

Commentary on Luke chapter 8, by Chuck Smith 7.24.22

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July memory verse: Romans 6:14-16 (NKJV)

¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

¹⁵ What then? Shall we sin because we are not under law but under grace? Certainly not!

¹⁶ Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

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And it came to pass afterward, as he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene ([Luk 8:1-2](#)),

She was from Magdala, and because there were many Mary's, she was identified as Mary of Magdala, or Mary Magdalen. Jesus was called Jesus of Nazareth because there were many people by that name also. And so to identify who He was, they referred to Him as Jesus of Nazareth. Common Jewish name, Joshua in Hebrew, and it was a common name for the little boys. And so to identify Him, it was Jesus of Nazareth. Here it is Mary of Magdala, and so they called her Magdalene because that was the city from which she came.

And Jesus had cast seven devils out of her, and Joanna who was the wife of Chuza who was Herod's steward, and Susanna, and many others, which ministered unto him of their substance ([Luk 8:2-3](#)).

In other words, these women that were following with the company of disciples were taking care of their needs with their substance. They were the ones that were providing the food and taking care of those needs.

Now Jesus went about every city and village preaching and showing the glad tidings of the kingdom of God.

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The message of the kingdom of God was the central message that Jesus had to declare to man.

Many people are confused about the kingdom of God and the kingdom of heaven. And there are some people who have tried to make it difference, and make spiritual kind of meanings and mysteries, and, "Has God revealed to you," brother bit. "The kingdom of heaven verses the kingdom of God." But the terms are used synonymously. Matthew usually refers to the kingdom of heaven. And the other gospel writers to the kingdom of God. But you can cross reference the scriptures and find that they are used synonymously. The kingdom of heaven usually refers to the kingdom of God when it has come to the earth. But it is all under the kingdom of God. And the kingdom of God is that kingdom where God is King. So when Jesus said, "The kingdom of God is among you," He was showing to them the kingdom.

Jesus preached to the people of the kingdom of God. It was something that was central in their minds. They were anticipating God's establishing the kingdom of heaven on earth at that time. Especially the disciples--they felt that when the Messiah came, He was going to immediately establish the kingdom of God upon the earth. But that was not God's plan. But you remember that this was so important to them, that even when Jesus is saying to them, "Now I am going to go away, but I am going to pray the Father, and He is going to send you another Comforter, even the Spirit of Truth, that He may abide with you forever ([John 14:16](#)). Now wait in Jerusalem until you receive this promise from the Father, which you've heard of Me. For John baptized you with water, but I am going to baptize you with the Holy Spirit in a few days." And they said, "Lord, will You at this time restore the kingdom? Is this when you'll set up the kingdom of God?" Jesus said, "Look, it is not given to you to know the times and the seasons that are appointed unto the Father, but you'll receive power when the Holy Spirit comes upon you."

But Jesus was preaching the good tidings, the glad tidings of the kingdom. And it is glad tidings. A glorious day is coming. A day when men will live with peace with one another. A day when God will reign. A day when we will see the earth as God created it and intended it to be for all times. Where the deserts are blossoming like a rose. And there are streams in the deserts. And rivers in dry places. The parched ground has become a pool. And the blind will see, the lame will walk, and leap as the deer and all. These were the things that Jesus was showing as He was healing the sick. As He was feeding the multitudes. He was showing the things that would transpire in the kingdom age. And He proclaimed how beautiful and glorious it is when a man lives in obedience to God and in submission to God.

And so He preached and He showed to them the kingdom of God. When Jesus was born and the angels announced to the shepherds, He announced it with these words, "Behold, I bring you good tidings of great joy, which shall be to all people" ([Luke 2:10](#)). The angel was proclaiming the kingdom of God. "The King is born, He has come. He is over in Bethlehem. He is lying in a manger, you'll find Him there swaddled." And suddenly there was with that angel a multitude of heavenly hosts praising God, and

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saying, "Glory to God in the highest, and on earth peace, good will toward men" ([Luke 2:14](#)). They were proclaiming the conditions of the kingdom. But the kingdom was to be brought by this child who the angel said, "For unto you is born this day in the city of David a Savior, Christ the Lord" ([Luke 2:11](#)). And to those who have found Jesus as their Lord, they have entered into the kingdom of God. And you can begin to enjoy even now a part of the benefits of the kingdom. As God fills your heart with His love, and with His peace.

