



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

## Examining the text & our hearts:

*Bible Reading: Luke 8:40-56*

**40** When Jesus returned, the crowd welcomed him, for they were all expecting him. **41** Just then, a man named Jairus came. He was a leader of the synagogue. He fell down at Jesus' feet & pleaded with him to come to his house, **42** because he had an only daughter about twelve years old, & she was dying.

While he was going, the crowds were nearly crushing him. **43** A woman suffering from bleeding for twelve years, who had spent all she had on doctors & yet could not be healed by any, **44** approached from behind & **touch**ed the end of his robe. Instantly her bleeding stopped. **45** *"Who **touch**ed me?"* Jesus asked. When they all denied it, Peter said, *"Master, the crowds are hemming you in & pressing against you."* **46** *"Someone did **touch** me,"* said Jesus. *"I know that power has gone out from me."* **47** When the woman saw that she was discovered, she came trembling & fell down before him. In the presence of all the people, she declared the reason she had **touch**ed him & how she was instantly healed. **48** *"Daughter,"* he said to her, *"your faith has saved you. Go in peace."*

**49** While he was still speaking, someone came from the synagogue leader's house & said, *"Your daughter is dead. Don't bother the teacher anymore."* **50** When Jesus heard it, he answered him, *"Don't be afraid. Only believe, and she will be saved."*

**51** After he came to the house, he let no one enter with him except Peter, John, James, & the child's father & mother. **52** Everyone was crying & mourning for her. But he said, *"Stop crying, because she is not dead but asleep."* **53** They laughed at him, because they knew she was dead. **54** So he took her by the hand & called out, *"Child, get up!"* **55** Her spirit returned, & she got up at once. Then he gave orders that she be given something to eat. **56** Her parents were astounded, but he instructed them to tell no one what had happened.

## I. Background

### 1. In a world without modern medicine & hygiene

#### a. Health is a precious commodity

- **“In a world without modern medicine, & also without any form of state-funded medical aid..., good health was a precious but fragile commodity. If you didn’t have it, you might easily find that sickness & poverty followed each other in a downward spiral from which no return was possible.”** (N. T. Wright, *Luke For Everyone*, p. 77)

#### b. Purity taboos were critical

- **“In the world before modern hygiene (soap as we know it wasn’t invented until the middle ages, & of course many things you take for granted today, such as running water & proper drains, were barely thought of then), purity taboos were vital simply to maintain public health. The Jewish Scriptures & subsequent traditions had codified & elaborated them into almost an art form. And two of the most obvious sources of pollution were: corpses, & women with internal A first-century reader coming up on this double story would know very well that Jesus was, apparently, incurring double pollution.”** (N. T. Wright, *Op Cit*, pp. 77-8)

#### c. Possible cures for the woman

- **“The Talmud lists no less than eleven cures for this specific illness. Some were potions, but others were superstitious folly. For example, ‘Take of the gum of Alexandria the weight of a small silver coin; of alum the same; of crocus the same. Let them be bruised together, & given in wine to the woman that has an issue of blood. If this does not benefit, take [three pints] of Persian onions; boil them in wine, & give her to drink, & say ‘Arise from thy flux.’ If this does not cure her, set her in a place where two ways meet, & let her hold a cup of wine in her right hand, & let some one come behind & frighten her, & say, ‘Arise from thy flux.’ Very likely this woman had tried some of these remedies, but to no avail...The poor woman was broke, cut off from home, society, & religion, & in declining health. She could not have been or felt any lower.”** (R. Kent Hughes, *Preaching the Word: Luke*, p. 338)

## II. Context & Structure: A Narrative Sandwich

### 1. Context

- **“The interlaced miracles of the healing of the woman with the 12-year-long hemorrhage & the raising of Jairus’ 12 year old daughter add a further level to the development of the theme of Jesus’ power. Jesus’ power was demonstrated in his mastery over the elements of nature in the stilling of the storm (8:22-25), then in his mastery over the demonic spirits who tormented the Gerasene demoniac (8:26-39), & now in his mastery over sickness & death (8:40-56).”** (Allan Culpepper, *Op Cit*, p. 155)

### 2. Two people who couldn’t be more socially different, needed healing

- **“Here we have two desperate representations of life: one well-off, the other poor; one accepted, the other excluded; one familial, the other alone. But both were beyond human help. For twelve years the girl & the woman had led such different lives, but now adversity had bound their souls together unawares, & they would both be recipients of God’s life-giving power.”** (R. Kent Hughes, *Op Cit*, p. 338)

