

# The touch, the Twelve & the transfiguration

## a. Two 'touching' stories (8:41-56)

**8:41,42** Note this indication of the abundance of witnesses to Christ's power!

heard that this woman had been completely healed by making contact with Jesus. This must have had its effect on what immediately followed. **G. Campbell Morgan** *Luke* p.117

**8:43-48** Analyze the nature of the woman's faith. Is this incident revealing as to the consciousness of Christ?

[1] [8:43,44] The malady itself must have been distressing and it had social consequences as well as physical. Because this complaint made her ceremonially unclean (Lev. 15:25ff), the sufferer was not permitted to take any part in temple worship or the like. Her uncleanness was readily communicable to other people (a touch was all that was needed, Lev. 15:27). She would accordingly have been avoided lest others contract from her an uncleanness which, though temporary, was troublesome. Life must have been very difficult. It was probably the nature of her malady that caused her to make the furtive approach she did. Had she come openly, in the first instance people might not have allowed her to get close to Jesus (in the crowd it was easier), and in the second, she would have had to tell in front of all the people something of the illness of which she wanted to be cured. In her embarrassment she preferred the secret touch. Luke does not tell us, as Mark does, that she had suffered many things at the hands of many physicians. Nor that, though she had spent all her money, she was no better but rather worse. This is perhaps natural if he was a medical man. **Leon Morris** *Luke* p. 158

"... curiously these mourners are the only people in the New Testament expressly said to have *laughed*)." -- **Leon Morris**

[2] [8:40-56] All this while Jairus was waiting. Think of the suspense of the delay to him. I am certain when Jesus stopped and asked that question, and they had to make way for that woman, Jairus was impatient. Jesus delayed, while the child was dying. And yet, in the delay, however impatient Jairus may have felt, he

**8:49-56** Upon whose faith did this miracle's success depend?

[3] [8:49] Let a petition for more faith form a part of all our daily prayers. As ever we would have peace, and calmness, and quietness of spirit, let us often say, "Lord increase our faith." A hundred painful things may happen to us every week in this evil world, of which our poor weak minds cannot see the reason. Without faith we shall be constantly disquieted and cast down. Nothing will make us cheerful and tranquil but an abiding sense of Christ's love, Christ's wisdom, Christ's care over us, and Christ's providential management of all our affairs. Faith will not sink under the weight of evil tidings. **J.C. Ryle** *Luke Vol. 1* p. 287

[4] [8:51] Jesus' object in only admitting just the indispensable witnesses into the room, was to diminish as far as possible the fame of the work He was about to perform. As to the three apostles, it was necessary that they should be present, in order that they might be able afterward to testify to what was done. **Frederic Godet** *Luke* p.251

[5] [8:51] *Peter, and James, and John* These three apostles, it should be remembered, were three times singled out from the rest of the twelve, and allowed to be our Lord's companions on special occasions. They were with him on the Mount of Transfiguration, and in the Garden of Gethsemane, and on the occasion of this miracle. **J.C. Ryle** *Luke Vol. 1* p. 289

[6] [8:52,53] In the New Testament believers are never said to die, but to sleep (*cf.* Acts 7:60). However, Jesus' words brought scornful laughter (curiously these mourners are the only people in the New Testament expressly said to have *laughed*). **L. Morris** *Luke* p. 162

## Is Jesus trying to humiliate this poor woman?

[9] [8:40-56] Here is a case in which tradition had superstition added to the hygiene of the law, a positive brutality. It was believed that any woman suffering from a haemorrhage (as a matter of fact that is the Greek word employed here), suffered as the result of personal immorality. **G. Campbell Morgan** *Luke* p.115

