where Is Your Faith?** · *Luke 8:22–25 · the storm on the lake*	9
IV	**What Great Things God Has Done** · *Luke 8:26–39 · Legion*	10
V	**Only Believe** · *Luke 8:40–56 · two daughters*	12
VI	**The Passage in the Whole Bible** · *cross-references*	14
†	**At a Glance** · *the four voices side by side*	16
†	**Key Insights & Questions for the Table** · *discussion*	16
†	**Sources** · *where each voice comes from*	18



"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." — Luke 8:15

SECTION I · THE PASSAGE

Luke 8:1–56

Take Care How You Listen — The seed is the word of God — and Jesus shows what His word does to storms, demons, disease and death

† How to Read This Study

This study walks Luke 8 in 5 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 8:18

"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."

† Before the Passage

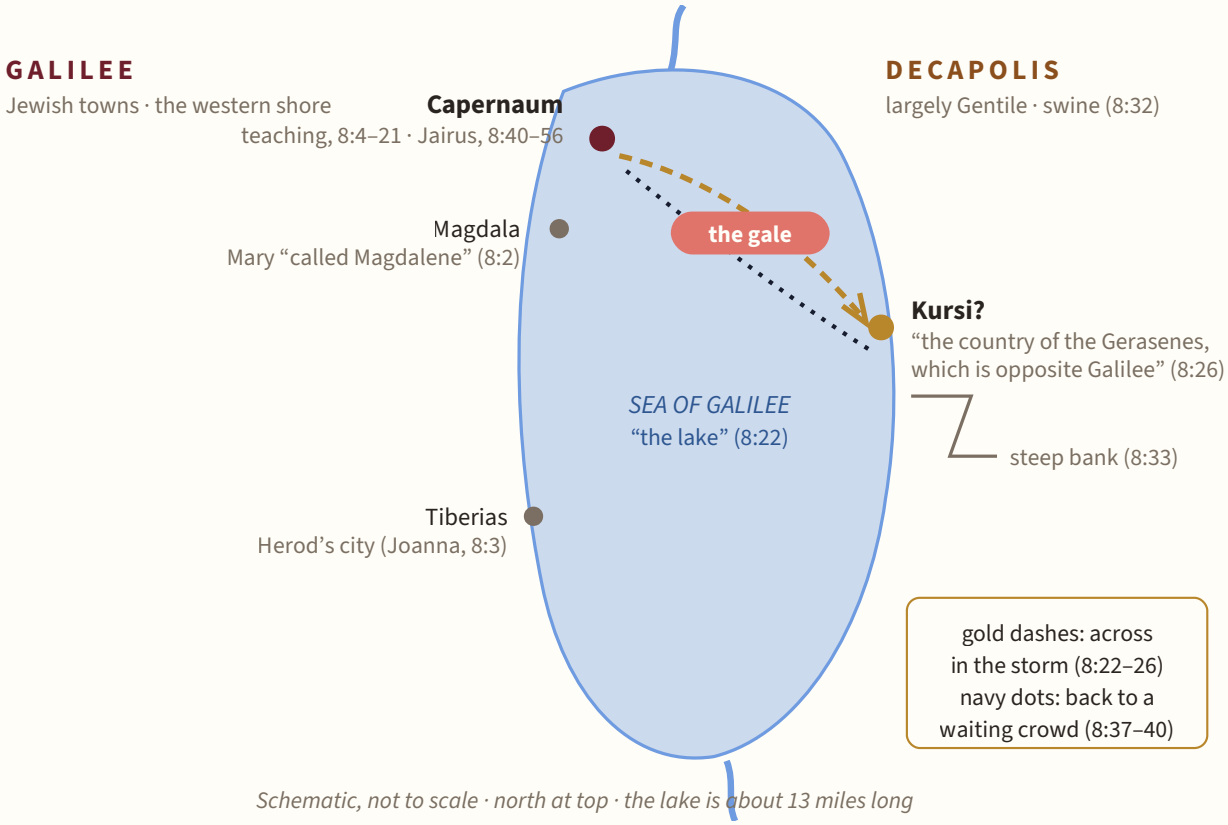
Luke 7 ended with a forgiven woman sent away in peace and a table of guests asking, "Who is this man who even forgives sins?" (7:49). Chapter 8 answers that question by showing Jesus' word at work. It opens with Him on the road, "proclaiming and preaching the kingdom of God" from village to village (v. 1), with the Twelve and a group of women He had healed. The middle of the chapter is a parable about the word and the hearers; the rest shows that word ruling the wind and waves, the demons, a twelve-year disease and death itself.

