

**ST JOSEPH THE WORKER**  
ROMAN CATHOLIC CHURCH



**The Healing Touch of Jesus**

**Parables, Power, and Proclamation: A Journey through Luke 8**

In Luke 8, Jesus invites us to truly hear and understand His Word, challenging us to live it out in faith and obedience.

The miracles performed in this chapter remind us of His authority over nature, spiritual realms, sickness, and death.

The centrality of faith in these accounts encourages us to trust Him more deeply, in every aspect of our lives.

**The Parable of the Sower (Luke 8:1-15)**

Jesus teaches about the varying responses to God's Word using the Parable of the Sower, emphasizing the importance of receiving it with a good and noble heart, retaining it, and producing a crop.

**The Lamp on a Stand (Luke 8:16-18)**

Jesus urges His listeners to be careful how they listen, as those who have will be given more, while from those who do not have, even what they think they have will be taken away.

**Jesus' Mother and Brothers (Luke 8:19-21)**

Jesus redefines family as those who hear God's word and put it into practice.

**Jesus Calms the Storm (Luke 8:22-25)**

Jesus showcases His authority over nature by calming a storm, prompting His disciples to wonder about His identity.

**The Demon-Possessed Man (Luke 8:26-39)**

In the region of the Gerasenes, Jesus heals a man possessed by many demons, demonstrating His power over the spiritual realm.

**The Healing of the Bleeding Woman and the Raising of Jairus' Daughter  
(Luke 8:40-56)**

Jesus, moved by a bleeding woman's faith,  
heals her and raises Jairus' daughter from the dead,  
affirming His power over illness and death.

In Luke 8, we journey with Jesus through a series of parables,  
powerful miracles, and poignant interactions.

Jesus reveals the mysteries of the Kingdom through the Parable of the Sower,  
asserts His divine authority by calming the storm and exorcising demons,  
and showcases His compassionate healing power  
by healing a woman and raising a girl from the dead.

**Themes**

Parables and understanding  
Divine power and authority  
Faith and fear  
Women in Jesus' Ministry

**Topics**

The Parable of the Sower  
The Lamp on a Stand  
Jesus' Mother and Brothers  
Jesus Calms the Storm  
The Demon-Possessed Man  
The Healing of the Bleeding Woman  
The Raising of Jairus' Daughter

**People**

Jesus  
His Disciples  
The Crowds  
The Demon-Possessed Man  
Jairus and His Daughter  
The Bleeding Woman  
Jesus' Mother and Brothers

**Locations**

Various Towns and Villages  
The Lake  
The Region of the Gerasenes  
Jairus' House

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**LUKE 8**  
**The Parable of the Sower**

**1** After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, 2 and also some women who had been cured of evil spirits and diseases:

Mary (called Magdalene) from whom seven demons had come out;

3 Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

**4** While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable:

5 "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up.

6 Some fell on rocky ground, and when it came up, the plants withered because they had no moisture.

7 Other seed fell among thorns, which grew up with it and choked the plants.

8 Still other seed fell on good soil. It came up and yielded a crop, a hundred times more than was sown."

When he said this, he called out,

**8:1-3** Jesus' saving rule is described in relation to people's varying responses (vv. 1-21), and the description complements the explanation of the kingdom presented in Luke 7:18-35. The parable of the Sower (8:5-8, 11-15), the parable of the lamp under a bowl (vv. 16-18), and the following brief episode (vv. 19-21) focus on the importance of hearing Jesus' proclamation. The opening transitional summary (vv. 1-3) of Jesus' preaching activity focuses on the responses of a range of women who have been impacted by Jesus' ministry. Included among these women is **Mary from the village of Magdala**; Joanna, who is married to the manager of Herod Antipas's household; and Susanna, who is mentioned only here in the New Testament.

