

# **Dr. Daniel K. Darko, Gospel of Luke, Session 12, Miraculous Encounters with Jesus, Luke 8:22-56**

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This is Dr. Daniel Darko in his teaching on the Gospel of Luke. This is session 12, Miraculous Encounters with Jesus, Luke 8:22-56.

Welcome back to the Biblical e-learning lecture series on the Gospel of Luke.

So far, we have been covering a few things, and the last thing we covered was in the 8th chapter of the Gospel of Luke. We look mainly at the Parable of the Sower, emphasizing hearing and reception. Going on from here to the end of chapter 8, we are now going to look at another part of the kingdom of God.

The chapter begins by talking about Jesus proclaiming and bringing the kingdom of God. The other part of the kingdom of God in chapter 8 is where Luke records miraculous deeds. For Luke, proclamation and miraculous deeds go hand in hand in what God is doing in the kingdom of God.

And so, bear with me as we look at the miraculous encounters with Jesus in Luke chapter 8, starting from verses 22 to 56. The first account we will be looking at is Jesus mastering the storm, exercising his power and authority over nature. And then we look at Jesus encountering someone who was demon-possessed in the garrison, exercising his power and authority over evil spirits.

And then, lastly, we deal with a very interesting scenario, a miracle dealing with two women. One is the daughter of a Jewish high priest, Jairus, and the other is a woman who is dealing with an issue with blood and how Jesus will address them. So, let's begin to look quickly to the first of these miraculous encounters with Jesus.

The first encounter will be with Jesus and the disciples, and we read from verse 22. One day, he got into a boat with his disciples, and he said to them, Let us go across to the other side of the lake. So, they set out, and as they sailed, he fell asleep.

And a windstorm came. It came down on the lake, and they were filling with water and were in danger. And they went and woke him, saying, Master, Master, we are perishing.

And he awoke, and he rebuked the wind and the raging waves, and they ceased, and there was a calm. He said to them, Where is your faith? And they were afraid, and they marveled, saying to one another, Who then is this that he commands even the winds and the water, and they obey him? This is one of those accounts that is very remarkable. Some of the gospel writers narrate their accounts as if all the disciples

and Jesus were asleep when the incident began to occur, and so the disciples woke up in panic and then consulted Jesus.

But with Luke, Luke's portrait of it was that Jesus was the one sleeping. Imagine that in the midst of the storm, Jesus was sleeping. Let me highlight just three things from this account as we look at the miraculous encounters with Jesus.

First, the disciples that Jesus is dealing with are people who are very familiar with the terrain. You remember earlier on in the gospel, we were told that four of them were actually fishermen. Jesus met them by the lake.

They're good swimmers. They know how the water works. There's not such a big lake, so they must be familiar with what to do, what not to do, and what things are going to go on here.

But they, as professionals, got into a situation where this was beyond their ability to control. But in the midst of that storm, two things happened. One, the disciples felt that their lives were threatened.

They could perish at any time. But the other thing that was happening that was remarkable was that in the midst of that, Jesus was comfortably asleep. Wow.

One group was so terrified, not knowing what to do. Jesus was sleeping. That was telling as we look at the kingdom of God and Jesus bringing the kingdom of God.

Jesus, like you, like me, sometimes gets tired, and he falls asleep. This might be one of those occasions where he was so tired he fell asleep. I like to tell my children, what is the best remedy for sleep? Because they like to say, oh, dad, sometimes when you just get your meal, you sit down in the recliner, and you just raise your leg, and you are gone.

I said, what is the best remedy for sleep? And the answer is always the same. Tiredness. If you work hard and you are tired, you have permission to sleep.

Jesus was sleeping. Is it because he doesn't care? No, that's not the point. All we know is he was sleeping, and the disciples were terrified in the middle of the storm.

But then something else will show up in this pericope, and that is the power and the authority of Jesus. When he woke up, he would demonstrate his power over nature. Yes, when Jesus performs miracles, there are some who have speculated that when Jesus heals, there is a reason to be provided for which the person who was sick will recover, other than saying it was miraculous.