The word "hear" runs through the chapter like a thread — "hear," "heard," "hearing" or "listen" ten times — and it comes to a point in verse 18: "So take care how you listen." Then Luke shows four kinds of hearers in action. The disciples hear Jesus say "Let us go over to the other side" and still panic in the storm. The Gerasenes hear what happened and beg Him to leave. The healed man hears "Return to your house" and obeys. Jairus hears "Your daughter has died" and then "only believe," and must choose which word to trust.

The geography matters. Jesus taught on the western, Jewish side of the Sea of Galilee, around Capernaum. The lake is about thirteen miles long and lies some 700 feet below sea level, with hills around it; cool air pouring down the valleys can whip up sudden storms. On the eastern shore lay the region of the Decapolis, largely Gentile — which is why there was a herd of swine on the hillside (v. 32). Luke calls it "the country of the Gerasenes, which is opposite Galilee" (v. 26); the manuscripts vary between Gerasenes, Gadarenes and Gergesenes, and many place the scene near Kursi on the eastern shore, where the hills come down close to the water.

Two people in this chapter are "only" children — Jairus's "only daughter" (v. 42), like the widow's "only son" at Nain (7:12). Twelve years tie the last scene together: a girl twelve years old and a woman ill for twelve years. And Luke 7's last word returns: Jesus says to the woman, "your faith has made you well; go in peace" (v. 48) — in Greek the same words He spoke to the sinful woman, "Your faith has saved you; go in peace" (7:50).

FIGURE · ACROSS THE LAKE AND BACK



Jesus teaches on the Jewish western shore, crosses through a gale to the Gentile east side where Legion meets Him, and returns to a crowd that is waiting for Him.

I
MOVEMENT

LUKE 8:1–15

The Seed Is the Word of God

Women who gave, crowds who gathered, and a parable about four kinds of ground

1 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. 4 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 under foot 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." 9 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. 11 "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.

LUKE 8:1–15

"He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.'"

ISAIAH 6:9

FIGURE · ONE SEED, FOUR SOILS

ONE SEED, FOUR SOILS · "THE SEED IS THE WORD OF GOD" (8:11)

BESIDE THE ROAD vv5, 12	ROCKY SOIL vv6, 13	AMONG THORNS vv7, 14	GOOD SOIL vv8, 15
THE SEED trampled, eaten by birds	**THE SEED** springs up, then withers	**THE SEED** grows up with thorns, choked	**THE SEED** grows up, a hundredfold
THE HEARER the devil takes the word away	**THE HEARER** joy, then falls away in testing	**THE HEARER** worries, riches, pleasures	**THE HEARER** honest heart, holds it fast
NO ROOT	NO DEPTH	NO FRUIT	BEARS FRUIT

Same sower, same seed — the difference is the ground (Guzik).
"So take care how you listen" (v18)

Read each column top to bottom — what happens to the seed, then what Jesus says it means for the hearer; only the last soil holds the word fast.

μυστήρια

MYSTĒRIA · "MYSTERIES" · G3466

Not a puzzle for the clever but a secret God has chosen to make known. "To you it has been granted to know the mysteries of the kingdom of God" (v. 10) — granted, given as a gift. To others the same parable is a closed door, and Jesus quotes Isaiah 6:9: "seeing they may not see." Sproul: "Parables were given not only to reveal but to conceal." The same story that opens one heart hardens another, and the difference is grace.

Ὑπομονή

HYPOMONĒ · "PERSEVERANCE" · G5281

Literally "remaining under" — staying put under a load. The good soil hears the word, "holds it fast" (*katechō*, G2722, to hold down, keep firm hold of) and bears fruit "with perseverance" (v. 15). The rocky soil "believe[s] for a while" and falls away (v. 13); the good soil stays. Luke's fruit is not instant; it comes in time. The women of verses 1–3 show it: they "were contributing to their support" (*diakoneō*, G1247, to serve) "out of their private means" (*hyparchonta*, G5225).

