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STUDIES XV. AND XVI.—THE GALILEAN MINISTRY AT ITS HEIGHT.
LUKE 8: 1-56.

Remark.—It is desirable that in beginning each “study” (1) the material of the preceding “study” be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied, (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

§ 1. Chapter 8: 1-3.

1. Read, and as a result of the reading note the subject: *A Preaching-tour of Jesus.*
2. The following important words and phrases call for study: (1) *went about* (8: 1), perhaps marking a change from the Capernaum life to a wandering ministry; (2) *preaching*, “proclaiming,” explained by the following; (3) *Magdalene* (8: 2), i. e. from Magdala; where? (4) *seven devils*, the number of completeness, indicating the highest degree of “possession”; (5) *Herod* (8: 3), i. e. Herod Antipas; (6) *ministered . . . substance*, the means of subsistence that Jesus and the twelve had.
3. Study the following condensed statement of the passage: *Jesus makes a thorough tour of evangelization through the land with the twelve and certain women whom he had healed, and who supplied their material wants.*
4. Observe how the service of gratitude in material things becomes the means for the wider spread of the Gospel.

§ 2. Chapter 8: 4-18.

1. Is not the subject of this section: *The Parable-preaching of Jesus?*
2. (1) *great multitude* (8: 4), sign of popularity, cf. 6: 17; 7: 11, 24; (2) *way side* (8: 5), i. e. a path running through the field, cf. 6: 1; (3) *rock* (8: 6), i. e. a thin layer of soil over the ledge; (4) *ears to hear* (8: 8), a Jewish teacher’s call for special attention; (5) *mysteries* (8: 10), cf. for the meaning Rom. 16: 25; 1 Cor. 2: 7-10; Eph. 1: 9, 10, etc., (a) not something mysterious, (b) knowledge which is kept secret from the many, and disclosed only to selected ones, (c) the inmost truths of the Gospel which human wisdom cannot discover, but which have been revealed from above to all sincere and earnest souls; (6) *to the rest*, a new method of popular preaching is begun: (7) *that seeing they may not see*, etc., (a) a Hebrew idiom (cf. Isa. 6: 9) meaning either “keep on seeing,” or “see clearly,” (b) cf. Mt. 13: 13; state the difference in the form of expression, (c) how interpret the thought,—as a purpose of Jesus, or as a result due to human perversity? (8) *nothing is hid* (8: 17), i. e. of this teaching; the hiding is in order to reveal the truth, (a) to any who will accept it, (b) to the earnest whom the concealing would stimulate, (c) that they may make it known to others.

3. A concise statement of the contents may be made as follows: *He teaches multitudes in a parable. "The sower sows on four kinds of soil, only one of which is fruitful." The disciples, favored above others, are told that this refers to the classes of people who hear him, and the results of his work with them, only one class of whom is permanently useful. "Like the lamp my teaching is intended to give light. Hear wisely; your growth and usefulness depend on it."*
4. What is the great religious lesson of these verses?

§ 3. Chapter 8: 19-21.

1. Read and note the subject. Is it not *Visit of his Relatives to Jesus?*
2. Let the student study the important words and phrases.
3. Study the following condensation of these verses: *His relatives seek him, but the crowds prevent. When told, he declares that those who obey God are his kinsfolk.*
4. Observe that relationship to Jesus depends upon obedience to his word.

§ 4. Chapter 8: 22-25.

1. The student may state the subject of this section.
2. (1) *One of those days* (8:22), (a) indefinite, (b) cf. Mk. 4:35; Mt. 13:1 for more distinct statements; (2) *other side*, where? (3) *fell asleep* (8:23), why? (4) *v. 24*, consider their state of mind; (5) *rebuked*, what was his idea here? (6) *faith* (8:25), cf. Mk. 4:40, what kind of faith did he expect? (6) *afraid*, (a) was this superstition? (b), why should the apostles have feared?
3. The thought of the passage is condensed as follows: *At that time, on his bidding, they sail across the lake. A storm rises and threatens to destroy them. He, being asleep, is waked and asked to help. With a rebuke to them, he calms the storm, while they wonder at his power.*
4. Notice the teaching suggested here that knowledge of Jesus is no guarantee of strong faith in him.

§ 5. Chapter 8: 26-39.

