

2nd Sunday of Pentecost June 23, 2019

Proper 7 (12) or 1st Sunday after Trinity
Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
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- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
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<https://cshc-greensboro.org/luke-826-39-jesus-restores-demon-possessed-man-what-is-thy-name-and-he-said-legion/>

Hymn of the Day

Lutheran Service Book (LSB) 825 The Lutheran Hymnal (TLH) Not listed
“Rise, shine, you people”

“Rise Shine You People was written by Ronald Klug after a colleague at Augsburg Publishing House requested that he write a hymn for the Epiphany season. It was the above verse from Isaiah that inspired the hymn. “It was published in a bulletin insert for the fourth Sunday in Epiphany (the first Sunday in February) in 1974. The gospel that day was Luke 4:21-30, where Jesus went to the synagogue with the people on the Sabbath and read the scroll from Isaiah 42: ‘The Spirit of the Lord is upon me . . . to bring good news to the poor . . . release to the captives.’ Or, in the words of the hymn, ‘Christ the Lord has entered our human story,’ and , evil is ‘reeling,’ So ‘rise, shine,’ celebrate, and hurl ‘your songs and prayers against the darkness.’ For that line Klug says...“...I remember the feeling of absurdity, the foolishness of the gospel, but also spiritual warfare, our hymns and prayers ‘hurled’ at the Evil One, like an inkpot!” [That reference is to the story about Martin Luther throwing an inkpot at the devil (and leaving a spot on the wall) while he was in hiding at the Wartburg Castle in 1521-22.]¹

- <https://southwood.typepad.com/southwoodlutheran/2011/10/rise-shine-you-people.html>
Southwood Lutheran Church, Lincoln, Nebraska
- <https://www.youtube.com/watch?v=N6ePEOX5k2c>
“sung by First Mennonite Church Choir, Reedley CA”
- <https://www.augsburgfortress.org/store/product/19852/Rise-Shine-You-People> “The setting can be done with SATB or unison choir, organ, and assembly, but it cries out for the addition of optional brass, handbells, and timpani.”
- <https://www.youtube.com/watch?v=HVdrNA8tFgg> First Lutheran Cumberland Bell Choir from Trinity Lutheran Church, Boyceville, WI

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
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O.T.—“ I spread out my hands all the day to a rebellious people...”

Psalm — “Salvation belongs to the LORD;... Selah...”

Epistle — “Now before faith came, we were held captive under the law...”

Gospel — ***“Return to your home, and declare how much God has done for you.”***

During the season of Trinity/Pentecost, the Revised Common Lectionary offers two tracks. One has OT readings that are semi-continuous, following major stories/themes beginning in Year A with Genesis and ending in Year C with the later prophets. The second follows the complementary historical tradition of thematically pairing the OT reading with the Gospel reading. <https://lectionary.library.vanderbilt.edu/>

Isaiah 65:1-9; Revised Common Lectionary (RCL), 1 Kings 19:1-4, (5-7), 8-15a or Isaiah 65:1-9
(Next week: 1 Kings 19:9b-21; RCL, 2 Kings 2:1-2, 6-14 or 1 Kings 19:15-16, 19-21)

“This text has three major movements: God’s patient suffering at the hands of a recalcitrant people (Isaiah 65:1-5), God’s decision to judge (Isaiah 65:6-7), and the merciful promise to save a remnant (Isaiah 65:8-9).

Or, seen from the perspective of God, the speaker, the text moves from grief to judgment to mercy...” (Continued after the reading)

Judgment and Salvation

65 I was ready to be sought by those who did not ask for me;

I was ready to be found by those who did not seek me.

I said, “Here I am, here I am,”

to a nation that was not called by^[a] my name.

² I spread out my hands all the day

to a **rebellious people,**

**who walk in a way that is not good,
 following their own devices;**

³ **a people who provoke me
 to my face continually,**

sacrificing in gardens

and making offerings on bricks;

⁴ **who sit in tombs,**

and spend the night in secret places;

who eat pig’s flesh,

and broth of tainted meat is in their vessels;

⁵ **who say, “Keep to yourself,**

do not come near me, for I am too holy for you.”