DAVID GUZIK · Enduring Word

Guzik notes that "Jesus had a different attitude towards women than the religious leaders and teachers of that day," and he refuses the old slur on Mary Magdalene: "There is nothing whatever in the sources to indicate this." Jesus let others support Him — "We see the true humble nature of Jesus, who willingly made Himself dependent upon others" — and Guzik adds, "Many of us are too proud to receive help from others." He would call this the parable of the soils: "The difference is never the seed, but on the kind of soil it lands on." On the road-side hearers he observes, "Satan seems to believe in the power of God's word more than many preachers do."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Parable of the Sower" (18 November 2012) also clears Mary Magdalene's name and honors the women as faithful followers. Then the parable: "The seed is the Word of God." Verse 10 is hard but plain — "Parables were given not only to reveal but to conceal," a judgment that gives hard hearts what they chose, for "God's justice is poetic." The rocky soil is a spurious convert, not a saint who loses salvation: "If you have it, you never lose it." How do we know? "The only test for that is whether you bear fruit," because "real conversion turns your life upside down."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Parable of the Sower" (No. 308, 15 April 1860, Exeter Hall) is on Luke 8:4–8. He speaks to each soil in turn. The wayside hearer comes expecting nothing — "You are like the highway, which was never intended to be a cornfield" — and "There is such a thing as being gospel-hardened." The rocky hearer is Bunyan's Mr. Pliable. The thorny hearer is choked by prosperity as easily as by trouble. The preacher keeps sowing anyway: "Our duty is not measured by the character of our hearers, but by the command of our God." And for the longing heart: "God never sets a man longing for mercy without intending to give it."

MATTHEW HENRY · Commentary on the Whole Bible

Henry is moved that the Lord of all "lived upon the kindness of his friends," and he sees hope in Mary Magdalene's seven demons: "The greatest of sinners must not despair of pardon." In the parable, "The heart of man is as soil to the seed of God's word." He warns the careless hearer about the birds: "The devil is a subtle and spiteful enemy, that makes it his business to hinder our profiting by the word of God."

II
MOVEMENT

LUKE 8:16–21

Take Care How You Listen

A lamp on a stand, nothing hidden forever, and the family of Jesus

16 *"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.” [19] 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.”

LUKE 8:16–21

βλέπετε

BLEPETE · “TAKE CARE” · G991

The ordinary verb “to see” used as a warning: “Watch out!” Jesus says, “take care *how* you listen” (v. 18). Mark’s parallel says “take care what you listen to” (Mark 4:24); Luke stresses the manner of hearing. The reason follows: whoever has, receives more; whoever does not have loses even what he “thinks he has.” Hearing is never neutral. Each sermon leaves a man with more light or less.

λύχνος

LYCHNOS · “LAMP” · G3088

A small clay oil lamp, the kind that lit a one-room house. No one lights one and puts a jar over it or slides it under a couch; it goes on a lampstand (*lychnia*) “so that those who come in may see the light” (v. 16). Sproul preached with one in his hand. The word that is truly heard does not stay hidden — it shows, and one day “nothing is hidden that will not become evident” (v. 17).

DAVID GUZIK · Enduring Word

Guzik reads the lamp as a charge to everyone who has received the word: “God didn’t light your lamp so that it would be hidden.” Hearers are accountable for what they do with the light. When Jesus’ family comes and He answers, “My mother and My brothers are these who hear the word of God and do it,” Guzik takes the brothers as Mary’s other children, and draws the lesson: “We draw close to Jesus by hearing His word and doing it.”

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul’s “The Parable of the Revealed Light” (2 December 2012) holds up a little oil lamp: “nobody in his right mind would then put something over it like a bushel or put it under the bed.” The word that takes root must be seen, so “there can be no such thing as a “Secret Service Christian.”” Verse 17 points to the judgment: “We could go into the darkest hole in the universe and still not escape the gaze of God.” So, “Live in the light. Let the truth be in the light.” And Jesus’ new family is adoption: “Jesus calls us His brothers and His sisters, and we are adopted by the heavenly Father.”

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon’s short piece “Hearing” on verse 18 begins with Sir John Cheke: “I have an ear for other preachers,” he used to say, “but I have a heart for Latimer.” That, says Spurgeon, is the distinction — the ear or the heart. “Too often men hear the word sounding its drums and trumpets outside their walls” and admire the music while the gates stay shut. The preacher wants more: “the heart is the target we aim at, and unless we hit it we miss altogether.”