### 3. Yet Luke makes clear narrative similarities between the two stories

- **“In marked contrast was the prominent family of Jairus, ‘a ruler of the synagogue’ (v. 41). As such, he would select those who would preach, read the Scripture, & lead in prayer. He was a man of substantial prestige. But he was in equally desperate need, for his twelve-year-old daughter lay dying. She was his ‘only daughter’ (v. 42), his joy – & now that sweet life was about to be snuffed out.”** (R. Kent Hughes, *Op Cit*, p. 338)
- **“The relationship between these two episodes...[is] tied together by numerous commonalities at the linguistic & topical levels – for example, falling before Jesus (vv 41, 47), daughter (vv 42, 48, 49), twelve years (vv 42, 43), desperate circumstances (vv 42, 43, 49), the fact & immediacy of healing (vv 44, 47, 55), touching (vv 44, 45, 46, 47, 53), impurity (flow of blood – v 43, corpse – vv 53, 54), fear (vv 45, 47, 50), & the inseparable connection between faith &**

salvation (vv 48, 50).” (Joel B. Green, *The New International Commentary on the New Testament: Luke*, pp. 402-3)

#### 4. One story is sandwiched between the other

- **“The sandwiching technique...the first part of the story is told, then a second story, & then the rest of the first story...Not only are the two stories sandwiched, but also they are related by parallel motifs: ‘daughter’ (8:42, 48), 12 years (8:42, 43), ‘saved/well’ (8:48, 50).”** (Allan Culpepper, *Op Cit*, p. 155)
- **“Through the technique of intercalation [sandwiching], [Luke] presents the simultaneous unfolding of these two narrative events. Moreover, the interruption of the one story of healing by the other heightens the drama of the first. The little girl is dying; does she not need immediate attention? In fact, during the time lapse necessitated by Jesus’ encounter with the sick woman the condition of Jairus’ daughter completely deteriorates. Consequently, in the eyes of everyone except Jesus, by the time they have reached her home the possibility of successful intervention has already passed. The thematic & linguistic parallels enumerated above suggest that the appearance of these episodes in this form is not only for dramatic effect; these textual connections also urge that these accounts be interpreted together. Taken together, they document the sort of faith for which Jesus has been looking. Moreover, the completion of the one incident prepares for the finale of the other. After the abundance of healing power available in the case of the woman,...might we not anticipate Jesus’ ability to raise a dead girl to life?”** (Joel B. Green, *Op Cit*, p. 403)

#### 5. Jesus was not hindered in his ministry by the laws of ritual purity

- **“In both the story of the Gerasene demoniac & in these miracles [8:40-56] Jesus moves toward persons in need with no apparent regard for the laws of ritual purity. The demoniac, who lived among the tombs & a herd of pigs, was certainly unclean. The woman with a hemorrhage had to live for 12 years in a state of impurity (Lev. 15:25-31), & any contact between her & Jesus would have made him unclean...Similarly, the corpse of Jairus’ daughter was unclean, & by taking her hand Jesus would have been defiled. In each case, however, Jesus moved to bring healing, life, & wholeness to the person in need.”** (Allan Culpepper, *The New Interpreter’s Bible Commentary*, p. 157)

### III. Jesus returned from healing the demoniac & is warmly welcomed (8:40)

- **“Jesus went back across the Sea of Galilee to its western shore.”** (William MacDonald, *Believer’s Bible Comm*, p. 1399)
- **“In terms of setting & [the persons in the drama] the contrast between this scene & the previous one (8:26-39) could scarcely be more blatant. From Gentile country, Jesus [returns] to the land of the Jews...[& is] welcomed by an expectant crowd. He had been in a situation that epitomized ritual impurity...with no hint of any observance of the Mosaic law or the monitoring of the observance of others.”** (Joel B. Green, *Op Cit*, p. 404)

### IV. Two Desperate Situations in the Face of Impossibility (Lk. 8:40-56)

#### 1. Jairus, a prominent man in society

- **“Rulers of the synagogue were usually the chief officials in the synagogues & were prominent members of their communities.”** (Craig S. Keener, *The IVP Bible Background Commentary*, p. 202)
- **“The laymen who were rulers of the synagogue presided over the affairs of the synagogue, including organizing & teaching in synagogue services. Most of them were Pharisees.”** (ESV Study Bible, p. 1902)
  - a. Had likely gone through all possible means of curing his daughter (vv. 41-42a)
    - **“[Jesus, having returned from a ritually impure place] is confronted with the need of a leader of the synagogue, one whose role it was to maintain the reading of the law & the teaching of the**

