

Luke 8:40-9:9

Chapter 8

Verses 40-42:

--So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying.

But as He went, the multitudes thronged Him.

--(40) Jesus returns from across the Galilee to the area of Capernaum. Luke informs us that there is a crowd of people eagerly waiting. *The demons and townsfolk wanted Jesus to leave, but this crowd cannot wait till He comes.*

--(41) One of those waiting is a man named Jairus. Luke tells us that ***he was a ruler of the synagogue***. Each synagogue was run by a board of elders, and Jairus is one of those men.

--***And behold***. . . gives us the sense that we should look at this man with some wonder. Jairus is desperate, throws himself at Jesus' feet, and begs. What would make a ruler do so?

--(42) His ***only daughter about twelve years of age*** is at the point of death.

--His place in the synagogue no longer mattered. He is desperate. His twelve years of laughter, fun, singing, screaming, and joy are coming to an end. And he, as her father, is helpless.

Certainly, there is also a contrast here with the woman's twelve years of suffering!

--A dying child is still one of the worst situations in this life. Fortunately, in our society, it is much rarer than in past years, when it was very common. *The great Puritan theologian and writer John Owen, and his wife Mary, lost 10 out of 11 children before adulthood. Only one daughter made it. She was married briefly, but it went badly, and she returned home and died shortly after of a disease.*

--What does Jesus do? He responds to Jairus' desperate faith and goes with him.

--***But as He went, the multitudes thronged Him***. Luke informs us that there was an immediate delay due to the press of the crowds.

--The Greek word for ***thronged*** (*sympnigo*) means *to choke utterly*. The only other use of it is in the parable of the sower when Jesus describes the thorns and worldly cares choking the good seed (**Mt. 13:22; Mk. 4:7+19; Lk. 8:14**).

--It is very tough to be delayed in our moments of distress, especially if they are life and death situations! Yet to the Lord, this is no delay.

--Jesus and Jairus are interrupted, but Jesus never treats people *as interruptions*. *We must not be hardened or embittered by watching others being blessed or healed while we are in distress. Maybe those moments are to encourage our faith in Him?*

Verses 43-44:

--Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped.

--(43) In the crowd is another woman, one who has endured twelve years of suffering, frustration, and fears.

--She has a constant, or at least periodic and debilitating type of uterine hemorrhaging.

--Luke gives us some of her frustrations. She had spent everything she had on physicians but they had no answers. Mark is even more blunt, saying she was worse off for having gone to them.

--She has endured physical suffering, material loss, as well as religious uncleanness as is described for men and women in **Leviticus 15**.

Leviticus 15:25: If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean.

--On top of those, there was the social shame of her suffering. Most people in her day would believe that she was struggling with this physical condition because God was judging her for some type of secret sin—most likely of a sexual nature.

--She, too, has been eagerly waiting for Jesus, but she will not come and throw herself at His feet. She is too ashamed to do that. What will she do?

--(44) She battles through the crowd (Which must have been difficult in her weakened physical condition!) and seeks to simply clutch the **border of His garment**.

--The **border** being one of four tassels commanded by the Lord in the law of Moses.

Numbers 15:37-41: Again the LORD spoke to Moses, saying, "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember to do all My commandments, and he hold for your God. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God."

--Jesus was the only Israelite to ever look at His tassels and know that He had kept all the commandments of His Father. This woman, bleeding, poor, unclean, and broken, with a weak and superstitious faith, reaches out and grasps His tassel in the crowd.

--What happens? **And immediately her flow of blood stopped.**

Verses 45-48:

--And Jesus said, "Who touched Me?"

When all denied it, Peter and those with Him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'"

But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace."

--(45-46) Jesus pauses, and no doubt, so does the crowd. He then asks, in the hearing of the woman (standing or sneaking away) in the crowd, **Who touched Me?**

--Those nearby deny a purposeful touch, and our good friend Peter, speaks up and says what everyone else is thinking. Maybe the touch wasn't direct, just incidental.