When Jesus cast out demons in the 20th century, there were schools of thought that would try to provide a rationale for which people were not demonically possessed, but Jesus did something, and their psychological problems were resolved. But here, Jesus is dealing with nature. And if you are in doubt about what was going on in Luke's account, or as the other gospel writers narrate, that it's supposed not to be threatening, let me remind you that Peter was a professional fisherman.

And so was his brother. And so were the sons of Zebedee. They were professional fishermen.

So, anything that should frighten them on the lake should speak to the fact that something is going on that is beyond their ability to control. Jesus comes in to demonstrate his authority. See, one part of the kingdom of God is where God exercises his reign over the situation.

And here, even in the midst of the storm, Jesus would exercise his authority. We are told he rebuked the storm. That is Luke's language.

He rebuked the storm as if the storm had an ear to hear. And later, the disciples would say, who is this man that even when he speaks, nature, storm, water, listens to him and obeys. That is authority.

That is in the Son of Man. You see, Jesus demonstrates this, and the disciples get to know it. And he establishes a central issue here.

Why were they panicking? Jesus moves the subject straight to remind them, look, it's a matter of faith here. They're supposed to believe and to see great and mighty things happening. Why were they not believing? Verse 25.

Where is your faith, he said. Where is your faith? And they were afraid. And they marveled, saying to one another, who then is this that he commands even winds and water, and they obey him?

Well, let's just look again at where your faith is. The Greek word *pistis* has two components to it. And when Jesus asked the simple question, where is your faith, he's asking a deep, deep question.

Faith is accent and trust. Faith is what I believe, and so I can entrust myself to it. It is not, I believe, but wait a minute, and I may consider whether I want to do something about it or not.

No, I believe in Jesus, so I can entrust myself to his care. Jesus said I am with you in the boat. Where is your faith? In the midst of the storm.

Before you judge the disciples. I don't know about you. I grew up by the Lake Volta.

The largest man-made lake in the world is Ghana. And I swam in it. I live literally maybe an hour and a half, maybe a mile and a half from another river.

A fast-flowing river, the River Skoko, is where we learn how to swim against the current. And it's deep, and almost every year, somebody dies in it. I am comfortable diving in the Kalma Lake of Volta or in the Skoko River, or when I come to Accra, sometimes jumping into the ocean, but I can tell you what is being described here, I will be scared.

I will be scared. If Peter was scared, I would be scared. But you see, Jesus, still knowing that there could be legitimate reasons for which someone would be scared, still asks, where is your faith? Because in the Kingdom of God, faith is a central issue here.

We talk about hearing in the last lecture. The other part is believing. Believing in what God has said through his son and entrusting yourself to what he has said.

Jesus used that as a teachable lesson to remind them that if they believe in him, all things are possible. Because he has the power to rebuke the wind, and it will stop.

Professional fishermen who grew up by the lake will marvel at what they see because they have never seen that rapid change of waves from storm to stillness. Before we look into the next miracle, let me remind you that most of us may face storms in our lives. And yes, those who believe in Jesus may still face some storms in their lives.

The storms you go through have nothing to do with whether or not you are closer or in close proximity to Jesus. The disciples were with him right there, but a storm still came. But just in case you find yourself in that situation, remember that the fact that Jesus was sleeping did not mean he was not present.

The fact that he was sleeping did not mean he did not care. The fact that the circumstances seem as if he was not by his side does not mean he has no power to do something about it. In this case, he spoke.

He rebuked the wind. And it stopped. Luke seems to suggest to us that the whole thing is about Jesus wanting to teach the disciples to trust him.

So, he asked them, where is your faith? In other words, why couldn't you believe me? I am here with you. We are not going down together. But what Luke is not saying is this.

Luke is not saying that any time you face storms, it means you have no faith. No, Luke is not saying that. Luke is just using this particular occasion in the ministry of Jesus to draw Theophilus and subsequent readers' attention to one occasion in which Jesus used to strengthen the faith of his disciples.