These are a smoke in my nostrils,

a fire that burns all the day.

⁶ Behold, it is written before me:

“I will not keep silent, but I will repay;

I will indeed repay into their lap

⁷ both your iniquities and your fathers’ iniquities together,
 says the LORD;

because they made offerings on the mountains

and insulted me on the hills,

I will measure into their lap

payment for their former deeds.”^[b]

⁸ Thus says the LORD:

“As the new wine is found in the cluster,

and they say, ‘Do not destroy it,

for there is a blessing in it,’

so I will do for my servants' sake,
and not destroy them all.
9 I will bring forth offspring from Jacob,
and from Judah possessors of my mountains;
my chosen shall possess it,
and my servants shall dwell there.

- a. [Isaiah 65:1](#) Or *that did not call upon*
- b. [Isaiah 65:7](#) Or *I will first measure their payment into their lap*

Cross references: [Isaiah 65:1](#) : [Cited Rom. 10:20](#); [\[Eph. 2:12, 13\]](#)

There is a significant number of word choices and order in the NIV. Try a side by side reading or have someone read one to you as you follow the other in print.

Judgment and Salvation

Isaiah 65 "I revealed myself to those who did not ask for me;
I was found by those who did not seek me.
To a nation that did not call on my name,
I said, 'Here am I, here am I.'
2 All day long I have held out my hands
to an obstinate people,
who walk in ways not good,
pursuing their own imaginations—
3 a people who continually provoke me
to my very face,
offering sacrifices in gardens
and burning incense on altars of brick;
4 who sit among the graves
and spend their nights keeping secret vigil;
who eat the flesh of pigs,
and whose pots hold broth of impure meat;
5 who say, 'Keep away; don't come near me,
for I am too sacred for you!'
Such people are smoke in my nostrils,
a fire that keeps burning all day.

6 "See, it stands written before me:
I will not keep silent but will pay back in full;
I will pay it back into their laps—
7 both your sins and the sins of your ancestors,"
says the Lord.
"Because they burned sacrifices on the mountains
and defied me on the hills,
I will measure into their laps
the full payment for their former deeds."
8 This is what the Lord says:
"As when juice is still found in a cluster of grapes
and people say, 'Don't destroy it,
there is still a blessing in it,'
so will I do in behalf of my servants;
I will not destroy them all.
9 I will bring forth descendants from Jacob,
and from Judah those who will possess my
mountains;
my chosen people will inherit them,
and there will my servants live.
New International Version (NIV)

"The first movement is marked by a kind of absurdity. The God of Isaiah 65 proves to be the kind of God who places God's self directly into the hands of enemies...

The phrase, "Here I am" (*hinneniy*) is most often associated with God's obedient servants, not with God (cf. Genesis 22:1; 2 Samuel 3:5, 6, 8; Isaiah 6:8). But the tone of divine humility struck in Isaiah 65:1-9 is entirely appropriate to the context. With each verse, it becomes increasingly apparent that God was paying a profound price to be in relationship with this people: "those who *did not ask* . . . a nation that *did not call on my name* ... a *rebellious* people ... who *provoke me* to my face ... who say, '*Keep to yourself*, do not come near me ... They are a smoke in my nostrils.'" The responses of the people to God begin with indifference and end in a crescendo of rejection.

And yet, even while being rejected and scorned, God still says, "Here I am," with arms wide open. Despite God's welcoming posture and willingness to suffer for the relationship, the people

continue to inflict harm on their God: “These are a smoke in my nostrils, a fire that burns all day long.” These incendiary metaphors indicate that God’s pain was not only acute (“smoke in my nostrils”), but it was also persistent (“all day long”)...