commandments. [With the] **generally negative portrayal of (1) rulers & (2) those whose role it has been to monitor legal observance thus far in [Luke]...This might lead [us] to imagine that the communication of the good news was no longer intended for such persons as Jairus (i.e. a ruler concerned with scriptural exposition & observance).**" (Joel B. Green, *Op Cit*, p. 404)

b. Came to Jesus

- **"We must not suppose that Jairus had become a devotee of Jesus or that he was a man of faith. The fact was, he was desperate. He had heard of Jesus' miracles (maybe had even seen some) & possibly had met some who had been healed. He was not sure about Jesus, but Jesus was his only chance. Thus his bare flicker of faith left him prostrate before the Savior. Jairus was like so many who have come to Christ. It was not his love for Christ that brought him – it was not what he hoped to do for Christ – it was his desperation, & a glimmer of hope. Despair is commonly the prelude to grace."** (Joel B. Green, *Op Cit*, p. 404)

c. Humbly "fell down at Jesus' feet"(v.41)

- **"Crucial to Luke's narration...is that Jairus, though...a 'ruler,' makes neither claim to advanced status nor demands upon Jesus; instead, he comes in humility with a plea for help. Nor does he intervene in Jesus' encounter with the sick woman, though she exudes ritual impurity...Jairus declares his humility & submission by falling at Jesus' feet."** (Joel B. Green, *Op Cit*, p. 404)
- **"Though Jairus was a man of considerable influence, he demonstrates his real need & his sincerity."** (ESV Study Bible, p. 1902)

d. Did Jairus go further with Jesus?

- **"While most beneficiaries of Jesus' healings & resuscitation miracles are anonymous, Jairus (whose daughter was raised) is named in Mark [Mk. 5:22], & Luke [Lk. 8:41]...An explanation... is that all these [named] people joined the early Christian movement and were well-known at least in the circles in which these traditions were first transmitted."** (Richard Bauckham, *Jesus & the Eyewitnesses*, pp. 40, 45)
- **"With Jairus & Bartimaeus we [have]...a character named by Mark [Mk. 5:22], presumably because he was well-known in the early Christian movement...(Jairus is named in [Lk. 8:41])."** (Richard Bauckham, *Op Cit*, 53)
- **"Some of the stories we have suggested come from those who are named in them are among the most vividly told. This is true of the raising of Jairus' daughter (Mk. 5) ...These stories are certainly told from the perspective of the named characters [e.g. Jairus] ... The recollection of the raising of Jairus' daughter...could be that of Peter, James, John, or the girl's mother, but could at any rate be that of Jairus."** [Richard Bauckham, *Op Cit*, p. 55]

2. An impure, isolated, bankrupted, & vulnerable woman due to 12 years of hemorrhaging (8:42b-48)

- **"The issue of purity forms the background of these verses. Leviticus 15:19-30 provides the basic regulations on menstrual bleeding, & this Levitical passage is evoked through the expression 'flow of blood,' which appears in both Luke 8:43 & Lev. 15:25. In Leviticus 15 a woman with 'regular discharge' is impure for 7 days (v. 19), & 'if a woman has a discharge of blood for many days, not at the time of her impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue & uncleanness' (v. 25). The threat of death is present for those unclean who approach the Tabernacle (15:31). Detailed regulations are developed in later rabbinical material, but it is not clear how widespread was the observance of such complex regulations in the first century."** (G. K. Beale & D. A. Carson, *Commentary on the New Testament Use of the Old Testament*, p. 309)
- **"This woman's sickness was reckoned as if she had a menstrual period all month long; it made her continually unclean under the law (Lev. 15:19-33) – a social problem on top of the physical one. In a culture in which adult women who were not wealthy virtually needed to marry, she was almost certainly unmarried at this point, since it violated the law for a man to sleep with her in this condition."** (Craig S. Keener, *Op Cit*, p. 202)

a. She lived in a perpetual state of impurity & isolation (Lev. 15:25-31) – she is ill & isolated!