**8:4-15** Jesus uses the Parable of the Sower to explain the varied responses to his proclamation of the kingdom. Whereas earlier references to parables in Luke refer to proverbial sayings or metaphors (5:36; 6:39), here and in the second half of Luke, the term refers to stories in Jesus' teaching that have longer narratives or comparisons with symbolic meaning. Before Jesus explains the significance of the parable of the Sower, **he explains why he speaks in parables (8:10)**. **Jesus' parables allow his disciples to gain divine insight into the**

“Whoever has ears to hear, let them hear.”

9 His disciples asked him what this parable meant.

10 He said, **“The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, though seeing, they may not see; though hearing, they may not understand.”**

11 **“This is the meaning of the parable: The seed is the word of God.**

12 **Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved.**

13 **Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.**

14 **The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life’s worries, riches and pleasures, and they do not mature.**

15 **But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.**

### A Lamp on a Stand

16 **“No one lights a lamp and hides it in a clay jar or puts it under a bed. Instead, they put it on a stand, so that those who come in can see the light.**

17 **For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open.**

18 **Therefore consider carefully how you listen. Whoever has will be given more; whoever does not have, even what they think they have will be taken from them.”**

inauguration and outworking of God’s saving reign. Those who reject Jesus’ teaching, however, only hear confusing stories that confirm their spiritual blindness and their ignorance of God’s plan. The parable of the Sower explains why there are varying responses to Jesus’ message. Those who **have a stubborn heart will only hear the word of God superficially**, so the devil, trials, or the concerns of this world take over their attention, and they will not persevere and produce fruit. **Those who have a receptive heart to what they hear will believe and be saved.**

**8:16–18** Jesus insists on the importance of careful listening to his teaching. The emphasis on responding to Jesus’ teaching (vv. 4–15) and now listening to Jesus’ teaching indicate that the “light” is Jesus’ teaching, which must be received appropriately rather than rejected. Verse 18 summarizes and concludes the discussion from verses 4–15 with reference to the different ways of hearing the word illustrated in the parable. The final clause clarifies that the person is not losing something they had. Rather, it was only something they thought they had.

### Jesus' Mother and Brothers

**19** Now Jesus' mother and brothers came to see him, but they were not able to get near him because of the crowd.  
**20** Someone told him, "Your mother and brothers are standing outside, wanting to see you."

**21** He replied,

**"My mother and brothers are those who hear God's word and put it into practice."**

### Jesus Calms the Storm

**22** One day Jesus said to his disciples,  
**"Let us go over to the other side of the lake."**

So, they got into a boat and set out.

**23** As they sailed, he fell asleep. A squall came down on the lake, so that the boat was being swamped, and they were in great danger.

**24** The disciples went and woke him, saying, "Master, Master, we're going to drown!"

He got up and rebuked the wind and the raging waters; the storm subsided, and all was calm.

**25** **"Where is your faith?"** he asked his disciples.

In fear and amazement, they asked one another, "Who is this? He commands even the winds and the water, and they obey him."

### Jesus Restores a Demon-Possessed Man

**26** They sailed to the region of the Gerasenes, which is across the lake from Galilee.  
**27** When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time, this man had not worn clothes or lived in a house, but had lived in the tombs. **28** When he saw Jesus, he cried out and fell at

**8:19–21** In this conclusion to verses 1–21 Jesus defines his "family" as those who hear and obey God's word. As with verse 4, the emphasis on the size of the crowd anticipates Jesus' exhortation to respond to his teaching genuinely. It is not a matter of one's relationships but rather personally hearing and acting on God's word. In this context, "God's word" is the teaching of Jesus.

**8:22–25** In this miracle, the first of four that demonstrate Jesus' power in verses 22–56, Jesus has power over a life-threatening storm. The description of the predicament in verse 23 and the urgency of their plea to Jesus indicate that the disciples think they are near death. However, Jesus is with them in the boat, and he exercises his power over creation through his words. The disciples' response of both fear and amazement indicates both the magnitude of what they are trying to grasp and the difficulty they have in coming to terms with who Jesus is. They ask, "Who is this?" because Jesus commands both the winds and the water to obey him. This power over creation is something only associated with God. The twin concerns of Jesus' identity and the required response of faith in him appear together in Luke 7:48–49 in the context of Jesus' authority to forgive sin (cf. 5:21)—and they appear here in the context of Jesus' authority over creation and his ability to deliver his followers from death.

