

A Tale of Two Daughters (Luke 8:40-56)

1. A Distressed Father and Dying Daughter (v.40-42)

- Jesus, after healing the demoniac in the region of the Gerasenes, departed and returned to Capernaum. When He reaches the shore, a crowd awaits Him (Mk. 5:21).
- Jesus was near the shore (Sea of Galilee) when Jairus, a ruler of the Capernaum synagogue, desperately found Him.
 - "The ruler of the synagogue" was typically not a religious official but a wealthy aristocrat who supported the synagogue and was placed in charge of planning the services (choosing the readers of Scripture) and maintaining discipline.
- While we are not informed *how* he heard about Jesus or how *long* the crowds were at the shore, he found Jesus and "fell at His feet, imploring Him to come to his house and heal his only daughter, who was twelve, as she was dying."
 - We are unaware of what kind of sickness she is experiencing. Whatever it is, her condition is dire, and she is on the verge of death.
- The synagogue ruler falling on his face is a rare sign because synagogue rulers were dignified and nearly always presented themselves as calm and collected.

2. A Desperate, Believing Woman (v.43-48)

- At some point along the way to Jairus' home, He is interrupted by a woman in desperate need as the crowd "pressed" into Him (v.42).
- Luke provides her medical chart: "For twelve years, this woman has experienced an issue of blood" (v.43).

The issue of blood/bleeding (menstruation problems):

- For twelve years, this woman has experienced a perpetual "flow of blood."
- The Mosaic Law renders a woman unclean during her menstrual cycle, including seven days after it ends (Lev. 15:19-30). For seven days, she was not permitted to touch anyone; if she did, they would become unclean. Purity regulations were so stringent that everything she touched became unclean for seven days (including the bed, linens, couches, chairs, etc.).
- Since this woman experienced hemorrhaging of menstruation and gynecological malady for twelve years, she has been in a perpetual state of uncleanness.
 - Physically: no one has expressed physical intimacy with her for twelve years. Most likely, she is not married, for if she were, her husband would have divorced her, as she was prohibited from having sexual relations (Lev. 18:19).
 - Emotionally: she has accumulated the burdens of anti-social behavior for at least twelve years and been exceedingly discouraged and lonely, for the Mosaic law rendered her unfit and unclean.
 - Socially: no Torah-observing Jew would befriend her for fear of becoming ritually unclean.
 - Religiously: she was banned from the temple and synagogue and has not attended corporate worship for at least twelve years.
 - Financially: she is most likely poor, as she sought healing from various physicians (v.43). She was not only worse off because of them but poorer as well, as she spent all her money trying to find a remedy (Mk. 5:26).
- We don't know how she heard of Jesus. All that matters is that she made her way to Him and touched the "fringe of His garment." She may have touched his tassels (Num. 15:38-40; Deut. 22:12) or the fringe of his cloak/garments.
- She possesses more faith than Jairus, for she believes that if she would only touch His garments, she could be healed.

When she touched Him, He perceived that "power" came out of Him, and He asked, "Who was it that touched me?" (v.45-46):

- Jesus' self-awareness that the power came out by touching Him is unprecedented in all NT accounts. Scholars disagree on whether this was a rhetorical question or whether Jesus is speaking from the vantage point of His humanity.
- Jesus of Nazareth possesses two natures: He is truly divine and truly human. His divinity possesses incommunicable attributes that He does not share with man: omniscience.
- The question He poses in Greek (v.45) is masculine singular, not feminine, which indicates that His question is not primarily rhetorical, as He speaks from His human vantage point, which is not omniscient. He knows that power has gone out of Him but is unaware of who touched Him. After all, "He looked around to see who had touched Him" (Mk. 5:32).
 - Jesus of Nazareth is not always consciously aware of all things, though His divine nature possesses omniscience necessarily (Matt. 24:36).
- Plenty of other people in the crowd have touched Him. Peter tactfully responds to Jesus' curiosity and says, "Master, you have a crowd following you. (Of course), you have people touching you" (v.45).
- This touch was a token of faith and He wants the person who acted in faith to be not only known, but encouraged, strengthened and receive full restoration.
 - Understandably, because of her history and accommodations, she attempted to retreat and remain unnoticed. Jesus summons her and gives her the confidence she needs beyond mere physical healing.
- The woman comes forward, trembles, and falls before Him (v.47) and declares to the crowd why she touched Him. Her faith, which she possessed before touching Him, is not the basis for the miracle; that would be salvation by works. Her faith allowed her to participate in the miracle and experience physical and spiritual healing. Faith is closely linked with Jesus' miracles (5:20; 7:9, 50; 8:25).
- By calling her "daughter," she has been admitted into God's family through faith (8:19-21). She is not only physically healed but saved and vindicated in the presence of others.

3. A Delayed Jesus and Dead Daughter Brought to Life (v.49-56)

- Jairus is witnessing all of this happen as this woman hinders the journey to his house. He was the first to come to Jesus, and this woman with the issue of blood has "delayed" Him.
- As Jesus spoke (presumably to the woman), an informant updated Jairus that his only daughter had died. We can only imagine the flood of emotions Jairus experienced.
- Jesus' encouragement to Jairus is simple and requires him to have faith that surpasses the miracle he just witnessed: "Do not fear, only believe, and she will be well" (v.50).
- Like the woman, Jesus wants Jairus to participate in the healing experience of belief.
- After Jesus spoke to Jairus, He left the crowd behind and only took the three: Peter, James, and John (5:8-10; 9:28; Mk. 12:3; 14:33).
- His command not to mourn was to everyone. However, only the mourners mocked Him and laughed (Gen. 18:12-15).
- Like the widow's son at Nain, Jesus resurrected the "sleeping" child, who was an "only" (7:12). His authority extends not merely to this world but to Sheol. In one command, instantly, the incarnate YHWH subpoenas her soul back to her body.
- "Her spirit returning to her" is unique to Luke's account and reminiscent of the account of the healing of the dead son of the widow of Zarephath (1 Kgs. 17:21) and recalling the significance of Elijah and Elisha (2 Kgs. 4:34).
- In tenderness and compassion, He takes her hand, unites her soul with her old body, and informs her parents to "get her something to eat."
- He also commands them not to tell anyone, for His ministry is more than merely physical healing but teaching and preaching the Kingdom of God.