--Jesus makes it clear that was not the case.

--So much of this section is about a personal Vs. impersonal touch. Jesus is always aware when someone, even with imperfect faith, reaches out to Him. *How many crowd about Jesus every Sunday around the world?!*

--Sorrow, suffering, and faith drove her to Him, and He knew her by His touch of healing power. One individual in the midst of the crowd. One heart in the midst of the crowd.

--(47) The woman realizes she is not going to get away. Was Jesus looking at her? She comes **trembling** and casts herself at His feet. She had believed in her heart, but now she confesses with her lips. Everyone hears her testimony.

--There is tension here. What will Jesus do?

--(48) Wonderfully, Jesus calls her **Daughter**. Jesus is around her age, or she may be quite a few years older than Him, but He takes a fatherly position.

--Why draw her out like this? Because Jesus does not want to be treated like some type of magic relic or superstitious cure. You and I are not made to relate to Him like an impersonal power.

So many do around the world! Sneak in and out of their places of worship looking for Jesus' power but not His Person. Religion but not relationship.

--The woman came secretly for magical power, but also something more. There was an immature, but real spark of faith in His Person. Because of that, Jesus doesn't want her to leave trembling and fearful. He doesn't want her living as a sinning debtor. He wants her to know that she is a beloved daughter.

--Jesus is showing a daughter that though her touch was secret and impersonal, His was public, willing, loving, powerful and personal.

--He called her out to welcome her into a public relationship with Him and the family of God.

--Many left Christ with healing but not daughtership! True faith brings us more than healing; it brings us into known relation with Him. Into cheer and peace.

--***Be of good cheer. . . Go in peace.*** *The very opposite of fear and trembling!*

Verses 49-50:

--***While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher."***

But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well."

--As Jesus is pronouncing His blessing on the healed woman, a messenger comes to Jairus. He gives Jairus one of the worst messages in the world. His daughter is dead. *To tell someone a loved one is dead is a terrible job that many have to do regularly such as nurses, policemen, soldiers, pastors, etc.*

--Jairus doesn't have time to respond because Jesus immediately turns to him and speaks this word of hope. This is the central moment. Faith is again in conflict with fear.

--Jesus hadn't given this word when Jairus first came to Him. He didn't speak it when He stopped to interact with the woman. He said it when all of Jairus' hope was gone, at the worst possible moment, in the worst possible news. Now, all Jairus has left to hope in is the word of Jesus.

--In the end, this is what we are all faced with! Whose word do we rest on when we face life and death in all their grim reality and all in our sobering helplessness?

*Morgan (The Great Physician, pg. 168): *"I can hardly speak of this matter without becoming personal, and reminiscent, remembering a time about forty years ago when my own first lassie lay at the point of death, dying. I called for Him then, and He came, and He surely said to our troubled hearts, 'Fear not, believe only.' He did not say, 'She shall be made whole.' She was not made whole on the earthly plane. She passed away into the life beyond. He did say to her, 'Talitha cumi,' 'little lamb arise'; but in her case that did not mean, Stay on the earth level. It meant that He needed her, and He took her to be with Himself. She has been with Him for all those years as we measure time here, and I have missed her every day; but His word, 'Believe only,' has been the strength of all the passing years."**

Verses 51-53:

--***When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed him, knowing that she was dead.***

--(51) What was the rest of that walk like for Jairus? Whatever his faith was, he knew he would face his fears with Jesus.

--Jesus doesn't allow anyone from the house or crowd to accompany them but the parents and Peter, James, and John. This is the first time he takes these three disciples alone—the other two times being at the transfiguration and in Gethsemane.

--**(52-53)** Jesus speaks another word of faith to the professional mourners, but He is mocked (**Jer. 9:17-18; Mt. 9:25; Mk. 5:40**). His response is to put out the mockers.