- **"The woman whom Luke introduces provides [him] with yet another opportunity to define 'the poor' to whom the good news is brought (4:18-19; 7:22; 8:1). The simple fact that she is a woman in Palestinian society already marks her as one of relatively low status. In addition to this,**

she was sick, & **her sickness**, while apparently not physically debilitating, **was socially devastating**. **Her hemorrhaging rendered her ritually unclean**, so that **she lived in a perpetual state of impurity**. Although her physical condition was not contagious, her ritual condition was, with the consequence that she had **lived in isolation from her community these twelve years**...Her prospects for renewed social intercourse had dropped to nil with her lack of help from the physicians. Whether her doctors had been the celebrated physicians whose exorbitant fees made them accessible only to the elite or the quacks that exploited members of a naive & needy public, the outcome is the same. To her otherwise sorry condition is now added a further factor: **her material impoverishment**.” (Joel B. Green, *Op Cit*, pp. 405-6)

- b. She came to Jesus, crossing all kinds of boundaries because of her desperate state
  - **“What is it that motivates her to risk the rebuff of the crowds, of the synagogue ruler,...& of Jesus on account of her social impropriety? This is the story of her resolution to cross the borders of legitimate behavior to gain access to divine power.”** (Joel B. Green, *Op Cit*, p. 406)
  - **“Crossing the boundaries from the nonhuman world of socio-religious quarantine into the human world, & extending beyond the human world so as to access divine power is...an act of faith**, or so it is interpreted by Jesus. In order for that **faith** to express itself fully, however, it **must traverse the perimeters of the holiness code & overcome the...disgrace of social banishment**.” (Joel B. Green, *Op Cit*, p. 407)
- c. She reached out & touched Jesus’ garment & power went out from him
  - a. She touched Jesus
    - **“If she touched anyone or anyone’s clothes, she rendered that person ceremonially unclean for the rest of the day (Lev. 15:26-27). She therefore should not have even been in this heavy crowd...Thus this woman could not touch or be touched, was probably now divorced or had never been married, & was marginal to the rest of Jewish society.”** (Craig S. Keener, *Op Cit*, p. 202)
    - **“By touching Jesus’ garment, she technically renders him ceremonially unclean, but Jesus is greater than any purity laws, for he makes her clean by his power instead of becoming unclean himself.”** (ESV Bible, p. 1902)
  - b. Power went out from Jesus
    - **“Power has gone out from me’ – Jesus presents two unspoken premises concerning himself – namely, that he is the bearer of divine power & that he is able to discern when it is conveyed to others. Perceiving the significance of Jesus’ self-disclosure, the woman recognizes that hiding is useless.”** (Joel B. Green, *Op Cit*, p. 407)
  - d. Jesus wants to know who touched him
    - **“By...personally confronting the woman, Jesus was not seeking to shame or embarrass her but to recognize her faith & offer her his blessing.”** (Allan Culpepper, *Op Cit*, p. 156)
    - **“Jewish people generally believe that only the sages closest to God had supernatural knowledge. Jesus uses his supernatural knowledge to identify with the woman who had touched him – even though in the eyes of the public this would mean that he had contracted ritual uncleanness. Lest anyone be permitted to think that the healing had been accomplished by typical pagan magic, operating without Jesus’ knowledge, he declares that it happened in response to faith.”** (Craig S. Keener, *Op Cit*, p. 202)
  - e. She also “fell down before him” & testified (v.47)
    - **“The woman came trembling before Jesus & gave an apologetic explanation of why she had touched him, & a grateful testimony of what had happened. Her public confession was rewarded with the public commendation of her faith by Jesus, & a public pronouncement of his peace upon her...No one ever confesses him openly without being strengthened & assurance of salvation.”** (William MacDonald, *Op Cit*, p. 1400)
    - **“She fell down before him & told him the whole truth, which testifies to her...sincere gratitude toward Jesus.”** (ESV Bible, p. 1903)
  - f. Jesus pronounces her whole & restored to the community (v. 48)
    - **“Daughter’ – Having been on the fringes of the crowd surrounding Jesus, the woman now finds herself welcomed into the family of God.”** (ESV Bible, p. 1903)
    - **“Her cure was realized in the privacy & anonymity afforded by the crowds, yet her real problem was a public one. Hence, [Jesus] has her make a public declaration of her actions &**

her understanding of what she had done. Then, he confirms her story & verifies her healing, ruling out all possible interpretations of her unconventional behavior...**Jesus' actions are calculated to signal, first, that her faith...is genuine...Second**, he signals that he is not content to leave her cured according to biomedical definitions only. **He embraces her in the family of God by referring to her as 'daughter,'** thus extending kinship to her & restoring her to the larger community – **not on the basis of her ancestry (3:7-9), but as a consequence of her active faith.** Now she is not the only one who knows what God has done for her; so do the crowds gathered around Jesus. **Because he has pronounced her whole, they are to receive her as one restored to her community.**" (Joel B. Green, *Op Cit*, p. 408)