MATTHEW HENRY · Commentary on the Whole Bible

Henry turns the lamp into a duty: "Those that have received the gift must minister the same." On the family at the door he is frank: "Some of his nearest kindred were least solicitous to hear him preach," and "Jesus Christ would rather be busy at his work than conversing with his friends." But the comfort is large: "Christ is pleased to own those as his nearest and dearest relations that hear the word of God and do it."

III
MOVEMENT

LUKE 8:22–25

Where Is Your Faith?

A sleeping Savior, a fierce gale, and a fear greater than the storm

22 *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 8:22–25

"He caused the storm to be still, So that the waves of the sea were hushed."

PSALM 107:29

Ἐπιστάτα

EPISTATA · "MASTER" · G1988

Epistatēs, one set over others — a chief, a commander. Only Luke uses it in the New Testament, seven times, always on the lips of disciples (or the ten lepers, 17:13). Peter used it in the boat once before: "Master, we worked hard all night" (5:5). Here it is doubled in panic, "Master, Master, we are perishing!" (v. 24) — and Peter says it again in the crowd (v. 45). They call Him the one in charge; the storm shows how true that is.

ἐπετίμησεν

EPETIMĒSEN · "REBUKED" · G2008

The same verb Luke uses when Jesus rebukes a demon (4:35, 41) and a fever (4:39). He speaks to the wind and the surging waves as to something that must answer to Him, "and they stopped, and it became calm." The Old Testament gives this power to the LORD alone: "He caused the storm to be still" (Psalm 107:29). No wonder the disciples ask, "Who then is this, that He commands even the winds and the water?"

DAVID GUZIK · Enduring Word

Guzik sees both natures in the boat: the sleeping man is truly human, the Lord who rebukes the wind is God. Jesus had said, "Let us go over to the other side," so the disciples' panic was more than fear of the weather; it was unbelief, and Guzik defines it carefully: "Unbelief is the rejection of a promise or a command of God relevant to a particular situation." "The storm could not disturb Jesus, but the unbelief of His disciples could and did." His comfort is four words long: "Jesus is on board."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Calming of the Storm" (27 January 2013) takes on Freud's claim that religion grows out of fear of nature. In the text the disciples are more afraid after the calm than before it, because they have met something more frightening than a storm: "Ladies and gentlemen, there is nothing on this planet scarier than to be in the presence of the Holy." "They were in the inner sanctum on that boat on the Sea of Galilee." The right response is reverence, for "Casual worship is a contradiction in terms."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes that the disciples set out at Christ's own word and still met a gale: "Those that put to sea in a calm, yea, and at Christ's word, must yet prepare for a storm." Jesus' part is clear — "Christ's business is to lay storms, as it is Satan's business to raise them." The rebuke "Where is your faith?" describes many of us: "Many that have true faith have it to seek when they have occasion to use it."

IV
MOVEMENT

LUKE 8:26–39

What Great Things God Has Done

A man in the tombs, a legion of demons, a drowned herd, and a town that wanted Jesus gone

26 *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.* 30 *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.* 34 *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.*

LUKE 8:26–39

Λεγιών

LEGIŌN · "LEGION" · G3003

A Latin loanword: a Roman legion was several thousand soldiers. Asked his name, the man answers with a number — "for many demons had entered him" (v. 30). Guzik thinks the answer is evasive, an attempt to intimidate; Sproul takes it as a way of saying a vast host rather than an exact count. Either way the occupying army is no match for one word from Jesus. The man who could not be held by chains (v. 29) is found "sitting down at the feet of Jesus, clothed and in his right mind" (*sōphroneō*, G4993, to be of sound mind, v. 35).

ἄβυσσος

ABYSSOS · "THE ABYSS" · G12

The bottomless deep, the prison of evil spirits. The demons beg not to be sent there (v. 31). Revelation uses the word for the place from which the beast rises and into which Satan will be thrown for a thousand years: "he threw him into the abyss, and shut it and sealed it over him" (Revelation 20:3). The demons know their end is fixed and fear it coming early; Sproul notes that Jesus keeps God's timetable.