Now there were many people that were gathered together, and they came to him out of every city, and he spoke to them by a parable: [And he said] A sower went out to sow his seeds: and as he sowed, some fell by the way side; and was trodden down, and the fowls of the air devoured it. Some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And other fell on good ground, and it sprang up, and it bare fruit an hundredfold. And when he had said these things, he cried, He that has an ear to hear, let him hear ([Luk 8:4-8](#)).

Jesus was always saying that. And in His messages to the seven churches He repeated it to each church. "He that has an ear to hear, let him hear what the Spirit saith to the churches."

How important that we have an ear to hear what God is seeking to say. I am constantly praying, "God, give me an ear to hear what You have to say." And that is more than just hearing, it's understanding what God's message to man today would be. "God, what is Your message to me? What are You saying to me? What are You wanting to say to me? God, give me understanding, give me an ear to hear." For I realize that unless the Spirit does teach me, I can't learn. No matter how intelligent I might be, I cannot learn spiritual truth apart from the Spirit of God opening my heart to understand and to receive. For the natural man understandeth not the things of the Spirit, neither can he know them, they are spiritually discerned. God, give me an ear to hear.

And so the disciples asked him, saying, What does this parable mean? And he said unto them, Unto you it is given to know the mysteries of the kingdom of God: but to others it is spoken in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God ([Luk 8:9-11](#)).

So we realize that the Word of God falls on different types of soil, or there is a different reception in the hearts of people to the Word of God. And the Lord is sort of illustrating the four types of people upon whom the Word of God falls.

Now these are those that are by the way side, there are those that hear the word of God; and then the devil comes, and takes the word out of their hearts, lest they should believe and be saved ([Luk 8:12](#)).

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Immediately there is just nothing, there is no penetration. The Word comes, but immediately Satan snatches it away, and it is as though they had never heard.

They that are on the rock are they, which, when they hear the word, they receive it with joy ([Luk 8:13](#));

They have a great emotional experience.

but these have no root, which for a while they believe, and in time of temptation they fall away. And that which fell among the thorns, is those, when they have heard, go forth, and they are choked with cares and riches and pleasures of this life, and they bring no fruit to perfection [or completion] ([Luk 8:13-14](#)).

There is no real fruit that comes from their life. They hear, they receive, but the fruitfulness is choked out by pleasures, riches, cares.

But that which fell on the good ground are they, which in an honest and good heart, having heard the word, keep it, and they bring forth fruit with patience ([Luk 8:15](#)).

Now as you look at your own life and examine yourself, on what kind of soil has the Word of God fallen in your life? In which of the four categories would you place yourself: A, B, C, or D? And it might be good to take a moment with an honest look at your own heart. Am I bringing forth fruit unto completion? If not, why not? Have I allowed cares, riches, desire for pleasure, to choke out my fruitfulness? On what kind of a soil has the Word of God fallen in your own heart? God help us. That we might bring forth fruit, with patience. Be not weary in well doing, in due season we will reap, if we faint not.

Jesus said,

No man, when he has lighted a candle, covers it with a vessel, or puts it under his bed; but he sets it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how you hear [be careful how you hear the word of God]: for whosoever hath, to him shall be given; and whosoever has not, from him shall be taken even that which he seems to have ([Luk 8:16-18](#)).

The importance of using what God has given to me for His glory. And if I do, God will add more. The Lord said, "Thou hast been faithful in a few things, now I will make you ruler over many things." That is always the process of God. Unless you are faithful in those little things that God has laid before you, He'll never lead you any further. There are a lot of people who want to jump into something big, major work for God. That's where they want to start. But they don't want to, they don't have time for teaching a Sunday school class. Or helping out in the nursery. "I want to do great things for God." And God always promotes through the ranks. Those who begin, and are diligent in

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those small things, God gives more. If you are not faithful in the little things, then who is going to entrust you the things of the kingdom?