God’s relationship to God’s people, however, reaches a boiling point in **the second movement**. God promises to “repay into their laps their iniquities and their ancestors’ iniquities together,” primarily for their breaking of the first commandment (Isaiah 65:6-7). To be sure, God’s decision to judge emerges in response to a ruined relationship, but it is also a legal consequence of Israel’s continued breaking of the covenant at Sinai. Notice how v. 6 begins: “See, it is written before me.” But what exactly is God reading? While this reference may refer to the ledger of the righteous and the wicked (cf. Psalm 69:28; Daniel 12:1-2), it seems more likely that it refers to a covenantal document that lays out the consequences for obedience and disobedience (Exodus 24:7; Deuteronomy 31:24-26). Hints in the text indicate as much...

In Isaiah 65, then, God is depicted not merely as the victim in a broken relationship (and the pathos of this text should not be underestimated), but also as a *legal interpreter*. Finding God’s people to be guilty of unfaithfulness, God chooses to judge.

(The third movement) But God’s decision to judge is quickly qualified, and even buffered, by God’s commitments to particular promises. Sin has real and lasting consequences (divine judgment), but judgment would only be a comma in the much longer sentence of God’s mercy... God’s judgment is not canceled here, but it would finally be in service of God’s mercy, which manifests itself in God’s ancient and persistent commitment to Jacob’s descendants and to their inheritance of the Promised Land. Judgment would occur, destruction would have its say, but only on a temporary basis; in the wake of judgment would come mercy.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2908
[Michael J. Chan](#) Independent Scholar, Kingman, Ariz

Psalm 3: RCL, Psalm 42 and 43 or Psalm 22:19-28 (Psalm 16; RCL, Psalm 77:1-2, 11-20 or Psalm 16)

“...This Psalm may be divided into four parts of two verses each. Indeed, many of the Psalms cannot be well understood unless we attentively regard the parts into which they should be divided. They are not continuous descriptions of one scene, but a set of pictures of many kindred subjects. As in our modern sermons, we divide our discourse into different heads, so is it in these Psalms. There is always unity, but it is the unity of a bundle of arrows, and not of a single solitary shaft. Let us now look at the Psalm before us. In the first two verses you have David making a complaint to God concerning his enemies; he then declares his confidence in the Lord (3, 4), sings of his safety in sleep (5, 6), and strengthens himself for future conflict (7, 8)...” (continued after the reading)

<https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=3>

Save Me, O My God

A Psalm of David, when he fled from Absalom his son.

3 O LORD, how many are my foes!

Many are rising against me;

² many are saying of my soul,

“There is no salvation for him in God.” **Selah**^[a]

³ But you, O LORD, are a shield about me,
my glory, and the lifter of my head.

⁴ I cried aloud to the LORD,
and he answered me from his holy hill. **Selah**

⁵ I lay down and slept;
I woke again, for the LORD sustained me.

⁶ I will not be afraid of many thousands of people
who have set themselves against me all around.

⁷ Arise, O LORD!
Save me, O my God!
For you strike all my enemies on the cheek;
you break the teeth of the wicked.

⁸ Salvation belongs to the LORD;
your blessing be on your people! **Selah**

- a. [Psalm 3:2](#) The meaning of the Hebrew word *Selah*, used frequently in the Psalms, is uncertain. It may be a musical or liturgical direction

"A Psalm of David, when he fled from Absalom his Son." You will remember the sad story of David's flight from his own palace, when in the dead of the night, he forded the brook Kedron, and went with a few faithful followers to hide himself for awhile from the fury of his rebellious son. Remember that David in this was a type of the Lord Jesus Christ. He, too, fled; he, too, passed over the brook Kedron when his own people were in rebellion against him, and with a feeble band of followers he went to the garden of Gethsemane. He, too, drank of the brook by the way, and therefore doth he lift up the head...