[10] [8:46] There is mystery here. Could power go out of Jesus at any touch? Could power go forth in such a way that He was quite unaware of who received it and what the power was for? This seems unlikely. It is easier to hold that Jesus knew quite well what had happened and this seems to be the meaning of the later words 'the woman saw that she was not hidden' (47). He wanted to bring the woman out into the open. More than one reason is apparent. It was good for her, indeed it was necessary for her

that her cure be widely known. All her acquaintances must have been aware of her permanent state of ceremonial uncleanness. If she was to be received back into normal religious and social intercourse, it was necessary that her cure become a matter of public knowledge. So Jesus took steps to see that people knew what had happened. It is probable also that He wanted to do something else for the woman. It is difficult to deny that there was an element of superstition in her idea that a touch of Jesus' tassel would bring healing. By having a conversation with her Jesus was able both to show the woman that it was faith that counted and to establish a personal relationship. The words also seem to indicate that He did not heal without some cost to Himself. Power went out from Him. **Leon Morris** *Luke* p. 159

[7] [8:54] It seems a rule in Christ's dealings with men not to force evidence upon them, but rather to withhold from scorers and scoffers those proofs of His own mission which He affords to others. And as it was when He was upon earth, so it is now. The scoffing spirit is the spirit which is often left to itself. **J.C. Ryle** *Luke Vol. 1* p. 290

[8] [8:55] The command to give the child something to eat (ver. 55) is related by Luke alone. It shows that perfect calmness of the Lord when performing the most wonderful work. He acts like a physician who had just felt the pulse of his patient, and gives instructions respecting his diet for the day. **Frederic Godet** *Luke* p.251

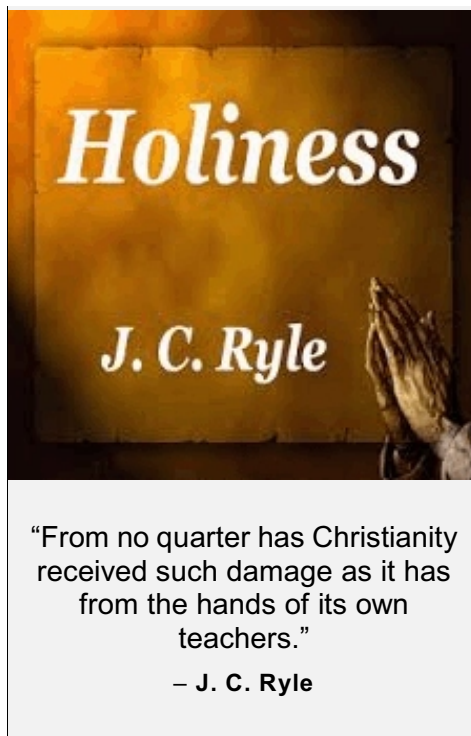
## **b. Twelve assigned, twelve baskets full (9:1-17)**

**9:1,2 Let us note how power & authority are here linked, not with self, but with self-sacrifice!**  
(Matt.28:18-20)

[11] [9:1-6] We should not exaggerate the amount of time the apostles spent together. Some of them had homes and families in Capernaum and we need not doubt that they spent some of the time at their homes. But on this solemn occasion Jesus called them all together. **Leon Morris** *Luke* p. 163

**9:3-6 The power & authority of the twelve is NOT linked to possessions! (9:58; Isaiah 53:11,12)**

[12] [9:3-6] The leading idea which the words convey is, a warning against worldliness and luxurious habits. Well would it be for the world and the Church if the warning had been more carefully heeded! From no quarter has Christianity received such damage as it has from the hands of its own teachers. On no point have its teachers erred so much, and so often, as in the matter of personal worldliness and luxury of life. They have often destroyed, by their daily lives, the whole work of their lips. They have given occasion to the enemies of religion to say, that they love ease, and money, and good things, far more than souls. From such ministers may we pray daily that the Church may be delivered! They are a living stumbling-block in the way to heaven. They are helpers to the cause of the devil, and not of God. **J.C. Ryle** *Luke Vol. 1* p. 293