Anything further, and those who would derive from this to say it means if you are going through a storm, it means you don't have faith, that is problematic. I don't think Jesus teaches that, and I don't think that is the point here. So, miraculous encounters with Jesus.

Number one, Jesus, the master of the storm, calms the storm. Second, we go to the second miracle in Luke chapter 8, and this one has to do with someone who would be demon-possessed, and Jesus would demonstrate his power over evil spirits. We read from verse 26.

Then, they sailed to the country of the Gerasenes, which is opposite Galilee. When Jesus had stepped out on land, they met him, a man from the city who had demons. For a long time, he had worn no clothes.

He had not lived in a house but among the tombs. When they saw Jesus, namely the demons, he cried out and fell down before him and said with a loud voice, What have you to do with me, Jesus, son of the highest God? I beg you, do not torment me, for he had commanded an unclean spirit to come out of the man.

For many a time, it had seized him. He was kept under guard and bound with chains and shackles. But he would break the bonds and be driven by the demon into the desert.

Jesus then asked him, What is your name? And he said, Legion. For many demons had entered him. And they begged him not to command them to depart into the abyss.

Now, a large herd of pigs was feeding there on the hillside. And they begged him to let them enter this. So he gave them permission.

Then, the demons came out of the man and entered the pigs. And they had rushed down the steep bank into the lake and drowned. Points of clarification here.

In Luke's worldview, evil spirits exist and engage and are involved in the material world to the extent that they could be involved in human life. In Luke's worldview, evil spirits can possess the individual, take control over the person's life, and begin to show symptoms that are strange and weird. The belief systems of the ancient world are very, very different from the belief systems we have today in many respects.

For example, sicknesses or diseases were often attributed to spiritual causes. It is a world in which one believes that evil spirits can influence all kinds of things. In the same way that good spirits can influence one for a good cause.

It is believed that good spirits can empower the individual to do certain things. Evil spirits can accord courage and the ability to do great things. In the same way, evil spirits can affect self-destruction.

As you imagine that kind of worldview, though perhaps remote to your worldview, imagine that they crossed the lake and went into the Gentile territory in non-Jewish soil. And so exposure to evil spiritual activity is only expected.

That is not to say there wasn't evil spiritual activity on the Jewish side. Because I told you earlier on in this lecture that even in Jesus' homeland in Nazareth, he cast out demons from someone in the synagogue. But here, they are in Gentile territory.

Imagine the belief system in which he sees this man and how some things are beginning to manifest. So, if you are in the Western world, imagine that with me. If you are in South America, what I'm saying is not strange to you at all.

Because you believe and have seen people who are demon-possessed or are allegedly possessed and have manifested all kinds of situations. If you are in Africa, you are at home with this kind of condition. Where the belief in demonic possession to take someone and make them even get energy, ability beyond their natural human ability into all kinds of evil causes are believed and observed.

If you are in some Asian countries, it is true that you observe this as well. So, imagine Jesus coming into contact with somebody who is demon-possessed. I will also highlight a few things from this miraculous encounter with Jesus.

And keep it at the back of your mind. Luke said that Jesus goes about preaching the Kingdom of God. Chapter 8, verses 1 and 2. Proclaiming the Kingdom of God and bringing the Kingdom of God with him.

Proclaiming the reign and the power of God and bringing that with him. When he shows up, every spiritual force that works against the cause of God will recognize him. And they will be subject to his power.

Inviting and communicating to the disciples that if they only carry out and walk in the power of the Kingdom of God, no evil spirit can triumph over them. Now, let's go back to the garrisons across the Jordan.

And across the lake. And let's observe a few things. One.

The context of this incident is the Decapolis. The area of ten cities in the east of Jordan. The plight of this man is he was possessed by demons.

And the demons are referred to as legion. When he asks them, what is your name? He says legion. Legion, we are not sure exactly what is playing out here.

But legion is the language that is used to refer to an army company of 6,000 in the Roman army. That suggests that there were so many demons at work in one person. How is it possible? I don't know.