The poor broken-hearted father complains of the multitude of his enemies: and if you turn to 2 Samuel 15:12, you will find it written that "the conspiracy was strong; for the people increased continually with Absalom," while the troops of David constantly diminished! "Lord how are they increased that trouble me!" Here is a note of exclamation to express the wonder of woe which amazed and perplexed the fugitive father. Alas! I see no limit to my misery, for my troubles are enlarged! There was enough at first to sink me very low; but lo! my enemies multiply. When Absalom, my darling, is in rebellion against me, it is enough to break my heart; but lo! Ahithophel hath forsaken me, my faithful counsellors have turned their backs on me; lo! my generals and soldiers have deserted my standard. "How are they increased that trouble me!" Troubles always come in flocks. Sorrow hath a numerous family. "Many are they that rise up against me." Their hosts are far superior to mine! Their numbers are too great for my reckoning!...

Galatians 3:23- 4:7; RCL, Galatians 3:23-29 (Galatians 5:1, 13-25; RCL, the same reading)

Galatians 4:4-7 is also used on the first Sunday after Christmas in Year B of the lectionary.

"In the movie The Sound of Music, Sister Maria is sent to the Von Trapp family as governess over the seven children of a wealthy widower. The children range in ages from 5 to 16 and were notorious for having run through a fair number of recent governesses who apparently fled the household in despair. When Maria arrives, she discovers quickly that the oldest of the children,

Liesel, is 16 years old and sees no need for a governess. Maria responds, “Well, then I guess we will just be good friends.” Later, when Liesel gets herself into a tight spot with her father only to be saved by Maria’s standing up for her, Liesel confesses that maybe she does still need a governess after all.

But, of course, Liesel and Maria do end up actually becoming friends even as Maria becomes a step-mother to all the children after she and Captain Von Trapp fall in love and get married. Maria is no longer a babysitter or governess for Liesel but she is still necessary, still welcome, still useful in Liesel’s life.

Something about all that made me think of Paul’s image of the Law as our babysitter. Paul never says the Law is now gone, disappeared, useless. It’s still here but in Christ and as we live into the perfect salvation Christ delivered to us, the Law is now a friend, a partner, a still-useful guide to Godly living even if its days as our babysitter are long gone...”

➤ https://cep.calvinseminary.edu/sermon-starters/proper-7c/?type=the_lectionary_gospel Scott Hoezee

²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave^[a] nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹ And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

Sons and Heirs

4 I mean that the heir, as long as he is a child, is no different from a slave,^[b] though he is the owner of everything, ² but he is under guardians and managers until the date set by his father. ³ In the same way we also, when we were children, were enslaved to the elementary principles^[c] of the world. ⁴ But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵ to redeem those who were under the law, so that we might receive adoption as sons. ⁶ And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” ⁷ So you are no longer a slave, but a son, and if a son, then an heir through God.

- a. [Galatians 3:28](#) *
- b. [Galatians 4:1, 7](#) *
- c. [Galatians 4:3](#) Or *elemental spirits*; also verse [9](#)

* a particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of ‘ebed (Hebrew) and doulos (Greek), terms which are often rendered “slave.” These terms, however, actually cover a range of relationships that require a range of renderings — either “slave,” “bondservant,” or “servant” — depending on the context. Further, the word “slave” currently carries associations with the often brutal and dehumanizing institution of slavery in nineteenth-century America... In New Testament times, a doulos is often best described as a “bondservant” — that is, as someone bound to serve his master for a specific

(usually lengthy) period of time, but also as someone who might nevertheless own property, achieve social advancement, and even be released or purchase his freedom. The ESV usage thus seeks to express the nuance of meaning in each context. Where absolute ownership by a master is in view (as in [Romans 6](#)), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in [1 Corinthians 7:21–24](#)); where the context indicates a wide range of freedom (as in [John 4:51](#)), “servant” is preferred.

“Chapter 3 Contents

The Galatians reproved for departing from the great doctrine of justification alone, through faith in Christ. (1-5) This doctrine established from the example of Abraham. (6-9) From the tenor of the law and the severity of its curse. (10-14) From the covenant of promises, which the law could not disannul. (15-18) The law was a school master to lead them to Christ. (19-25) Under the gospel state true believers are all one in Christ. (26-29)…”

Commentary on Galatians 3:23-25

The law did not teach a living, saving knowledge; but, by its rites and ceremonies, especially by its sacrifices, it pointed to Christ, that they might be justified by faith. And thus it was, as the word properly signifies, a servant, to lead to Christ, as children are led to school by servants who have the care of them, that they might be more fully taught by Him the true way of justification and salvation, which is only by faith in Christ... Then the law, by the teaching of the Holy Spirit, becomes his loved rule of duty, and his standard for daily self-examination. In this use of it he learns to depend more simply on the Saviour.