[13] [9:5] There was a rabbinic idea that the dust of Gentile lands carried defilement, and strict Jews are said to have removed it from their shoes whenever they returned to Palestine from abroad. The disciples' shaking of the dust from their feet was a *testimony against them*. It declared in symbol that

Israelites who rejected the kingdom were no better than Gentiles. **Leon Morris** *Luke* p. 164

**9:7-9 Let us observe that the testimony of Christ's power has reached even royalty**

[14] While the Apostles went forth by two and two on their first Mission, Jesus Himself taught and preached in the towns around Capernaum. This period of undisturbed activity seems, however, to have been of brief duration. That it was eminently successful, we infer not only from direct notices, but also from the circumstance that, for the first time, the attention of Herod Antipas was now called to the Person of Jesus. We suppose that, during the nine or ten months of Christ's Galilean Ministry, the Tetrarch had resided in his Peraean dominions (east of the Jordan), either at Julias or at Machaerus, in which latter fortress the Baptist was beheaded. We infer, that the labours of the Apostles had also extended thus far, since they attracted the notice of Herod. In the popular excitement caused by the execution of the Baptist, the miraculous activity of the messengers of the Christ, Whom John had announced, would naturally attract wider interest, while Antipas would, under the influence of fear and superstition, give greater heed to them. We can scarcely be mistaken in supposing, that this accounts for the abrupt termination of the labours of the Apostles, and their return to Jesus. At any rate, the arrival of the disciples of John, with tidings of their master's death, and the return of the Apostles, seem to have been contemporaneous. Finally, we conjecture, that it was among the motives which influenced the removal of Christ and his Apostles from Capernaum. **Alfred Edersheim** *Life and Times of Jesus the Messiah* Vol. 1 p.654

## **Despite their differences, John & Jesus both feared by Herod**

[17] [9:1-9] The new sense of urgency and foreboding which came upon Jesus at the height of his Galilean popularity appears to have been occasioned by the death of John the Baptist. John's death is mentioned only incidentally at this point by Mark and Luke, but it must have been a recent occurrence: he was alive, though in prison, when Jesus began to preach (Mark 1:14); some time must have elapsed before he sent his message of doubtful inquiry to Jesus (Luke 7:18); and now, less than a year after his imprisonment, he was dead. Mark and Luke attribute John's execution to the vengeful malice of Herodias, Josephus to

Herod's fear of a messianic uprising; but, whatever the reason for it, it undoubtedly gave Jesus a premonition of the fate in store for himself (Mark 9:9-13). The little story of Herod's qualms over the common gossip about Jesus is extraordinarily revealing. Jesus had all the qualities of grace, friendliness, and compassion which were lacking in John's make-up; but in the public estimate the two men were of the same mould, and even Herod was apprehensive lest the dead John should be returning to haunt him. A man who could be confused with Elijah and John the Baptist must have had a mighty vein of granite in his character. **G.B. Caird** *Luke* p.126

**9:10,11 Where God's power is displayed, strenuous missionary effort is hardly essential!**

[15] It should now be seen whether Philip, calling to mind the great things which Moses had done, who gave the people bread from heaven in the wilderness, and the notable miracle which Elisha, though on a smaller scale than that which now was needed, had performed (2 Kgs. 4:43,44), could so lift up his thoughts as to believe that He whom he had recognized as the Christ, greater therefore than Moses or the prophets, would be equal to the present need. **Richard Chenevix Trench** *Notes on the Miracles* p. 207

**9:12-17 This is the only miracle recorded by all 4 gospels? What is its testimony? (Ps. 78:19; 1 Kings 17:16; 2 Kings 4:1-7, 42-44)**

[16] There was now fulfilled for that multitude the pledge and the promise of the Saviour, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you' (Matt.6:33). They had come taking no thought, for three days at least, of what they should eat and what they should drink, only desirous to hear the word of life, only seeking the kingdom of heaven; and now the lower things, according to the word of the promise, were added unto them. **Richard C. Trench** *Notes on the Miracles* p. 209