

Jesus is Lord over life and death, who restores His people from alienation and death.

1) The plight of a pious father (8:41-42)

- a) "Jairus, a ruler of the synagogue"—a lay leader who organized synagogue services and appointed readers for Scripture and speakers for lessons
- b) "falling at Jesus' feet"—he is a ruler who recognizes Jesus' greater rule
- c) "he implored him"—a desperate prayer
- d) Daughter
 - i) Only child
 - ii) "about twelve"—on the verge of womanhood
 - iii) "dying"

2) The plight of an alienated "daughter"

- a) "A woman who had a discharge of blood"—uncleanness; ritually and thus socially
- b) "for twelve years"—alienation from normal social interaction for long time
- c) "spent all her living on physicians"—impoverished by healthcare
- d) "she could not be healed by anyone"—exhausted options

3) The faith of Abraham in his sons and daughters

- a) Active faith:
 - i) "She came up behind Him and touched the fringe of His garment" (8:44)
 - ii) "Daughter, your faith has saved you." (8:48)
- b) Open faith:
 - i) "When the woman saw that she was not hidden" (8:47a)—probably her uncleanness made her socially reclusive
 - ii) "she came trembling and falling down before Him" (8:47b)—in awe of His saving virtue
 - iii) "declared in the presence of all the people" (8:47c)—such witness to Jesus' saving power is indicative of Luke's accounts of Jesus and the early church

4) Jesus restores the woman from sickness and from alienation.

- a) "immediately her discharge of blood ceased" (8:44)
- b) "I perceive that power has gone out from Me" (8:46)
- c) "Daughter"—restoration to the community of faith, recognizing her as a daughter of Abraham and of God (cf., Rom. 4:16b; Gal. 3:7)
- d) "Go in peace"—wholeness of life that comes from a right relationship with God and proper relationship with others

5) A challenge to the faith of a father (8:49).

- a) "Your daughter is dead"—finality; **temptation of grim news**
- b) "do not trouble the Teacher anymore"—**temptation of questioning Jesus' ability and/or willingness**; to expect anything from Jesus now is seen as an unnecessary bother
- c) "But Jesus on hearing this answered him, 'Do not fear; only believe, and she will be well.'"—Jairus must ignore the messenger's advice and trust in Jesus.
- d) "All were weeping and mourning" (8:52a)—**temptation of emotionalism** (emotional exhaustion; despair)
- e) "But Jesus said, 'Do not weep, for she is not dead but sleeping'" (8:52b)—sleep is a euphemism for death, which is particularly appropriate when resuscitation or resurrection is in view
- f) "And they laughed at Him, knowing that she was dead" (8:53)—**temptation of ridicule**

6) Jesus restores the girl from death (8:54-56).

7) What did Jairus and the woman have in common?

- a) Faith in Jesus as Lord over life and death
- b) “The woman has suffered her ailment for twelve years; the synagogue ruler’s daughter is twelve years old. The woman has suffered as long as the child has been alive. Other than that, the main characters occupy opposite ends of the economic, social, and religious spectrum. Jairus is a prominent male leader of the community. The woman is nameless, and her wearying disorder isolates her from the community. He has a household and has means. She has been made destitute from seeking treatment for her ailment. He has honor and can approach Jesus directly with his plea for help. She has no honor and no eminent intercessors, as the centurion had, and must, she thinks, approach Jesus in a secretive manner from behind.”—David Garland
- c) Jesus uses the word “saved” for the healing of the woman and the raising of the girl. Salvation is of the whole person. Jesus’ healings and resurrections are temporal, but they foreshadow the complete healing/life that awaits God’s people in the restoration of all things (Acts 3:21). This salvation is fundamentally a restoration to God through faith in Jesus Christ (cf., Acts 2:38; 3:19-21; 10:43; 16:30-31).