Commentary on Galatians 3:26-29

Real Christians enjoy great privileges under the gospel; and are no longer accounted servants, but sons; not now kept at such a distance, and under such restraints as the Jews were. Having accepted Christ Jesus as their Lord and Saviour, and relying on him alone for justification and salvation, they become the sons of God. But no outward forms or profession can secure these blessings; for if any man have not the Spirit of Christ, he is none of his. In baptism we put on Christ; therein we profess to be his disciples. Being baptized into Christ, we are baptized into his death, that as he died and rose again, so we should die unto sin, and walk in newness and holiness of life. The putting on of Christ according to the gospel, consists not in outward imitation, but in a new birth, an entire change. He who makes believers to be heirs, will provide for them...”

➤ <https://www.christianity.com/bible/commentary.php?com=mhc&b=48&c=3> [Matthew Henry's Bible Commentary \(concise\)](#)

Chapter 4 Contents

The folly of returning to legal observances for justification. (1-7) The happy change made in the Gentile believers. (8-11) The apostle reasons against following false teachers. (12-18) He expresses his earnest concern for them. (19,20) And then explains the difference between what is to be expected from the law, and from the gospel. (21-31)…”

Commentary on Galatians 4:1-7

The apostle deals plainly with those who urged the law of Moses together with the gospel of Christ, and endeavoured to bring believers under its bondage. They could not fully understand the meaning of the law as given by Moses. And as that was a dispensation of darkness, so of bondage; they were tied to many burdensome rites and observances, by which they were taught and kept subject like a child under tutors and governors. We learn the happier state of Christians

under the gospel dispensation. From these verses see the wonders of Divine love and mercy; particularly of God the Father, in sending his Son into the world to redeem and save us; of the Son of God, in submitting so low, and suffering so much for us; and of the Holy Spirit, in condescending to dwell in the hearts of believers, for such gracious purposes. Also, the advantages Christians enjoy under the gospel. Although by nature children of wrath and disobedience, they become by grace children of love, and partake of the nature of the children of God; for he will have all his children resemble him. Among men the eldest son is heir; but all God's children shall have the inheritance of eldest sons. May the temper and conduct of sons ever show our adoption; and may the Holy Spirit witness with our spirits that we are children and heirs of God..."

- <https://www.christianity.com/bible/commentary.php?com=mhc&b=48&c=4>
Matthew Henry's Bible Commentary (concise)
- <https://www.youtube.com/watch?v=jvQ0JHDst8> Audio reading of Luther's commentary on Chapter 4:1-7



Luke 8:26-39; RCL, the same reading (Luke 9:51-62; RCL, the same reading)

"The gospel this week about the Gerasene demoniac reads like an x-rated story.

A nameless man has been exiled to the margins of human existence. He's filthy naked in public. He can't control his speech. He's so violent that people can't come near him. All attempts to restrain him have failed. He exhibits the most common form of self-harm even today — self-mutilation. The etiology of the day added it all up and called it demon possession.

"My name is Legion!" this homeless man screamed, "for we are many." Tortured in body, mind, and spirit, he embodied the gamut of human suffering, for a Roman "legion" consisted of 5,000 soldiers.

And so his community did what we still do today. They banished the man to the safe and solitary margins of society.

The story is so disturbing that Matthew's condensed version doesn't even mention that Jesus healed the man. Rather, all three synoptics focus on the people's fear of Jesus and their anger at their economic loss. When they saw this derelict man completely healed, and the drowned pigs, "all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear." ..."