DAVID GUZIK · Enduring Word

Guzik calls it "the most detailed description of a demon possessed man we have in the Bible." He does not take the man's answer at face value: "Legion is not a name; it was evasive, a threat, and attempt to intimidate." The townspeople's reaction exposes them: "They were more afraid of a free man than a possessed man." And when Jesus refuses the man's request to come along, Guzik explains why: "Jesus knew that he had a more important ministry with his own family and community."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Legion" (10 February 2013) begins where the storm left off — terror after terror. He insists the demonic is not primitive talk for madness: "The demonic world is real, it was extremely active then, and it is active today," and "There can be no theology without demonology." The demons know exactly who Jesus is. The town asks Him to leave because holiness exposes sin — "Nothing terrifies a human being more than the presence of the holy" — and that, says Sproul, is why He was crucified: "He was not killed because He was bad; He was killed because He was holy."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Plain Words with the Careless" (on Luke 8:27–40) begins with the demons' creed: "There are no sounder theoretical believers than devils" — knowing the truth is not the same as being changed by it. He presses the man's question, "What business do we have with each other?" on careless hearers who think Christ will only make them miserable: "A man cannot sin without bringing upon himself some sorrow even in this life." The gospel concerns rich and poor, learned and plain, for Christ keeps us alive and will judge us. His answer to the question: "We must have to do with Christ."

MATTHEW HENRY · Commentary on the Whole Bible

Henry is sober about the enemy: "These malignant spirits are very numerous," and a man no one could control was proof of it — "Those that are ungovernable by any other thereby show that they are under Satan's government." The town counted pigs and lost a Savior: "Those lose their Saviour, and their hopes in him, that love their swine better." The healed man, sent home, became a preacher to his own city.

V
MOVEMENT

LUKE 8:40–56

Only Believe

A ruler's dying daughter, a woman who touched His cloak, and a girl called back from death

40 *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.* 43 *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."* 49 *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.*

LUKE 8:40–56

FIGURE · TWO DAUGHTERS, TWELVE YEARS

TWO DAUGHTERS, TWELVE YEARS · LUKE 8:40–56

JAIRUS	THE WOMAN
named (v41)	unnamed (v43)
synagogue official (v41)	unclean, shut out (Lev 15:25)
comes openly, falls at His feet	comes from behind, in secret (v44)
an only daughter, twelve years old	ill for twelve years (v43)
“Do not be afraid … only believe” (v50)	“Daughter, your faith has made you well” (v48)
“Child, arise!” — she gets up (vv54–55)	“go in peace” (v48)

The delay that saved the woman tested Jairus — and Jesus was in time for both.

Read across the rows: a leading man and an outcast woman come to Jesus from opposite ends of society, and both are met by His word.

κράσπεδον

KRASPEDON · “FRINGE” · G2899

The edge or tassel of a garment. The Law told Israelite men to wear tassels on the corners of their garments to remember the commandments (Numbers 15:38). A woman whose bleeding made her ceremonially unclean (Leviticus 15:25) reached through the crowd and touched just that edge. Jesus felt it: “I was aware that power (*dynamis*, G1411) had gone out of Me” (v. 46). The touch was small; the power was His.

σῴζω

SŌZŌ · “MADE WELL, SAVED” · G4982

One verb for rescue of body and soul. In Luke 8 it is “saved” (v. 12), “made well” of Legion (v. 36), “your faith has made you well” (v. 48) and “only believe, and she will be made well” (v. 50). Jesus’ words to the woman are the same Greek He spoke in 7:50, “Your faith has saved you; go in peace.” Jairus’s girl is his “only” (*monogenēs*, G3439) daughter, like the widow’s “only son” (7:12). And Jesus says she is “asleep” (*katheudō*, G2518), because to Him death is not the last word.

DAVID GUZIK · Enduring Word

Guzik contrasts the two who came to Jesus: Jairus, a respected leader who comes openly, and a poor unnamed woman who comes in secret. Jesus stops for her and calls her “Daughter” — “Jesus never called any other person by this name.” The delay that healed her nearly broke Jairus, and Guzik is gentle: “God is never slow, but He often seems slow to the sufferer.” Jesus meets Jairus where he is: “Jesus did not demand that Jairus show the same faith as the centurion did.” He simply said, “Only believe, and she will be made well.”

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Jairus' Daughter" (10 March 2013) says the woman's faith was the means of her healing, not its source, and that calling her "daughter" brought her into God's family — "We are not by nature sons and daughters of God." For Jairus the message is that the delay did not ruin anything: "It is never too late for Jesus to help those in need." He presses it on his hearers: "Are you still alive? Then it is not too late." And on the girl Sproul is emphatic: "This was not a resuscitation; this was a resurrection" — a foretaste of the last day and a picture of God's effectual call.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Touch" (on Luke 8:43–48) admires the woman's grit: "She was ready to go through fire and through water to obtain health." "She would die hard, if die she must." Her case was hopeless — incurable, long, costly, worsening — but she believed the smallest contact with Christ would do. The power is in Him, not in the amount of the touch: "Do but become united to Jesus, and the blessed work is done." And it happened at once: "In every case spiritual quickening must be instantaneous."