1. Look over the verses and state the subject. Is it not *The Gerasene demoniac restored?*
2. Important words and phrases are: (1) *Gerasenes* (8:26), see margin for other readings; (2) *out of the city* (8:27), i. e. a citizen; (3) *tombs*, cf. Gen. 23:19; Num. 19:16; Lk. 23:53; (4) *fell down* (8:28), irresistible reverence; (5) *what etc.*, note the spirit of these words; (6) *Most high God*, how account for (a) the use of this phrase, cf. Gen. 14:18; Num. 24:16; Acts 16:17, (b) the knowledge shown of Jesus? (7) *commanded* (8:29), lit. "was commanding"; (8) *name* (8:30), purpose of this question? (9) *Legion*, (a) meaning? (b) what significance in relation to the man's mental state? (10), *they* (8:31), who? cf. Mk. 5:10; (11) *abyss*, cf. Rom. 10:7, "Hades"; (12) *intreated* (8:32), why wish to go into them? * (13) *gave them leave*, why permit them? (14) *entered into* (8:33), how was this possible? (15) *choked*, what justification for Jesus' action? (16) *at the feet* (8:35), as a disciple before the teacher; (17) *declare* (8:39), contrary to usual custom, Lk. 5:14; 8:56; Mt. 9:30; 12:16; reason found in the altered circumstances?

* On this and the following questions the student is referred for the various views to *Farrar*, p. 174; *Lindsay*, I., p. 126; *Van O.*, p. 136; *Pul. Com.*, I., pp. 207, 208 (a good statement); *Bruce. Miraculous Element*, etc., pp. 188-190.

3. The thought of these verses may be worked out by the student.
4. Are not important religious teachings found in (1) the illustration of the deliverance of a soul from the power of evil, and (2) the strength of selfishness refusing the opportunity of salvation?

§ 6. Chapter 8 : 40-42, 49-56.

1. Is not the subject of this passage *The daughter of Jairus raised ?*
2. (1) *returned* (8 : 40), cf. Mt. 9 : 1 ; (2) *all waiting*, characteristic of Lk. ; (3) *then came* (8 : 41) cf., for the time, Mt. 9 : 18 and consider the question ; (4) *only daughter* (8 : 42), characteristic of Lk. cf. 7 : 12 ; 9 : 38 ; (5) *trouble not* (8 : 49), an expression of courtesy ; (6) *weeping and bewailing* (8 : 52), on Jewish mourning, cf. Eccl. 12 : 5 ; Jer. 9 : 17 ; Ezek. 24 : 17 ; 2 Chron. 35 : 25 ; (7) *maiden, arise* (8 : 54), see Mk. 5 : 41 for the original words ; (8) *tell no man* (8 : 56), reason for this prohibition found in the growing excitement.
3. The statement of the contents of this section may be given as follows : *When Jesus had returned to the waiting crowds, Jairus came asking Jesus to come and heal his dying daughter. As they go the message comes that she is dead, but Jairus is encouraged to believe that she is to be restored. With three disciples and the parents, Jesus goes into the house amid the mourners, bidding them cease as the child was sleeping. Taking her by the hand, he restores her to life by a word, and the parents, receiving her, are bidden to tell no one.*
4. Let the student decide upon the great religious lesson of this passage.

§ 7. Chapter 8 : 43-48.

1. Read and note the subject : *The suffering woman healed.*
2. Words and phrases worthy of attention are : (1) *could not be healed* (8 : 43), note a further remark in Mk. 5 : 26 ; (2) *touched* (8 : 44), was this (a) superstition, or (b) the common belief that contact was necessary, cf. Mk. 5 : 23 ; Acts 5 : 15 ; 19 : 12 ; (3) *border*, learn something as to Jewish garments ; * (4) *who is it*, etc., (8 : 45), was this † (a) a sincere desire for information, or (b) to induce the woman to disclose herself ? (5) *I perceived* (8 : 46), light on Jesus' nature ; (6) *thy faith* (8 : 48), (a) degree and quality of it, (b) Jesus' opinion of it ?
3. Let the student state the thought of this section.
4. Observe that ignorance of Jesus in his true character does not prevent (1) strong faith in him, or (2) the rewarding of that faith.

* Cf. Edersheim, *Life of Jesus*, I., pp. 620-626 for a full description ; also Stapfer, *Palestine*, etc., p. 190 sqq.

† He would know more distinctly who was the person that had received the blessing, in order to the moral advantage of that person, and to show to all that there was no magical efflux of power from his person. Bliss, *Com. on Luke*, p. 159. Cf. Bruce, *Mir. El.*, p. 279. That he knew who had done it, and only wished, through self-confession, to bring her to clearness in the exercise of her faith appears, etc. Edersheim, *Jesus*, I., 628.

The miraculous knowledge of the God-man was no magical clairvoyance, and His question was by no means a mere feigning. *Van O.*, p. 140.

If Christ, indeed, did not know *that*, and *whom* he was curing, the whole transaction appears magical and unworthy of the Lord. Olshausen, *Com. I.*, p. 387.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied, and reviewed until it is thoroughly mastered.

THE GALILEAN MINISTRY AT ITS HEIGHT.