**8:26–39** The second miracle in verses 22–56 demonstrates Jesus' power over life-threatening demons. Gerasenes was a **Gentile region** on the eastern shore of the Sea of Galilee. Jesus meets a demon-possessed man there as soon as he reaches shore. The destructive and deadly interests of the demons are already apparent, but they recognize Jesus' supernatural identity and

his feet, shouting at the top of his voice, “What do you want with me, Jesus, Son of the Highest God? I beg you, don’t torture me!” 29 For Jesus had commanded the impure spirit to come out of the man. Many times, it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

30 Jesus asked him, **“What is your name?”**

“Legion,” he replied, because many demons had gone into him.

31 And they begged Jesus repeatedly not to order them to go into the Abyss.

32 A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission.

33 When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

34 When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside,

35 and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus’ feet, dressed and in his right mind; and **they were afraid**.

36 Those who had seen it told the people how the demon-possessed man had been cured.

37 Then all the people of the region of the Gerasenes **asked Jesus to leave them, because they were overcome with fear**. So, he got into the boat and left.

38 The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying,

39 **“Return home and tell how much God has done for you.”**

So, the man went away and told all over town how much Jesus had done for him.

authority (vv. 27–29). “Legion” (v. 30) is a term referring to a group of soldiers numbering in the thousands. Jesus doesn’t need to have the demon’s name in order to control it; he has already demonstrated power over demons without the need for their names (4:31–37). In this context the question highlights the extent of the man’s plight. We do not know the reason the demons ask to enter into the pigs, but it is likely they recognize that being anywhere else is better than being in the place of ultimate judgment (8:31–32). Nevertheless, the destructive and deadly interests of the demons are demonstrated in the destruction of the pigs (v. 33). The man’s restored state is in stark contrast to his prior condition. The reference to the man sitting at Jesus’ feet draws attention to Jesus as the source of his transformation. It may also allude to the man’s desire to submit to Jesus’ teaching and his worshipful devotion to Jesus. The people of the region recognize supernatural power but reject Jesus, so they respond with fear to the eyewitness testimony of those who saw what happened. The man’s request to be with Jesus is a positive response in contrast to the negative response of the crowd (vv. 37–38). Jesus leaves the region, but he sends the man back with instructions to tell how much God has done for him. The man responds by obediently proclaiming throughout the whole town how much Jesus had done for him—identifying “Jesus” instead of “God” as the source of the miracle. As with the concluding statements in Luke 7:49 and Luke 8:25, in Luke 8:39 Luke invites his readers to marvel at who Jesus is with this concluding statement.



## Jesus Raises a Dead Girl and Heals a Sick Woman

**40** Now when Jesus returned, a crowd welcomed him, for they were all expecting him.

41 Then a man named Jairus, a synagogue leader, came and fell at Jesus' feet, pleading with him to come to his house

42 because his only daughter, a girl of about twelve, was dying.

As Jesus was on his way, the crowds almost crushed him.

43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. 44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

45 **“Who touched me?”** Jesus asked.

When they all denied it, Peter said, “Master, the people are crowding and pressing against you.”

46 But Jesus said,

**“Someone touched me;  
I know that power has gone out from me.”**

47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. 48 Then he said to her,

**“Daughter, your faith has healed you. Go in peace.”**

49 While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. “Your daughter is dead,” he said. “Don't bother the teacher anymore.”

**8:40–56** In the third and fourth miracles in verses 22–56 Jesus demonstrates his power over debilitating disease and death. The story of Jairus's 12-year-old daughter frames the account of the woman who had suffered bleeding for 12 years. Jairus, a “synagogue leader” of the Jews, recognizes the authority of Jesus and pleads for Jesus to come to his dying daughter's aid (vv. 41–42).