Verses 54-56:

--But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

--**(54)** Again, notice Jesus' interaction with those who are dead. It is as touching and polite as if they lived. Look at how gentle and kind He is with a Jr. High girl! How would He be with our children? How does He receive them into heaven even now?

--**Little girl** could also be translated *little lamb*.

--**(55)** Jesus never separates the spiritual and practical. She has come back to the earthly realm, and now she needs a shawarma!

--**(56)** What an interesting contrast with the demoniac who was to go home and tell everyone (**8:38-39**), the woman who was healed and gave public testimony (**8:47**), and these two who were to tell no one. Was it for the girl's sake?

Chapter 9

Verses 1-6:

--Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. And He said to them, "Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece. Whatever house you enter, stay there, and from there depart. And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them."

So they departed and went through the towns, preaching the gospel and healing everywhere.

--**(1)** ***Then He called His twelve disciples together.*** . . is a specific Greek word (*sygkaleo*) that means to assemble for a purpose. Jesus is doing something important here. He is going to send them out to minister on His behalf for the first time. This will be practice for their future calling.

--We are all called to this as well—some generally and some specifically! Has Christ come? Does He have a message? Then we should share it!

--We are told here that Christ gives His apostles **power and authority**. Meaning, the ability and right to cast out demons and heal. *A police officer has power in his gun, taser, pepper spray, cuffs, etc., and authority in his badge.*

--**(2)** The miraculous works were evidence of the validity of the message.

--They went out to **preach** (*kerysso*), or *herald* the kingdom of God. They didn't need to debate, only declare.

--The **kingdom of God** is literally where God reigns, or to give context, we might call it the *Kingship of God*. That is how the kingdom of God can be both in us now, still coming in the future, and present in heaven.

--That is also why the healings and casting out demons were necessary. Where God reigns, there is no sickness or demonic victory.

--Isn't it strange that the kingdom of God must be preached in our world? The fact that the Creator rules must be declared to the creation! The gospel is a testimony of just how low sin has brought us. How separated we are from God.

--**(3)** Certainly, this was a needed step of faith for the apostles, who would go into all the world preaching the gospel.

--First, as Jesus' ambassadors, they were to trust God for their provision.

--**(4)** Second, as Jesus' ambassadors, they were free to expect and accept hospitality. He commands them to stay where they were welcome and not reject humble hospitality for wealthier hospitality.

--**(5)** Third, as Jesus' ambassadors, they did not exact judgment. The King would do that. If they were not welcomed, they were to leave, as was Jesus' custom: **Lk. 4:30; 8:37; Jn. 3:22**. Heaven now had a witness against them!

--**(6)** They went out and did what they saw Jesus do. Notice there is nothing about the "fruit" here, only obedience. *Results are up to Him.*

1 Corinthians 3:6-8: I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

Verses 7-9:

--Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets had risen again. Herod said, "John I have beheaded, but who is this of whom I hear such things?" So he sought to see Him.

--I believe Luke is giving us this interlude with Herod to again prove his testimony about Jesus Christ. Even enemies witnessed to the supernatural happenings around the life of Christ.

--Both Matthew **(14:2)** and Mark **(6:16)** inform us that Herod feared John the Baptist might be risen from the dead and performing miraculous works. Which is interesting considering John never did a miraculous sign **(Jn. 10:41)**. *Guilt is obviously driving him*

Lewis (The Problem of Pain): "We have a strange illusion that mere time cancels sin. I have heard others, and I have heard myself, recounting cruelties and falsehoods committed in boyhood as if they were no concern of the present speaker's, and even with laughter. But mere time does nothing either to the fact or the guilt of a sin. The guilt is washed out not by time but by repentance and the blood of Christ: if we have repented of these early sins we should remember the price of our forgiveness and be humble."

--Apparently, Jesus stayed away from Herod purposefully. He already had his witness. It is a fearful thing if Christ has nothing to say to you **(Lk. 23:9)**.