How are demons supposed to possess someone in a mystical fashion with that many, many, many forces of darkness? I don't know. I don't know. But bear with me for a minute that there is a belief system that this evil spirit can feel and possess individuals.

And Jesus is working within that context to deal with situations in that context. We are told that when Jesus encountered this guy, he began to manifest some symptoms. And the symptoms go like this.

The guy was not wearing clothes. He was naked. He was weird.

He was so violent and aggressive. He was kept in shackles under guard. We are told by Luke that the spirit possessed him, and he gets so violent that they have to chain him.

If that is not enough, Luke tells us about his dwelling. Luke tells us that he dwelled in the tombs. Now, if that does not make or send any signal to you because of where you live or where you are following this lecture, the tomb is a place of the dead in ancient cultures.

It's a place where ghosts reside. It's a place where the spirit of the dead is active. It's a place where all kinds of forces of darkness in the spiritual arena find their home.

The tomb is a place where sometimes the gods of the underworld operate. The demon-possessed person preferred to dwell in that place. Naked with no clothing.

Violent, that means he could not encounter real people with decency. But we are also told that when the spirits begin to push him violently, sometimes the spirit drives him to the desert. Another place where spirits can reside and work with people.

But please make no mistake. As I've said in this lecture, you want to observe one thing Luke wants to remind you: as soon as the person possessed by the evil spirit saw Jesus, they recognized Jesus. Evil spirits recognize Jesus. I am weary of the fact

that in the 21st century, I meet too many ministers. As soon as they hear someone say, you are a great man of God, they think that person is prophesying.

And that person is affirming their status. They are so status-conscious that they become so puffed up, and they think God is revealing that they are great. Let me tell you about what Luke is revealing to us.

People who are demon-possessed recognize the authority that comes with people who come with the message and power of the kingdom of God. And so, what does that person say? He calls Jesus the son of the Most High God. Is Jesus son of the Most High God? Yes.

Is Jesus supposed to say, oh yeah? Yeah, I always thought I was son of the Most High God. No, no.

Read Luke, when Jesus encounters people who are demon possessed, they often recognize him. And when they recognize him and know that he is not in prayers, they begin to plead that he doesn't torment them. Jesus is not carried away.

By the fact that people who are demon-possessed are able to detect and recognize the spirit at work in them. And I hope you are not impressed. But share accolades.

Somebody say, oh man of God, you say, oh yeah, I always thought I'm a man of God. The demon-possessed had spiritual insight, the demoniac. And rightly so, revealing that Jesus is the son.

Notice the qualification. The Most High God. This is a Gentile territory.

What he is saying is Jesus is the son of the highest tales conceivable. In other words, if there is any God with power and authority, they acknowledge the power that Jesus possesses. And when Jesus deals with him, we will see.

We will see that the demoniac will be delivered. The demons will come out of him and inhabit the pigs in the area. The pigs will run to the lake and perish.

Witnesses will be drawn to the scene to see what is going on. And they will be so surprised that they will even ask Jesus to leave the area. But the man will see a radical change in his life.

The guy who did not keep himself up with the right mind and is so violent. People will come and see him after he encounters Jesus calmly. The guy who was possessed by demons and involved in self-destruction wore no clothes, will be found with Jesus clothed with a new identity.



The guy who could not find a dwelling among people who prefer to live in the tombs or in the desert, driven by the spirit, will be found with the posture of a disciple sitting at the feet of Jesus when the crowd comes. That man will ask Jesus to go with him. Not only to be a disciple sitting at the feet of Jesus at the time, but will be asking Jesus if he could now go along with him.

Verse 34 When the herdsmen saw what had happened, they fled and told it in the city and in the country. The people went out to see what had happened. And they came to Jesus, and they found the man.

They found the man whom the demons had gone out sitting at the feet of Jesus, no longer naked but clothed. No longer violent and running around causing reckless activity, but in his right mind. And they were afraid.

And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the garrisons asked him to depart from them, for they were seized with great fear. So, he got into the boat and returned.

