

Luke 8:40-56

Introduction: The people on the Gentile side want to get rid of Jesus (8:37). The people on the Jewish side (probably Capernaum) seem to be more hospitable.

**Jesus' compassionate authority over disease—8:40-48**

- 1) The cordial welcome, but seemingly out of curiosity—8:40 <sup>40</sup> *Now it happened, when Jesus had returned, that the crowd welcomed Him,*
  - a) Why? *for they were all expecting Him.*
- 2) Love for family moves Jairus to humble himself before God—8:41-42a <sup>41</sup> *And behold, there came a man whose name was Jairus, and he was a ruler of the (Capernaum?) synagogue. And having fallen at the feet of Jesus, he was imploring [impf. act. ind. παρακαλέω] Him to come to his house,*
  - a) Why? <sup>42</sup> *because he had an only [μονογενής] daughter, about twelve years old, and **she** (emphatic) was dying.*
    - i) Remember the widow of Nain with an only son (7:12); here we have a father with an only daughter on the cusp of womanhood and marriage.
    - ii) Perhaps Jairus was aware of the earlier healing of the government official's child in John 4:46-54 and the centurion's servant in 7:1-10.
  - b) Who? Jairus was the primary leader within the synagogue, responsible for arranging the services (readers, speakers, etc.). He was a man of significant social standing.
- 3) The immediate need is interrupted by an unclean woman in chronic misery—8:42b-48
  - a) Timid faith in the sphere of misery described—8:42b-44a
    - i) The suffocating crowds—8:42b *But as He went, the crowds were almost crushing (cf. 8:14 and the thorns) Him.*
    - ii) The unclean woman, socially and religiously—8:43-44 <sup>43</sup> *And there was a woman, having a discharge of blood (cf. Leviticus 15:19; probably bleeding from her uterus) for twelve years, who had spent all her livelihood on physicians and could not be healed by anyone, <sup>44</sup> having come up behind Him, touched the fringe of His cloak,*
      - (1) One would touch the fringe of the king's robe to show loyalty and submission to his authority. (Pentecost, 224)
  - b) The miracle—8:44b *and immediately her discharge of blood stopped.*
    - i) "Years of agony and embarrassment are reversed in one brief touch." (Bock, 795)
  - c) The invitation for her to express her timid faith publicly—8:45-48
    - i) Jesus' invitation in the form of a question—8:45-46
      - (1) <sup>45</sup> *And Jesus said, "Who touched Me?"*
        - (a) *Now when everyone had denied it, Peter and those with him said (in ignorance), "Master [ἐπιστάτης], the crowds surround You and press against You, and You said, "Who touched Me?" (i.e. EVERYONE is touching You!)*

- (2) <sup>46</sup> *But Jesus said, “Somebody touched Me, because I perceived power has gone out from Me.”*
- ii) Her courageous expression of faith—8:47 <sup>47</sup> *Now, when the woman saw that she could not escape notice (she knew **He** knew), she came trembling; and having fallen down before Him (like Jairus in 8:41), she declared [ἀπαγγέλλω] in the presence of all the people*
- She needs to speak because the miracle was a silent miracle. If she doesn't, no one else will know what happened. Jesus challenges her faith publicly so that the others will know she is now clean and fully restored. What mercy!
- (1) Her motivation—*why she had touched Him*
- (2) Her healing by Christ—*and how she had been healed immediately.*
- iii) Jesus' compassionate commands—8:48 <sup>48</sup> *And He said to her, “Daughter, (1) be encouraged; your faith has rescued [pf. act. ind. σώζω] you. (2) Go in peace.” (after being unclean and isolated for 12 years)*

### **Jesus' compassionate authority over death—8:49-56**

- 1) Will someone's death limit Jesus' power?—8:49-50
- a) The hopeless message—8:49 <sup>49</sup> *While He was speaking, someone from the synagogue ruler's [ἀρχισυνάγωγος] house came and said, “Your daughter has died. Do not trouble the Teacher.”*
- i) Jairus had believed that Jesus could heal his daughter, but can Jesus do anything for her after she has died?
- b) The message of hope—8:50 <sup>50</sup> *But Jesus, having heard, responded to him saying, “Do not be afraid; only trust, and she will be rescued [σώζω].”*
- 2) Jesus exercises His rightful authority—8:51-56
- a) Authority over people—8:51-53 <sup>51</sup> *Now when He came into the house (faith on Jairus' part to allow Jesus into his home after touching an unclean woman), He permitted no one to enter with Him except Peter, John, and Jacob / James, and the girl's father and mother. <sup>52</sup> Now there were all wailing and lamenting for her, but He said (to the professional criers), “Do not cry aloud; she has not died, but is asleep.”*
- i) Their response—<sup>53</sup> *And they (the professional criers) ridiculed Him with laughter, knowing that she had died.*
- b) Authority over death—8:54-55
- i) Jesus tenderly commands the dead—<sup>54</sup> *But He, having sent them all out (He does not force evidence upon these unbelievers), and having grasped her by the hand (potentially making Him ritually unclean), spoke loudly, saying, “Little girl, get up!”*
- ii) 3 evidences of life—8:55
- (1) Restoration of her spirit—<sup>55</sup> *Then her spirit returned,*
- (2) Physical movement—*and she immediately stood up.*
- (3) Taking nourishment—*And He gave orders that something be given her to eat.*

- c) Authority over people—8:56
  - i) A puzzling order from the Master—<sup>56</sup> *And her parents were amazed* (as opposed to the doubting laughter of the professional criers), *but He ordered them to tell no one what had happened.*
    - (1) Most likely because Jesus did not want miracles to become the main focus of His ministry. Jesus knows that His ministry demands something different than what people want from Him. There are more important things than raising the physically dead.
    - (2) This would be quite difficult to obey when your only daughter has been returned to you from the dead! This is the opposite of 8:39.
    - (3) Matthew 9:26 tells us how obedient people were to this command.

**Take-home truth:** Even timid faith is genuine faith, but timid faith must still mature.