- <https://www.journeywithjesus.net/Essays/20130617JJ.shtml> A weekly essay on the Revised Common Lectionary. A comprehensive index of our lectionary essays may be found at [Essay Index](#)
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“What do you suppose they were all so afraid of? After all, that is the bottom line of this dramatic and startling story in Luke 8: all the witnesses and all the townsfolk were afraid.

What was it that did them in, fear-wise? Was it the sight of all those dead pigs floating in the water and even now starting to wash up on shore? Was it the sight of this nut job of a human being now clothed and in his right mind? Was it the idea that despite the other explanations people had bandied about over the years (he’s quirky, he’s angry, he’s just not well adjusted) that it turned out there really had been a legion of demons in this man after all? Did the demons frighten them all? Did this reveal to them that the world is a more spiritually fraught place than they had previously guessed? The transfer from the man to the pigs had shown the truth of the situation and maybe retrospectively that shook them up, given what had been really lurking in their midst all along.

So is that what they were afraid of?

Whatever it was it was so overwhelming a fearful feeling—Luke tells us they were flat out “overcome” with fright—that they asked Jesus to leave...

- https://cep.calvinseminary.edu/sermon-starters/proper-7c/?type=the_lectionary_gospel Scott Hoezee

“The Holy Gospel according to St. Luke, the 8th Chapter”

Jesus Heals a Man with a Demon

²⁶ Then they sailed to the country of the Gerasenes,^[a] which is opposite Galilee.

²⁷ When Jesus^[b] had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. ²⁸ When he saw Jesus, 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 Most High God? I beg you, do not torment me.” ²⁹ For he had commanded the 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.) ³⁰ Jesus then asked him, *“What is your name?”* And he said, “Legion,” for many demons had entered him. ³¹ And they begged him not to command them to depart into the abyss. ³² Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. ³³ Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

³⁴ When the herdsmen saw what had happened, they fled and told it in the city and in the country. ³⁵ Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of

Jesus, clothed and in his right mind, and they were afraid. ³⁶ And those who had seen it told them how the demon-possessed^[c] man had been healed. ³⁷ Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. ³⁸ The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, ³⁹ **“Return to your home, and declare how much God has done for you.”** And he went away, proclaiming throughout the whole city how much Jesus had done for him.

- a. [Luke 8:26](#) Some manuscripts *Gadarenes*; others *Gergesenes*; also verse [37](#)
- b. [Luke 8:27](#) Greek *he*; also verses [38](#), [42](#)
- c. [Luke 8:36](#) Greek *daimonizomai* (demonized); elsewhere rendered *oppressed by demons*

“This is the Gospel of the Lord” **“Praise to You, O Christ”**

“In Luke’s gospel this is the only healing Jesus does in Gentile territory. This man proclaiming his healing throughout the city is a foretaste of the mission of the seventy at the beginning of the next chapter.

In preaching about this text, the preacher might want to show how Jesus meets us at our greatest needs. **Look before and after this text (a good idea with any text).** Jesus brings healing to the different situations where healing is needed. In the previous chapter (7:36-50), a woman “who was a sinner,” bursts in on the supper as Simon the Pharisee’s is hosting Jesus, kneels weeping before Jesus and washes his feet with her tears -- all despite the objections of Simon the host. Jesus’ healing word to her was, “Your sins are forgiven... Your faith has saved you; go in peace” (7:48-50).

In the paragraph before today’s text, the disciples are in a boat with Jesus when “a windstorm swept down on the lake,” and the disciples are terrified that they will drown. Jesus awakes and “rebuked the wind and the raging waves, and they ceased” (8:22-25). The disciples may well have thought of the storm as a force of evil, and Jesus shows his command even of the forces of nature.

The story immediately following today’s gospel contrasts the double healing of the twelve-year-old girl and the woman suffering twelve years from hemorrhages -- a dead, innocent little girl and a ritually unclean woman. The girl can do nothing for her resuscitation; the woman takes the initiative herself and touches Jesus’ robes. The girl has a grieving family; the woman is alone. The girl can’t act out of faith; the woman reaches out from faith. Almost opposite circumstances, yet Jesus heals them both. (You can tell the story this Sunday, because it won’t occur in the lectionary until the summer of [2021], when we read it from Mark 5:21-43.)