Note verse 38: The man from whom the demons had gone begged that he might be with him. But Jesus sent him away, saying, return to your home. Now he can go home.

Return to your home and declare how much God has done for you. And he went away. Proclaiming throughout the whole city how Jesus, how much Jesus had done for him.

Now he carries the message of the kingdom of God, proclaiming how much Jesus had done for him. Let me throw in a quick exercise here. I'm an African boy.

I grew up in a context with a lot of pagan activities. Demonic activities, demonic possessions, and pagan stuff are all over the place. Because of that, there was an increased level of superstition where I grew up.

I like to say that among my people, nobody dies of a natural cause. We are supposed to live like Methuselah. But everything has a spiritual reason.

But the other side is that there were a lot of demonic activities that go on. As I was growing up, as Christianity began to surface in this area, one of the things we found out was that sometimes the believers who come in to share the gospel would just be praying with people. And out of nowhere, we would see violent manifestations.

Sometimes people convulse. And they would pray in the name of Jesus. And we would see that some of those people would be free.

We know people who have something that would be equivalent to epilepsy. And they would share in the gospel, and they would convulse, and they would get into these fits. And they would pray.

As a very young boy, I was observing with keen interest. As a devout young Catholic boy, I was very skeptical. I did everything I could to distract so many such meetings as much as possible because it was not so Catholic to me.

But then, when a Catholic charismatic renewal was introduced to my village, I joined that group. And then I began to realize that as we devote more time into prayer and fasting, so were we seeing these things as well. We would share the gospel with people.

We would pray in the name of Jesus. We became the stubborn bunch in my group in Catholic charismatic renewal who would say we would not pray anything with the Hail Mary, and we would pray in the name of Jesus. And we would see people delivered.

Fast forward. I have seen too many people who are demon-possessed who are set free. I have heard people who are in pagan shrines talk about what they lost when their children gave their lives to Jesus because they could no longer control them with their spiritual powers.

Friends, I don't know where you are now, but just to take a sketch from this particular case, I will tell you that the name of Jesus is still setting people free. And free indeed. People who are demon-possessed from Brazil, Ecuador, Haiti, Ghana, Nigeria, Egypt, Kenya, Asia, India, and China underground church.

God is setting people free who are demon possessed. I'm not here to persuade you if it is not your worldview. I'm just sharing with you some of the things that have been formative to some of us as Christians.

The point is that I have witnessed the power of the kingdom of God that Luke writes about here. That brings healing to people who are destroyed or who are being destroyed by demonic powers. I'm reminded of the words written by John when he said, when the Son of Man sets you free, you shall be free indeed.

Yes. Here, the demoniac and the garrison experienced that, and we know that after the encounter with Jesus, in the last verse of 39, he became a witness. He went to the city, we are told, the whole city, throughout the whole city, telling and proclaiming what Jesus had done for him.

That is the point. It's not showmanship. It's not a debate of whatever spirit, whatever.

Has God turned somebody's life around to flourish? In Luke, the power in the kingdom of God is manifested not only in Jesus' ability to calm the storm but also in his power to release and heal someone who is possessed with legion. If we take that to mean 6,000 demonic troops and set them free. The outcome is the key here.

There's not anything speculative we want to drag. When Jesus came to the scene, someone who lives in the tomb, who is naked, who is sometimes driven to the wilderness, who could be in his right mind, could go home and could begin to spread the news of what he has experienced in Jesus. Miraculous encounters with Jesus in Luke 8. One is the calming of the storm.

Two is the release of the Gerizim demoniac. But three is a very interesting scenario that we should look at. And that is about Jairus and a woman with hemorrhage.

From verse 40. Now, when Jesus returned, the crowd welcomed him, for they were all waiting for him.

And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, for he had an only daughter.

By the way, Luke is the only one who refers to the daughter as the only daughter. About 12 years of age. And she was dying.

And Jesus went. The people pressed around him. And there was a woman who had a discharge of blood for 12 years.