MATTHEW HENRY · Commentary on the Whole Bible

Henry finds comfort for the timid: "Strong faith shall be applauded, and yet weak faith shall not be rejected." Jesus called the woman out not to shame her but to confirm her, and her public testimony served the crowd: "Christ's patients should communicate their experiences to one another." To Jairus, hearing that it was too late, the lesson is "Our faith in Christ should be bold and daring, as well as our zeal for him."

VI THEME

CROSS-REFERENCES

The Passage in the Whole Bible

The word that does not return empty, the Lord of the sea, and the hope of resurrection

> *"So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it."*
>
> ISAIAH 55:11

> *"He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.'"*
>
> ISAIAH 6:9

> *"He caused the storm to be still, So that the waves of the sea were hushed."*
>
> PSALM 107:29

> *"So faith comes from hearing, and hearing by the word of Christ."*
>
> ROMANS 10:17

> *"and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time."*
>
> REVELATION 20:3

> *"Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies,"*
>
> JOHN 11:25

R.C. SPROUL · Ligonier · St. Andrew's

Sproul links the raising of Jairus's daughter to the last day: "This was not a resuscitation; this was a resurrection," a foretaste of what Christ will do for all His people.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik follows the text closely and names the lesson; Sproul presses doctrine — parables that conceal, true and false conversion, the holy, the demonic; Spurgeon preaches to the hearer in front of him; Henry turns each scene into counsel. They differ on details — Guzik reads "Legion" as a bluff, Sproul as a vast host; Guzik calls Nain a resuscitation, Sproul calls Jairus's daughter a resurrection — and agree that everything turns on how we hear and trust His word.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · The sower	Never the seed, always the soil; Satan believes in the word's power.	Parables reveal and conceal; the test of conversion is fruit.	Like a highway never meant for corn; God never sets a man longing in vain.	The heart is soil; the devil works to hinder our profiting.
II · The lamp	God didn't light your lamp to hide it; hear and do.	No "Secret Service Christian"; live in the light; adopted.	An ear for others, a heart for Latimer; aim at the heart.	Received gifts must be shared; His family hears and does.
III · The storm	Unbelief rejects a promise; Jesus is on board.	Nothing scarier than the Holy; casual worship is a contradiction.	— (no Spurgeon sermon on these verses sourced here)	Even at Christ's word, prepare for a storm; He lays storms.
IV · Legion	Legion is a bluff; more afraid of a free man than a possessed one.	No theology without demonology; killed because He was holy.	Devils are sound believers in theory; we must have to do with Christ.	Spirits numerous; those who love their swine lose their Savior.
V · Two daughters	Only she is called "Daughter"; God often seems slow.	Never too late; not resuscitation but resurrection.	She would die hard; one touch of union and the work is done.	Weak faith not rejected; bold and daring faith.

LUKE 8:1–56 · A COMPARATIVE READING

† Key Insights to Carry

- **The difference is the soil.** Guzik: "The difference is never the seed, but on the kind of soil it lands on." Same sower, same seed, four outcomes (vv5–15). GUZIK
- **Parables open and close.** Sproul: "Parables were given not only to reveal but to conceal." To the disciples it was "granted" to know the mysteries (v10). SPROUL
- **Fruit takes perseverance.** *Hypomonē* — remaining under the load. The good soil holds the word fast and bears fruit over time (v15); the rocky soil believes "for a while" (v13). THE GREEK
- **Hearing is never neutral.** "So take care how you listen; for whoever has, to him more shall be given" (v18). Spurgeon: "the heart is the target we aim at." THE TEXT
- **Jesus' family hears and does.** Not blood but obedience: "these who hear the word of God and do it" (v21). Guzik: "We draw close to Jesus by hearing His word and doing it." GUZIK
- **He had already said "the other side."** Guzik: "Unbelief is the rejection of a promise or a command of God relevant to a particular situation." The storm was real; so was the promise (v22). GUZIK
- **More afraid after the calm.** Sproul: "there is nothing on this planet scarier than to be in the presence of the Holy." The question changes from "Will we drown?" to "Who then is this?" (v25). SPROUL