So in this short stretch Jesus brings deliverance from a sinful, guilty conscience, from demons, from a raging storm, from a long-term physical ailment, and from death itself!”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1719
[Michael Rogness](#) Professor of Preaching and Professor Emeritus of Homiletic,
Luther Seminary, St. Paul, MN

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Background and situation: This is the Lukan version of [Mark 5: 1-20](#), though Luke has re-worked the story in some important ways. He has placed it as one of three stories that demonstrate Jesus' power, first over the forces of nature (8:22-25), second over the demonic world (8:26-39), and third over death (8:40-56).

Text: The region of the Gerasenes was a mostly gentile region. Its mention is remarkable because, in Luke, this is Jesus' only foray into gentile territory. The region is described as "over-against" (*antipera*) Galilee.

When Jesus steps onto gentile territory, he is met immediately by a demon-possessed man (*aner*). This man is described at considerable length. He is first identified as a "man of the city." This kind of phrase is reminiscent of the "woman of the city" in Luke [7:36 - 8:3](#). Each of them has this much in common: they were both on the fringes of society, the woman because of her "impurity," this demon-possessed man by his complete separation from others...

The people of the city go out to see for themselves. They go to Jesus and find the man "from whom demons had gone out sitting, clothed and in right mind, at the feet of Jesus." Sitting at Jesus' feet is a posture of respect and reception. (Mary of Bethany will sit at Jesus' feet in 10:35.)...

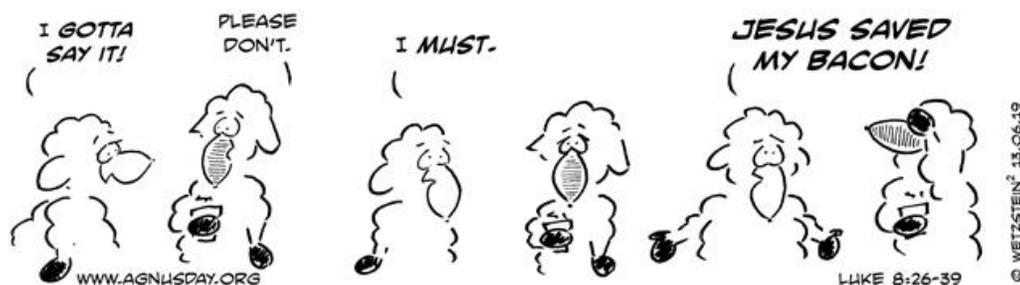
Fear breaks out. We have been given plenty of markers that this is gentile territory. It is "over-against" Galilee. There are pigs and tombs, both "unclean" in Judaism of the time, as well as "unclean spirits" themselves. This first and only foray into gentile territory has resulted in both a demonstration of Jesus' remarkable power over the demonic and a markedly cool reception by the locals. They were "afraid." (This is mentioned twice--first "afraid" then "held fast to a great fear.") They ask Jesus to "depart," which he does...

We are not told why Jesus did not let the man be "with him." Instead, Jesus tells the now-healed man, who was once homeless, to go his home. He is to "tell how much God has done for you," which he then does, "proclaiming how much Jesus had done for him."

The two phrases are nearly identical, with the exception that "Jesus" is substituted for "God" in its second rendering. For Luke, the actions of Jesus are a manifestation of God. Also, where Jesus had told the man to "tell" what God had done for him, the man goes out to "proclaim" what Jesus had done.

"Proclaim" is the stronger word, and had an important meaning in the early church. "Proclaim" is what you did with the "good news." Thus, though the man may not accompany Jesus, he is given an important gospel-proclaiming mission in his own context, that of his gentile city, his relationship to which has been healed and restored."

https://www.progressiveinvolvement.com/progressive_involvement/2010/06/lectionary-blogging-luke-8-2639.html John Petty, has a" neo-orthodox trinitarian theology of the cross with a Christus Victor view of atonement."



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