And though she had spent all her living on physicians, she could not be healed by anyone. She came up behind him and touched the fringe of his garment. And immediately, her discharge of blood ceased.

And Jesus said, who was it that touched me? When all denied it, Peter said, Master, the crowds around you. The crowds surround you. And are pressing in on you.

Jesus said someone touched me, for I felt that power had gone out from me. And when the woman saw that she was not hidden, she came trembling and falling down before him.

Declared in the presence of all the people why she had touched him. And how she had been immediately healed. And he said to her, daughter, your faith has made you well.

Go in peace. While he was still speaking, someone from the house of the ruler came and said, your daughter is dead. Do not trouble the teacher anymore.

But Jesus, on hearing this, answered him, do not fear, only believe. And she will be well. And when the people came to the house, and when he came to the house, he allowed no one to enter with him except Peter and John and James and the father and mother of the child.

And all were weeping and mourning for her. But he said, do not weep, for she is not dead but sleeping.

And they laughed at him. Knowing that she was dead. But taking her by the hand, he called, saying, child, rise.

And her spirit returned. She got up at once. He directed that someone give her something to eat.

And the parents were amazed. But he charged them to tell no one what had happened. This last miraculous encounter in Luke 8 is incredible.

Because in this encounter, before I even go on to tell you more about what is going on here, let me remind you about Luke's characterization of the characters involved. Jairus was a prominent figure. The ruler of the synagogue.

A very important figure in status. This is contrasted with the woman who has been bleeding for 12 years, who should be an outcast, with nobody, with untouchables. Yes, Jesus was dealing with them all.

Jesus was dealing with them all in this scenario. And the crowd, you know, sometimes when I think about Jesus, I always think about the crowd sometimes. The crowd is just like following Jesus.

I don't think they know what they want. I think they are just curious spectators. Sometimes I'm not sure if they are cheerleaders.

Sometimes I think they are blockers to somebody's miracle. But the crowd, I mean the crowd, the crowd, I mean the crowd. I don't know why sometimes they just follow, follow, follow.

When everything is happening around them. But let me begin to touch on a few things that pertain to these two characters who encountered Jesus miraculously. One is Jairus.

Jairus was a synagogue ruler. To be a synagogue ruler is to be responsible for the physical arrangement of the worship events. If you like, is to be the caretaker of what goes on in the synagogue.

He was a prominent figure, and by Jewish communities, it means most people in the Jewish communities would know him. He holds a very important responsibility to a place where they meet for worship and for other events. This man comes in to kneel and talk to Jesus about his 12-year-old daughter.

To be 12-year-old is to be at the age of puberty. Jews would normally give their child out for marriage at 12. I mentioned in the infancy narrative that Mary was probably given to be married to Joseph at 12, but Joseph could not consummate the marriage until she was 13.

Here, Jairus, a prominent figure, has a daughter, and the daughter is 12 years old at such a crucial age when a father's dreams for his daughter are all on the line. A father's dream of seeing his daughter marry and a prominent figure adapt is likely to find a very wonderful husband for the daughter.

The father has all these dreams. Imagine the dreams of fathers. There are all kinds of projections of this girl, and the girl fell sick and was in a very difficult situation.

Jairus had to deal with this situation. We will see in this particular account a few things in terms of risk and gender reactions in terms of the woman who would deal with Jesus. And the fact that she has been bleeding for 12 years.

I don't want you to forget that. This woman has been bleeding as long as Jairus' daughter lived. This is to say, Jairus' daughter had had a life for 12 years, and she was losing it.

The woman with the issue of blood has had no life for 12 years and needed an encounter with Jesus. A lot of risk is going to be experienced during this event. The nobleman's daughter is on the line, but this nobody is here, and I call this intercession or divine orchestration.

Something is going to happen. The unnamed woman who has suffered a great deal, suffered as long as Jairus' daughter lived, will come to Jesus for her miraculous experience. Hemorrhage, the issue of blood named here in the Levitical codes, is understood to be a disorder.

That will make her unclean, and that will make people he touches to be unclean. But this woman could not live with this anymore. 12 years is enough.