- **Clothed and in his right mind.** The man no chains could hold sits at Jesus' feet (v35) — the posture of a disciple — and is sent home as the first preacher to the Decapolis (v39). THE TEXT
- **They preferred the pigs.** Henry: "Those lose their Saviour, and their hopes in him, that love their swine better." Guzik: "They were more afraid of a free man than a possessed man." HENRY
- **Never too late.** "Do not be afraid any longer; only believe" (v50). Sproul: "It is never too late for Jesus to help those in need." SPROUL

† Questions for the Table

1 **Which of the four soils best describes how I have been hearing God's Word lately — and what is the rock or the thorn in my life right now?**

The difference is never the seed, but the soil (Guzik).

8:11-15

2 **Jesus said, "take care how you listen." What would change if I listened to Sunday's sermon or this week's reading expecting to obey it?**

The heart is the target (Spurgeon).

8:18, 21; Jas 1:22

3 **Jesus had already said, "Let us go over to the other side." What promise of His have I forgotten in my present storm?**

Unbelief is the rejection of a promise (Guzik).

8:22-25; Ps 107:29

4 **The town asked Jesus to leave because He cost them their pigs. What am I afraid Jesus will cost me if I let Him all the way in?**

They loved their swine better (Henry).

8:32-37

5 **Jesus sent the healed man home to tell "what great things God has done for you." Who at home most needs to hear my story?**

Return to your house and describe.

8:38-39

6 **Jairus had to keep walking after hearing "Your daughter has died." Where am I being told it is too late, and what would "only believe" look like?**

Are you still alive? Then it is not too late (Sproul).

8:49-56; John 11:25

Luke 8 is about hearing. The seed is the word of God, and the same word that a sower scatters on four soils calms a storm, frees a man named Legion, heals a woman who touched a tassel, and raises a girl who had died. Take care how you listen — and when every other voice says it is too late, only believe.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

- Guzik, Enduring Word Commentary, Luke 8 — https://enduringword.com/bible-commentary/luke-8/
- Ligonier Scripture index, Luke 8 — https://learn.ligonier.org/scripture/luke-8
- Sproul, "The Parable of the Sower" (Luke 8:1–15, 18 Nov 2012) — https://learn.ligonier.org/sermons/parable-sower-luk8
- Sproul, "The Parable of the Revealed Light" (Luke 8:16–21, 2 Dec 2012) — https://learn.ligonier.org/sermons/parable-revealed-light
- Sproul, "The Calming of the Storm" (Luke 8:22–25, 27 Jan 2013) — https://learn.ligonier.org/sermons/calming-storm
- Sproul, "Legion" (Luke 8:26–39, 10 Feb 2013) — https://learn.ligonier.org/sermons/legion
- Sproul, "Jairus' Daughter" (Luke 8:40–56, 10 Mar 2013) — https://learn.ligonier.org/sermons/jairus-daughter-luk51
- Spurgeon, "The Parable of the Sower" (Luke 8:4–8, No. 308, 15 Apr 1860) — https://blueletterbible.org/comm/spurgeon_charles/sermons/0308.cfm
- Spurgeon, "Hearing" (Luke 8:18) — https://mail.biblehub.com/sermons/auth/spurgeon/hearing.htm
- Spurgeon, "Plain Words with the Careless" (Luke 8:27–40) — https://biblehub.com/sermons/auth/spurgeon/plain_words_with_the_careless.htm
- Spurgeon, "The Touch" (Luke 8:43–48) — https://mail.biblehub.com/sermons/auth/spurgeon/the_touch_2.htm
- Matthew Henry, Commentary on the Whole Bible, Luke 8 — https://www.biblestudytools.com/commentaries/matthew-henry-complete/luke/8.html
- NASB 1995 — Isaiah 6:9 — https://biblehub.com/nasb95/isaiah/6.htm
- NASB 1995 — Isaiah 55:11 — https://biblehub.com/nasb95/isaiah/55.htm
- NASB 1995 — Psalm 107:29 — https://biblehub.com/nasb95/psalms/107.htm
- Greek interlinear and Strong's, Luke 8 — https://biblehub.com/interlinear/luke/8.htm

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. Greek: SBL Greek New Testament; Strong's numbers per biblehub.com. · Smith For Christ Publishing · Ed Smith