- "Jesus' interaction with the hemorrhaging woman & his allowing her to touch his cloak...**Not only restored her health, but she also...regains the right to be part of the worshipping community.**" (G. K. Beale & D. A. Carson, *Op Cit*, p. 309)

### 3. Jairus' dying daughter died (8:49-56)

#### a. Bad news arrives, "Your daughter is dead." (v. 49)

- "In the opening...scene, Jairus' daughter [was] described as 'dying'; the delay caused by the exchange with the woman...prevents Jesus from arriving in time to heal the daughter." (Joel B. Green, *Op Cit*, p. 408)
- "Do not trouble the teacher' **assumes that while Jesus could heal the sick, the girl's death placed her beyond his ability to heal.**" (ESV Bible, p. 1970)

#### b. Jesus reassures Jairus, "Don't be afraid. Only believe & she will be saved." (v. 50)

- "Jesus defines **faith as the antidote to fear.** In the face of death, this is the supreme challenge for Jairus." (ESV Bible, p. 1903)
- "Luke's insertion of **Jesus' assurance to Jairus, 'Only believe, & she will be saved' (8:50)** echoes his earlier assurance 'Your faith has made you well' (8:48)." (Allan Culpepper, *Op Cit*, p. 156)
- "**Jesus...answered with words of comfort, encouragement, & promise.**" (William MacDonald, *Op Cit*, p. 1400)
- "Jesus' response to the message encapsulates the whole of the larger section constituting chp. 8 of the Gospel. **Fear must give way to a faith that encompasses a proper recognition of Jesus' identity & [accompanying] trust in his ability to provide salvation.**" (Joel B. Green, *Op Cit*, p. 408)

#### c. The mourners' response, "They laughed at him, because they **KNEW** she was dead" (vv. 51-53)

- "At least 2 or 3 professional mourners, 2 flute players & a morning woman, we're required at the funeral of even the poorest person; **the funeral for a member of a prominent family like this one would have many mourners.** Because bodies decomposed rapidly in Palestine, mourners had to be assembled as quickly as possible, & they had gathered before word even reached Jairus that his daughter had died." (Craig S. Keener, *Op Cit*, p. 202)
- "Jesus shares the pollution of sickness & death, but **the power of his own love turns that pollution into wholeness & hope.** This...message...Luke...repeats to us today, in whatever problem or suffering we face. **The presence of Jesus, getting his hands dirty with the problems of the world, is what we need, & what...gospel...promised.** Jesus welcomes our trembling touch, & responds with... 'Don't be afraid.'" (N. T. Wright, *Op Cit*, p. 78)

#### d. Jesus healed Jairus' daughter (vv. 54-55)

- "The command to **give the girls something to eat** not only **underscores Jesus' care for her well-being** but also corresponds to Jesus' action in eating fish with his disciples after his resurrection (24:42-43). The action of eating proves that the person is no ghost, spirit, or angel." (Allan Culpepper, *Op Cit*, p. 156)

#### e. Jesus instructs Jairus & his wife not to tell anyone what had happened (v. 56)

## V. Two Important Qualities of Faith

- "There are...fundamental lessons about faith & God's timing in [Lk. 8:40-56]...[D]ifferent aspects of faith are illustrated by the woman & by Jairus. **She was asked to bring her faith out of its shell; he was called on to have a faith that hangs in there.** Both characteristics are important qualities of faith." (Darrell L. Bock, *The NIV Application Commentary: Luke*, p. 249)

## 1. Faith that seizes the initiative to act – “full speed ahead!”

- ***“The most fundamental lesson in this passage is the combination of characteristics tied to faith. Faith should seize the initiative to act in dependence on God & speak about him, yet sometimes it must be patient. In one sense faith is full speed ahead, while in another it is waiting on the Lord. Our lives require a vibrant faith applied to the affairs of life, but it also requires a patient waiting on the Lord, for the Father does know best.”*** (Darrell L. Bock, *Op Cit*, p. 250)

## 2. Faith that patiently waits on the Lord – “Lord, not my will”

- ***“Part of the faith that Jairus is called to exercise not only needed to believe that God could deal with his recently deceased daughter, but also had to rest in the trauma that the seeming delay had created. Ultimately, trusting in God’s care means accepting his timing for events.”*** (Darrell L. Bock, *Op Cit*, p. 249)

## VI. Testify to the Community

- a. Why was it important for Jesus to address the woman in public?
- b. But Jesus also instructs the parents not to say anything about their daughter being healed