She decided on no one else's invitation to dare to believe that if she would only touch Jesus, something would happen. Whenever I think about this woman, I think about too many people I have met whose diseases have made them live in shame and as if nobody cares. But you see, Luke wants to tell us that with Jesus, with the Kingdom of God, believing and taking a daring faith can yield results.

This woman was prepared to take that step, come to Jesus. We are told she had spent all her money on physicians. Think about Luke being a physician and writing about a woman who had spent all her resources trying to address this hemorrhage.

But it wasn't working, and she would meet Jesus. Before I draw some quick or make some quick observations, let me draw your attention to some common things that were going on between Jairus and this woman. Luke, in his fine literary artistry, narrates the account in this much detail.

Luke tells us that Jairus fell down, and the woman fell down. They will be touching. Jesus will hold the baby, the child, 12-year-old.

The woman will secretly touch. There was a risk of impurity. For the woman to touch Jesus would make Jesus unclean.

And chances are that before the woman sneaked through the crowd to touch Jesus, she had already made so many people unclean in the process. But the risk of ritual impurity was on the line. But let me tell you something else.

There was a risk of ritual impurity when Jesus held the hand of a dead person. But you see, his name is Jesus. He came for all.

We are told in both accounts that fear ceased. The woman was afraid, and in Jairus' home, there was fear. We are also told about the emphasis on faith and salvation.

In the miraculous encounters in Luke chapter 8, especially with this issue with Jairus and his daughter and the woman with the issue of blood, we come into a glimpse of what Jesus came to do as he spelled out in his homeland manifesto. He has come to release. He has come.

He has come to bring liberty. This woman, by faith, touched him and received her healing. Now, imagine you were in the shoes of Jairus.

And because of this interception with this woman, you will hear that your daughter is dead. May I remind you about the narrative sequencing in Luke? Luke wants to remind us that it is not too late with Jesus. When Jesus said he was sleeping, he noticed the crowd's response.

They laughed at him. They laughed at him. You see, if you think about another incident when Jesus was going to raise the dead in the case of Lazarus and John when he said he was sleeping, the crowd had a funny response just like that.

If it is today's America, they will say, yeah. Yeah, so he is sleeping. Just to make fun of or mockery.

But you see, it was not too late with Jesus. In this account, by the time we reach the end of Luke chapter 8, Jesus has demonstrated in one chapter, according to Luke's narrative, that he came after to proclaim the gospel and bring the good news of the kingdom of God with him. He told parables, challenging people to hear with an open heart.

That will make the word mature. He confirmed his words with miraculous deeds. With that, he calmed the storm and defied nature.

With that, he set free someone who is demon-possessed in the garrisons and turned him into a witness of him in the Decapolis. With that, a woman who had been hemorrhaging for 12 years could dare to take a step for a touch of faith and receive her healing. So dramatic that Jesus said he felt power out of him.

And yet, with that, with the kingdom of God and bringing the kingdom of God, Jairus' daughter, the daughter of a father with so much hope, the daughter of the marriageable age, the daughter who died between the time Jesus heard about her health and the time Jesus reached the house. Jairus will be raised back to life. The kingdom of God, when it comes, deals with death, Satan, and sin.

He sets people free and gives them the liberty he came to proclaim. I hope that as you follow this lecture series with us, you are not only learning intellectually, but occasionally, you are able to take a step back to look at the test on your own to see what is going on. Imagine the fearful situation of the Decapolis in the storm.

Imagine the woman with hemorrhage spending all her resources with the physicians to no avail. Imagine losing a daughter. Jesus, Jesus, could still be the answer.

May God bless you so much for learning with us. My hope and my prayer is that you internalize this learning experience and embody the message of the kingdom of God, and so together strive to make this world a better place as we live to glorify God with the message and power of the kingdom of God.

Thank you so much, and God bless you.

This is Dr. Daniel Darko in his teaching on the Gospel of Luke. This is session 12, Miraculous Encounters with Jesus, Luke 8:22-56.