- § 1. A PREACHING-TOUR OF JESUS.
- § 2. THE PARABLE-PREACHING OF JESUS.
- § 3. VISIT OF HIS RELATIVES TO JESUS.
- § 4. THE STORM ON THE SEA.
- § 5. THE GERASENE DEMONIAK RESTORED.
- § 6. THE DAUGHTER OF JAIRUS RAISED.
- § 7. THE SUFFERING WOMAN HEALED.

- 2) **The Summary.** [Let the student prepare a careful summary of the scripture material according to models already given.]

2. Observations upon the Material.

The following statements of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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| 105) 8: 1. Jesus made journeys from place to place preaching.* | 110) 8: 2, 3. Luke is fond of dwelling upon the graciousness of Jesus to women, cf. 7: 36-50; 8: 48. § |
| 106) 8: 2. Even women suffered from the worst kind of demoniacal possession. † | 111) 8: 5-8. Jesus was a close observer of nature and saw in the natural world illustrations of religious truth. |
| 107) 8: 3. Some people of high position were his followers. | 112) 8: 5-8. Some methods of Jewish agriculture are here presented. ¶ |
| 108) 8: 3. More than a few women followed him. | 113) 8: 12-14. Jesus did not expect that the mass of the people would accept his teaching. |
| 109) 8: 2, 3. Evidently Jesus' idea of women and relation to them differed from those prevailing in his time, cf. John 4: 27. ‡ | |

* We see Him proceeding from one town to another, wearing as clothing the simple yet becoming tunic . . . the sandals bound crosswise over His uncovered feet; the disciples near by, without money in their girdles, without shoes, staff or wallet; perhaps a little flask with oil, after the oriental usage, hanging over their shoulders for the refreshment of their wearied limbs; and at a beseeching distance the women covered with their veils who were concerned with tender affection for the wants of the company. *Van O.*, p. 126.

† We must combine in imagination all that we know of the helplessness of epilepsy and the ravings of insanity, distinctly recognized as the result of an abhorrent intrusion into the inmost center of the soul, to form any proper idea of that from which she (Mary) had been delivered. But this did not imply peculiar guilt. Her case had been pitiable but not criminal. *Bliss*, p. 145. See an ideal description of her healing from Delitzsch's "Day in Capernaum," in Geikie, *Life of Christ*, II., p. 132 sq.

‡ While the Jewish Scriptures and secular literature celebrated the excellence of the virtuous woman, the rabbis of Christ's day thought it scandalous to speak to a woman in public. *Bliss*, p. 145.

§ See Farrar's *Luke*, Introduction, p. 26.

|| Cf. Vallings, *Jesus Christ*, p. 112; Weiss, *Life of Jesus*, II., 113, 114.

¶ Cf. Stapfer, *Palestine in the Time of Christ*, pp. 218-222.

- 114) 8 : 12-15. He makes the acceptance of it depend on the nature and disposition of the hearers.*
- 115) 8 : 16: A glimpse is here given at some of the furnishings of a Jewish house.†
- 116) 8 : 20. The relatives of Jesus are inclined to interfere with his work.‡
- 117) 8 : 23. Some idea is given here of the suddenness with which storms rise on this lake.§
- 118) 8 : 24. Jesus possesses and manifests power over the natural world.¶
- 119) 8 : 28. The demonized man both reverences and repels Jesus.
- 120) 8 : 32. The people living here transgressed the Mosaic law relating to swine-keeping.
- 121) 8 : 40. Jesus still retains his popularity with the people.
- 122) 8 : 41. The religious authorities of Galilee are not all hostile to Jesus.
- 123) 8 : 46. It was in the outgoing of power that Jesus recognized the touch.¶
- 124) 8 : 47. The woman was afraid of a rebuke because her touch had made Jesus legally unclean.
- 125) 8 : 51. The three disciples are special companions of Jesus.
- 126) 8 : 53-56. This was a case of restoration from death.**
- 127) 8 : 55. The command to give her to eat is a homely touch that vouches for the historical character of the narrative.

3. Topics for Study.

Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 1) **Parables.**†† [Obs. 70, 82, 109-112]: (1) Meaning of the word. (2) Use of parables in the O. T. (cf. 2 Sam. 12 : 1-4; Isa. 5 : 1-6; 28 : 23-29) and by the Jewish teachers (rabbis). (3) The occasion which prompted Jesus to use them as found, (a) in the growing opposition to him, or (b) in his growing popularity. (4) His purpose in employing them, whether (a) to attract, (b) to stimulate mental and spiritual life, or (c) to distinguish true and false disciples. (5) Decide whether it was a purpose or a result of his using them that they concealed the truth. (6) Principles of interpreting them as illustrated in vs. 11-15; (a) every parable has one main thought and the rest is drapery, or (b) every detail has a spiritual meaning.

* The end of Jesus is first, to show that He is under no illusion in view of that multitude in appearance so attentive; next, to put His disciples on their guard against the hopes which the present enthusiasm might inspire; and above all to fortify His hearers against the perils to which their present religious impressions were exposed. Godet, *Luke*, I., 396 (quoted by Bruce, *Parabolic Teaching*, etc. p. 18).

