

Luke 8:22-39
Jesus calms two types of storms

Introduction: This section details two storms that need to be calmed. Is Jesus able to calm them, and is He willing to calm them? These are not so much revelatory words but revelatory events. Jesus' first nature miracle was a matter of providing fish (5:1-11). This miracle is a matter of protection.

Jesus is Lord over creation—8:22-25 (When God seems to not be paying attention)

- 1) The setting—8:22-23a ²² *Now it happened in one of those days, that He and His disciples got into a boat, and He said to them, "Let us go across to the other side of the lake." So they set out.* ²³ *But as they were sailing, He fell asleep.*
- 2) The storm—8:23b-25a
 - a) The rebellion of creation—8:23b *And a fierce windstorm descended on the lake,*
 - b) Their perceived danger—8:23c-24a *and they were being swamped and were in danger.* ²⁴ *Then they, having come to Him, woke Him, saying, "Master [ἐπιστάτης], Master, we are perishing!"*
 - i) These are professional fishermen who know the lake that are afraid.
 - c) The obedience of creation—8:24b *Then, having awakened, He reprimanded the wind and the raging waves. And they ceased, and it became calm.*
 - i) Jesus does not pray for the storm to stop. He stops the storm! (Garland)
 - ii) Cf. Nahum 1:2-7; Psalm 107:23-32
 - d) The rebuke of the disciples—8:25a ²⁵ *Then He said to them, "Where is your^{pl} faith? (i.e. "You should be more trusting.")*
- 3) The statement—8:25b *And being frightened, they marveled, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"*

Jesus is Lord over the spirit world—8:26-39 (When God seems to be outnumbered)

- 1) The isolated, miserable Gentile—8:26-27 ²⁶ *And they sailed to the region of the Gadarenes, which is opposite Galilee.* ²⁷ *Now when He got out upon the land, there met Him a certain man from the city, who had demons for a considerable time. And he put on no clothes, and he had not lived in a house but among the tombs.*
- 2) The conversations—8:28-33
 - a) The demons recognize Jesus and His authority—8:28-29 ²⁸ *And when he saw Jesus, and having cried out, he fell down before Him, and said with a loud voice, "What have I to do with You, Jesus, Son of the Most High God? (cf. 1:32) I beg You, do not torment me!"*
 - i) Displayed unnatural power—²⁹ *For He had ordered the unclean spirit to come out from the man. (For it had seized him many times, and he would be bound with chains and shackles, being kept under guard. And he would break the chains and be driven by the demon into the deserted places.)*

- b) Jesus is outnumbered—8:30 ³⁰ *Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered into him.*
 - i) Even more demons than Mary Magdalene (cf. 8:2)
- c) The demons again recognize Jesus’ authority—8:31-33 ³¹ *And they were begging Him that He would not order them to go into the abyss.*
 - i) Jesus gives permission—8:32 ³² *Now there was a herd of many pigs feeding there on the hillside. So they were begging Him to give them permission to enter them. And He gave them permission.*
 - (1) Any place is better than being sent to the Abyss!
 - ii) The demons depart—8:33 ³³ *Then the demons, having gone out from the man, entered into the pigs, and the herd stampeded down the steep slope into the lake and were drowned.*
 - (1) The removal of evil is always costly (cf. Mark 5:13 mentions 2,000 pigs), but the man is more important than the pigs.
- 3) The responses to Jesus’ authority—8:34-39
 - a) The response of unbelief—8:34-37
 - i) Fascination, but not faith—8:34 ³⁴ *Now when those who tended them saw what had happened, they ran off and spread the news in the city and in the countryside.*
 - (1) Getting to explain why the pigs they were in charge of are now all dead, floating in the lake!
 - ii) Fear, but not acceptance—8:35-37
 - (1) ³⁵ *Then they went out to see what had happened, and they came to Jesus, and they found the man from whom the demons had departed, sitting down at the feet of Jesus (instead of isolated), clothed (instead of naked) and soberminded (instead of demonized). And they were frightened.*
 - (2) ³⁶ *Now they also who had seen it told them how the demonized man had been rescued.*
 - (3) ³⁷ *Then all the people of the region around the Gadarenes asked Him to depart from them, because they were seized with great fear. And He got into the board and returned.*
 - (4) “The community obviously does not care that the man is saved. Fear drives their reaction. Perhaps they fear further economic loss, but they are clearly more at home with the presence of the demonic in their midst than the presence of a power can drive it away.” (Garland, 359)
 - b) The response of faith and obedience—8:38-39 (so the Gentiles can hear about God)
 - i) Two commands—8:38-39a
 - (1) The setting—8:38 ³⁸ *Now the man from whom the demons had gone out was begging Him that he might be with Him.*
 - (2) The commands—*But Jesus sent him away, saying,*
 - (a) ³⁹ *“Return [ὑποστρέφω] to your home,*
 - (b) *and describe fully [διηγέομαι] (narrate, describe in full detail) all that*

God (the Father) has done for you.”

ii) The obedience—8:39b

(1) To command # 1—*And he departed,*

(2) To command # 2—*and he proclaimed [κηρύσσω] throughout the whole town what Jesus (God the Son, the Agent of the Father) had done for him.*

(a) “The man is transformed, despite the efforts of evil to overwhelm him. Jesus’ authority comes through clearly. God is working through Jesus and is allied with him. Luke again shows that Jesus can be trusted. Such is his power.” (Bock, 1:782)

Take-home truth: When confronted with Jesus, some draw near and others want distance. Which one are you?