Then came to him his mother and his brothers, and they could not come in because of the crowd. And it was told him by certain ones which said, Your mother, and your brothers are standing outside, and they desire to see you. And he answered and said unto them, My mother and my brothers are these which hear the word of God, and do it ([Luk 8:19-21](#)).

Now in the previous parable there was that emphasis upon doing also. But here again, Jesus is declaring that that relationship that we have with Him who hear and do His word, is that of a brother. Close relationship.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And so they launched forth. And as they sailed he fell asleep: and there came down a storm of wind on the lake; they were filled with water, and were in jeopardy. And they came to him, and they awoke him, saying, Master, Master, we're perishing. And so he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commands even the winds and the water, and they obey him ([Luk 8:22-25](#)).

It is interesting that Jesus rebukes them for their lack of faith, when the ship was in jeopardy of sinking. Interesting, because from all appearances they were going to go under. "Where is your faith?" They weren't listening when Jesus said in verse 22, "Let us go over unto the other side of the lake."

Now, when you have the Word of Jesus that you are going to go over to the other side of the lake, there is no way you can go under. "He that has an ear to hear, let him hear." But they weren't listening carefully. And so when they were afraid that they were going to go under, He rebuked them because of their lack of faith, because He said, "Let's go over."

And they arrived at the country of the Gadarenes, which is over against Galilee ([Luk 8:26](#)).

And when they came to the land, there met him out of the city a certain man, which had devils for a long time, and he wore no clothes, nor did he live in any house, but he lived in the tombs ([Luk 8:27](#)). The rock tombs are out there.

And when he saw Jesus, he cried out, and fell down before him, and with a loud voice he said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For, Jesus had commanded the unclean spirit to come out of the man. For many times it caught him: and he was kept bound with chains and in fetters;

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but he broke the bands, and was driven by the devil into the wilderness.) And Jesus asked him, saying, What is your name? And he said, Legion: because many devils had entered into him. And they begged him that he would not command them to go out into the deep ([Luk 8:28-31](#)).

The word translated *deep* is the Greek word *abusso*, which in other places in the New Testament is translated *the bottomless pit*.

There are four places mentioned in the scriptures as the places of abode for the wicked dead and for the disobedient angels and spirits. There is a place known as Tartaras, where certain angels are kept bound, awaiting the day of judgment. And they are bound in chains of Tartaras, awaiting that day of judgment. In the center of the earth, there is a place in the scriptures called Hades. In the Hebrew it is called Sheol. It is oftentimes translated *grave*, and many times translated *hell*. It is in the center of the earth. Prior to the death of Christ and resurrection, it was divided into two compartments, and in a few weeks when we get to the sixteenth chapter of Luke's gospel, we will get a description by Jesus of what this place in the center of the earth is like, known as Hades.

We know that it is in the center of the earth, because when they asked Jesus for a sign, He said, "No sign will be given to this wicked and adulterous generation, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth" ([Matthew 12:39-40](#)). And so when Jesus died, He descended into hell, into Hades, into this compartment in the center of the earth. And according to Peter, there He preached to those souls that were imprisoned. And according to Paul's letter to the Ephesians, when He ascended He led these captives from their captivity, fulfilling the prophesy of Isaiah, the sixty-first chapter, where He would "set at liberty those who were bound, and open the prison doors to those that were captive." And so Jesus led the captives from their captivity at the time of His resurrection. And they with Him ascended into heaven. However, Hades was divided into two compartments, of which there could be no concourse back and forth. And we'll get that in Luke's sixteenth chapter. And we'll just wait till we get there, and talk a little bit more at that time.

Now, somewhere upon the earth there is a shaft that goes from the surface of the earth down into Hades. This shaft in the scripture is called the *abusso*. It is translated *the bottomless pit*. And this shaft is the abode and incarceration of evil spirits. The antichrist will ascend out of the *abusso*, the shaft. When Satan is bound during the thousand-year reign of Christ, he will be cast into this same *abusso*, out of which the antichrist came. In the book of Revelation we read where an angel is given the key to the *abusso* during in the time of God's Great Tribulation and judgment upon the earth, and he opens up the *abusso*, and when he does, these creatures that John graphically describes in the book of Revelation come out of the *abusso* and began to attack men upon the earth. These hordes of demons released, and attacking men during the Great Tribulation period. I mean, those who have made these fantasy movies haven't seen anything yet. When you read of these creatures that will come out of the *abusso*, these demon apparitions,

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actually, and demons themselves who will come and attack men. And through the ultimate result, one third of the earth's population will be destroyed. In the beginning they have power only to hurt men for six months. And then they begin to this other horse-like creatures have power to kill, and by them a third of the earth's population will be wiped out.

