

From a talk by B. Cobbey Crisler:  
Luke, the Researcher

from transcription notes with earlier permission from Janet Crisler)

As the seed of the Word comes to us daily, it falls in fewer scattered places and indiscriminate ground. It falls more in the mentally prepared groves meant for the seed, which is the Word. So it will grow in our lives. We can embody more and more of the Word. Because the Word is simply what we breathe in, it's the fruit that we breathe out. The purpose of the Word is practical. Deep drafts of the Word. The Word was made flesh.

Look what he did with it. In this case we have something that might present a problem. Two people that need attention simultaneously. What do you do? Do you make one wait in line? Is getting into heaven like lining up for a sale in a big supermarket where you have "first come, first served?"

What can God take care of? What does he care for? What has He answered already? Does the answer exist presently?

Would both this daughter, twelve years old, and this woman who had been in bondage to a disease for twelve years, warrant direct, spontaneous, and equal access to God?

Here's how Jesus deals with it. He is first summoned by a ruler of the synagogue with a great deal of human priority. Jarius has the rank and he asks first. He's got a more urgent need. His daughter is on the verge of dying (Luke 8:41). But Jesus can't even get to the location where this girl is because of the crush of people in the narrow lanes of the Palestinian villages. The Greek word for "thronged" is often used to describe how close these groups got to one another. Jesus was nearly suffocated by the crowd.

Later the disciples rebuked Jesus, in Verse 45, for asking "Who touched me?" To them it was ridiculous. Everybody was touching him. The Greek verb that's used is a verb that means what happens to grain kernels between two grinding stones. They were ground really together. The people were that crowded.

What happens? The woman does not wish to delay Jesus' mission, but she is at the absolutely desperate end of a rope. Here we find the *receptivity*. Blessed are those who are in this state. Happy are those because the state of mind can be changed.

**Once again,  
we find that  
access to  
Jesus' theology  
requires a  
mental state  
that isn't  
childish, but is  
childlike,  
receptive  
and open.**

TW's PS  
for not  
on life  
1-19-14  
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6-15-14

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This radical change of thought was in the presence of the Christ-correction that Jesus was exercising in the mental realm. It's going to be sufficient and the woman feels that it will help her. She's lost all her money on physicians. Mark even tells us that she's worse because of that choice. All she does is touch the border of his garment. <sup>(Mark 5:26)</sup> The issue of blood, the continuous hemorrhaging that had occurred for twelve years had kept her out of the temple, kept her out of worship and made her as unclean as the lepers. <sup>6:17</sup> With all sorts of legislative rules around her, she herself could not be touched because it would make the individual who did it unclean. But we find that Jesus welcomed that dear woman from the standpoint of God's welcome, because he said, "*the Son can do nothing of himself, but what he seeth the Father do.*" (John 5:19).

**8:48** In Luke 8, Verse 48 he calls that lady, "*Daughter.*" Whose daughter? Certainly, not his. In fact, he lifts that word "daughter" entirely out of any sense of blood relationship. That was the woman's problem. He lifts even her identity out of blood.

"*Daughter, be of good comfort*" (Verse 48). Look how he's addressing the thought of that woman. Not only the precious relationship to God, but the comfort. She hasn't experienced that in twelve years. She'd lost all her money. She was about to be thrown on the society. There was no where to go when you were thrown on society. That may have been what happened to the woman who had been a sinner. Prostitution was the only open career for many women when they were simply thrown out and discarded from normal humanity. She could not get a living unless her family supported her, and there is no indication of that happening.

Jesus refuses to allow that woman to walk away from the scene thinking that physical contact with his robe had anything to do with the healing. He says, again, "*Your faith hath made thee whole.*" The word "whole" and the word "heal" in Anglo-Saxon have the identical root. It implies that disease is something less than wholeness, that it is a fragmentation of our being. Healing is the condition of being made whole. }

We understand that equation when Jesus said, "*If your eye be single*" (Matthew 6:22), indivisible, not shared, no divisions in it and no double vision. It is single-

mindfulness and persistency, as we see Jesus requiring later in our book, which results in man being whole as God views him.

When he goes to the raising of Jairus' daughter, we don't find any reason to bemoan the delay in getting there. Even though the news comes back that the daughter has died in the mean time (Verse 49). That is the human news. Jesus goes right in and clears the environment out (Verse 51). Notice, again, this must be telling us something about what is required in order to heal.

The thought of death is so weighted down with its inevitability and grief that Jesus has to clear it out. Notice how he does so, incisively and brilliantly. He couldn't clear them out while they were weeping. That was acceptable at a funeral. Jesus would have occupied the villain's role.

So, he simply tells them something that was an absolute fact to him, "*That maid, right there that you see horizontal, no movement, no breath, no pulse, no anything, that little girl, she's really not dead. That appearance that you see there is like sleep*" (Verse 52). *And I am going to awaken her life.*" All the paid mourners who were earning their salary for conducting a funeral service, and everybody else who had witnessed the tragedy associated with this little girl passing away laughed (Verse 53).

Can you clear laughs out of funerals? There is certainly more justification from a social standpoint than with weepers. It also showed how deeply their grief had run. Forgetting every reason why they were there, they turned to laughing him to scorn. He put them all out.

He went to the little girl, "*Maid, arise*" (Verse 54). "*Her spirit came again, she arose straightway*" (Verse 55). And that beautiful practicality of Jesus, "*Give her meat,*" give her something to eat (Verse 55). What else would a twelve-year-old girl want anyway? It was also an announcement that everything was quite normal.

Chapter 9, Verse 28, is about the transfiguration. What is it? How can we, who have never had anything like it, understand it? Peter, John and James are the chosen witnesses to it.

8:49

AS  
Mama's  
dedication  
added  
10-7-13  
for  
Kathy's  
met  
on  
"Are  
SDP  
red"

9:28