As Jesus travels to the leader's house, a woman ill with uncontrolled bleeding touches the edge of his cloak. The description of the woman highlights her predicament and helplessness—for the past 12 years no one has been able to heal her. Once she touches Jesus, however, her hopelessness comes to an end. In front of the crowd the woman testifies at the feet of Jesus because she touched him and how she was immediately healed.

Jesus' statement explains what has taken place and identifies faith as the means by which his saving power is received (v. 48; cf. 7:50). At this moment, however, news reaches Jesus and Jairus that Jairus's daughter has died. Jesus' power saved a helpless woman, but now all hope seems gone for Jairus. Jesus' response contrasts fear with belief. Though there is a great outpouring of grief over Jairus's daughter at the leader's house, Jesus exhorts the people not to weep, because she is not dead—she is asleep. The figurative use of “asleep” is a way of saying that with Jesus' death is not the end. In the face of the ensuing laughter at this seemingly preposterous statement, Jesus takes the girl's hand and tells her to get up. How is a dead girl able to respond? The emphasis here is again on the powerful word of Jesus.

The following three details emphasize

<p>50 Hearing this, Jesus said to Jairus,  <b>“Don’t be afraid; just believe, and she will be healed.”</b></p> <p>51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child’s father and mother.</p> <p>52 Meanwhile, all the people were wailing and mourning for her. “Stop wailing,” Jesus said:  <b>“She is not dead but asleep.”</b></p> <p>53 They laughed at him, knowing that she was dead.</p> <p>54 But he took her by the hand and said,  <b>“My child, get up!”</b></p> <p>55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.</p> <p>56 Her parents were astonished, but he ordered them not to tell anyone what had happened.</p>	<p>her full restoration to life: <b>her spirit returns, she stands up, and she is given something to eat.</b> Jesus commands the girl’s parents not to tell anyone about the miracle (cf. 8:39,45–47 and the public resurrection in 7:11–17). <b>Jesus has power over death but has not come to daily raise people from the dead. Jesus’ disciples will still need to understand that they are following a suffering Savior (9:22–27).</b></p>
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**Luke 8**

**Bible Study Questions**

1. How can we strive to be the "good soil" as depicted in the Parable of the Sower?
2. What does the Lamp on a Stand teach us about using our gifts and talents?
3. How does Jesus' teaching about His spiritual family challenge our understanding of relationships?
4. How does the miracle of calming the storm speak to our situations when we feel overwhelmed by life's "storms"?
5. How does Jesus' interaction with the demon-possessed man affect our understanding of His power and compassion?
6. What does the healing of the bleeding woman teach us about the nature of faith?
7. How does the story of the raising of Jairus' daughter increase our understanding of Jesus' power over death?
8. In what ways does the chapter challenge us to practice our faith?
9. How can we ensure that we listen to God's word and understand it, as Jesus instructed in the parable?



10. How can we show our faith in Jesus' authority, as shown in the calming of the storm?
11. How does the story of the demon-possessed man encourage us to proclaim what God has done in our lives?
12. What is the significance of Jesus insisting that the healed woman's faith saved her?
13. How can we apply the lesson from the story of Jairus' daughter in our approach to seemingly hopeless situations?
14. How can we cultivate a heart that is receptive to God's word as suggested in the Parable of the Sower?
15. What does it mean to be a part of Jesus' spiritual family in today's world?
16. How does Jesus' power over the spiritual realm impact our understanding of spiritual warfare?
17. In what ways are we called to be a light on a stand, as taught in the parable?
18. How do we balance faith and fear in challenging situations as the disciples did during the storm?
19. How does the act of Jesus healing the woman with the issue of blood speak to us about the inclusivity of God's kingdom?
20. How can we respond to God's word and miracles as a community of believers?