Now, when Jesus comes again and He destroys the antichrist and the false prophet, they will be cast alive into Gehenna. Gehenna is described as in outer darkness.

Now notice, they are begging Jesus that He would not command them at this time to go to the abusso. They know that the time is coming when they will be consigned to the abusso. They're begging further liberties now. Which, interestingly enough to me, Jesus gave to them. He did not at that time command them. "Torment us not, don't send us to the abusso." And Jesus at that time did not send them to the abusso. However, they will have their time, when Satan is bound. Now, they will be released, and will create in the heart of wicked men a rebellion against God, and against the reign of Jesus Christ, and then they will be cast into Gehenna, where the beast and the false prophet are, and then the great white throne judgment of God when all men, small and great stand before God. And whosoever name was not found written in the Book of Life will also find his place in Gehenna.

But here they are begging not to be sent to the abusso.

So there was a herd of many swine feeding on the mountain ([Luk 8:32](#)):

And so these demons, legion, besought him that he would allow them to enter them. And so he allowed them. And then went the devils out of the man, and entered into the swine: and the herd ran violently down the steep place into the lake, and they were choked ([Luk 8:32-33](#)).

Now when those who were feeding the swine saw what was done, they fled into the city, and they told the people what had happened. And so the people came out to see what was done; and they came to Jesus, and they found the man, out of whom the devils were departed, and he was sitting at the feet of Jesus, he was clothed, and in his right mind ([Luk 8:34-35](#)):

Healed, no longer naked and screaming and crying, and having to be bound with chains. But he is sitting there clothed, and in his right mind.

and they were afraid. And they also which saw it told them by what means the man who was possessed of devils was healed. And then the whole multitude of the country of the Gadarenes round about begged him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again ([Luk 8:35-37](#)).

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Isn't that tragic? The people were more interested in those swine than they were in this man's deliverance. The loss of their swine was of greater concern to them than a man's health. They begged Jesus to depart.

But the man, out of whom the devils were departed, begged him that he might be with him: but Jesus sent him away, saying, Return to your own house, and just show how great things God has done to you. And he went his way, and published throughout the whole city the great things that Jesus had done for him. Now it came to pass, that, when Jesus was returned [that is, back over the other side of the lake, Capernaum], the people gladly received him: for they were all waiting for him ([Luk 8:38-40](#)).

What a contrast, on the one side they were saying, "Would you please get out of here?" And on the other side the crowd is waiting.

And, behold, there came a man name Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and he besought him that he would come into his house: For he had only one daughter, about twelve years old, and she was dying. But as he went the people were thronging him. And a woman having an issue of blood for twelve years, which had spent all of her living upon physicians, neither could be healed of any, came behind him, and touched the border of His garment: and immediately her issue of blood was stopped. And Jesus said, Who touched me? And everyone denied, and Peter and those that were with Him said, Master, the multitude is thronging and pressing against you, and you say, Who touched me? Jesus said, Somebody has touched me: for I perceive that virtue is gone out of me ([Luk 8:41-46](#)).

It is interesting to me that in a multitude of people who are thronging and pressing against Jesus, there is one in the crowd who touches Him. Her touch was different from the pressing and thronging. It is interesting to me that how that the Lord can minister to people individually, even in a throng, even in a multitude. And here we are tonight a multitude of people gathered together, many pressing, many thronging. How many are touching, really receiving the touch of Jesus in your life, by faith reaching out and really touching the Lord?