† Cf. *Stapfer*, p. 179.

‡ Only if it meant some kind of interference with His Mission, whether prompted by fear or affection, would Jesus have so disowned their relationship. *Edersheim*, I., p. 576.

§ Cf. *Farrar*, *Luke*, p. 169.

¶ The true view to take of the apostrophe to the storm is to conceive of it, not as spoken with express intent to influence either the winds or the disciples, still less as addressed to Satan, the prince of the power of the air, but as the spontaneous expression of victorious faith and heroic self-possession. Bruce, *Miraculous Element*, etc., p. 211.

¶ It is difficult to see how anything else is meant. But see *Bliss*, p. 159, who says "He was aware of the seizure of his garment, and in the manner of it recognized the touch of faith, which he had answered with the healing influence." Cf. also Bruce, *Mirac. Element*, pp. 278-282.

** A fine presentation of this point is found in Bruce, *Mir. El.*, pp. 196-199.

†† Cf. *Lindsay*, *Luke*, I., 118; *Farrar*, *Luke*, 163, 165; *Pul. Com.*, p. 203; *Edersheim*, *Jesus*, I, p. 384.

- 2) **The Relatives of Jesus.** [Obs. 114]: (1) Their number and names (cf. Lk. 2: 48; Mt. 13: 55, 56; Mk. 6: 3.) (2) What may be inferred as to the disappearance of Joseph from the narrative? (3) Note the three views concerning his "brethren;"* (a) later sons of Joseph and Mary, cf. Lk. 2: 7, but also John 19: 26, 27, (b) sons of Joseph by a former wife, (c) cousins, sons of his mother's sister. (4) Their opinion of Jesus and his work; (a) they are acquainted with the promises concerning him, Lk. 2: 19, 51, (b) unbelief in his methods and ideas, John 7: 3-6, (c) the motive of their action in Mk. 3: 21. (5) Their relation to Jesus and his work afterwards, cf. John 19: 25; Acts 1: 14; 1 Cor. 15: 7; Gal. 1: 19.
- 3) **Demoniacal Possession.**† [Obs. 56, 117.] (1) Study carefully the statements made in Lk. 4: 33-36, 41; 7: 21; 8: 2, 27-35, and consider the following points: (a) the existence of bodily and mental disease, (b) the popular belief, (c) the view that Jesus took, (d) the expulsion accompanied by a struggle, (e) inclination to Jesus, yet, also accompanied by opposition to him, (f) acknowledgment of Jesus as the Christ, (g) the sufferer restored. (2) Note the bearing of these facts on the view that these manifestations were merely bodily and mental troubles attributed to demons by the people and by Jesus, who accommodated himself to the sufferers' views and to the popular belief. (3) What arguments in favor of the view that the evil spirits were actually present? (4) On that view what may be said as to the following points? (a) the occasion of demoniacal possession is the victim's sinfulness, (b) this sin results in the supremacy of the demon over the man's will, (c) this moral debasement results in bodily and mental disease, (d) objections to this view, cf. Lk. 9: 38-42. (5) Consider certain other points; (a) Jesus had authority over the demons (b) they recognized him and acknowledged his authority, (c) an extraordinary outbreak of evil powers at this period, (d) their especial activity in Israel owing to the religious training of the nation. (6) Make as definite conclusions as possible concerning the subject.

4. Religious Teaching.

Do not the religious teachings of this "Study" gather themselves about the topic *Some Lessons of Faith and Duty*: ‡ (1) ignorant and superstitious faith blessed and confessing (8: 43-48); (2) faith invited even in the case of the (humanly) impossible and rewarded (8: 50-56); (3) faith unwarrantably weak rebuked (8: 25); (4) faith, i. e. acceptance of the truth, (a) the distinguishing mark of a true member of the kingdom (8: 15), and (b) the condition of true relationship to Jesus (8: 21); (5) believing souls (a) bidden to witness (8: 39), and (b) privileged to minister (8: 3).

* Cf. *Lindsay*, I., 122; and the classical reference to Lightfoot's *Galatians*, Diss. 2.

† Cf. *Weiss*, II., ch. 6; *Edersheim*, I., p. 608, sqq.; Bruce, *Mir. El.*, pp. 172-192, for full and differing discussions.

‡ Faith in Christ is a broad, inclusive term: it is accepted and blest by the Master, as we see from the Gospel story, in all its many degrees of development, from the elementary shape which it assumed in the case of this poor, loving, superstitious soul, to the splendid proportions which it reached in the lives of a Stephen and a Paul. Faith in him, from its rudest form to its grandest development, the Master knew would purify and elevate the character. *Pul. Com.*, I., pp. 209, 210.