Here we have two cases, contrasting cases. Twelve years earlier, before the event that we read, this woman came down with a debilitating malady. She began to hemorrhage, and it would not stop. She had gone to many doctors, they treated her until her money had run out. But her condition did not improve, it was only worse. In that society, for a woman to be bleeding meant that she was unclean from a ceremonial sense and could not enter the synagogue or the place of worship. A woman afflicted with a malady for twelve years. The loss of the relationship with her husband, according to the law he could not touch her while she was hemorrhaging. She could not worship God in the synagogue while this condition persisted. And no doubt anemic and weakened as the result. For twelve years she lived in darkness, hopelessness, and was getting worse.

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On the other hand, twelve years earlier in the house of Jairus, a little girl was born, and as little girls, no doubt, brought great joy, and happiness, and light, and laughter, and beauty into the home. And for twelve years they enjoyed watching this little girl as she grew up, as her personality began to develop, and all of the cute wonderful things that she had done. In one household twelve years of darkness and despair, in the other, twelve years of laughter and beauty. And so they are approaching Jesus from different angles. In both cases, the light was going out. This woman was getting worse. She didn't have any more money. She had only one hope. Get to Jesus, touch Him.

To this dad, the light was going out. His little girl who had brought such life, and joy, and happiness into the home, was at home, and she was dying. And he had only one hope: get to Jesus. And as Jesus was going to his house, and it was urgent, the girl was dying. As He stopped, I imagine that Jairus was a little irritated that He had stopped over a triviality over, "Who touched me?" For as He was going, the crowds were going with Him and pressing Him and pushing Him, thronging against Him. And I can imagine Jairus saying, "Lord, let's get unto my house; my daughter is dying. You don't understand the urgency. Why stop over a triviality of someone touching you in this crowd?" But Jesus is persisting. And even the disciples are beginning to object, they said, "Lord, with people pressing and thronging You, what do You mean, 'Who touched Me?'" Jesus said, "Someone has touched Me; I felt the virtue go out of from Me." And this woman stepped forth, and she knelt before Him trembling, and said, "I did it." And she told her story. Twelve years ago, twelve years that must have flashed on Jairus. "Twelve years ago I was stricken with a malady that ostracized me from the community, from my family, but I am healed. The moment I touched, I knew I was healed. I am healed; it stopped. I felt it, I know it." And Jesus continued on to Jairus' house, after saying to her:

Be of good comfort, daughter: thy faith has made thee whole; go in peace ([Luk 8:48](#)).

Now as He was speaking, and Jesus no doubt knew this,

As he was speaking to the lady, one of the servants came running up, and he said, Don't bother the Master any more, [it's too late,] your daughter died. But Jesus turned to him, and he said, Fear not: only believe, and she shall be made whole. So when he came to the house, he did not allow any men to go in, except Peter, and James, and John, and the father and the mother of the girl. And all of those that were weeping, and wailing because of her: but he said, Don't weep; she is not dead, she is only sleeping. And they turned from their weeping, and laughed him to scorn, knowing that she was dead. And so he put them all out, and he took her by the hand, and called saying, Maid, arise ([Luk 8:49-54](#)).

The word in the Greek is *my little child*. Twelve years old, beautiful little girl, no doubt. Who has never seen a twelve-year-old girl who wasn't beautiful? And He said, "My little child," very endearing term in the Greek, "arise."

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And her spirit came again ([Luk 8:55](#)),

You see, this indicates that at death our spirit departs from our body. Our spirit moves out of our body, and moves into that new body that God has. The real me is spirit, the real me isn't this body. The body is only a tent in which I am dwelling for a while. It was designed by God to exist in the conditions of this planet earth. It was designed by God and purposed by God to be the medium by which I might express me. But the body isn't me. Only the medium by which I express myself. The real me is spirit. One day my spirit will move out of this body.

Now her spirit returned to her body. It had moved out. She was dead. The spirit had moved out of the body. But her spirit returned, came again in to her body.

and she arose immediately: and he commanded that they give her something to eat. And her parents were astonished: but he charged them [or commanded them] that they should not tell any man what was done ([Luk 8:55-56](#)).

Interesting little insights into the ministry of Jesus. The miracles that He performed, given to us by Luke, who being a doctor, was quite interested in these various healings that Jesus brought to the people. And interestingly enough, he uses terms that are medical terms in the Greek language, and can be found in much of the classical Greek in the very same types of diagnosis in records and classic Greek that Luke is describing here of those being healed by Jesus.