

Text: Luke 8:41-56

Title: A Daughter and a Woman: Two More Incredible Miracles

Truth: The Lord Jesus has supernatural power and compassion.

Date/Location: March 10, 2024 at FBC

Introduction

Take note that both events recorded by Luke here have a woman/girl at the center. God cares about women. Women are essential. Women are important. Women and girls are precious to Him. They are not second-class citizens whatsoever. According to God's wisdom, women have a crucial place, office, function, and responsibility that only they can serve. God says repeatedly that He is concerned about widows, a particularly vulnerable and often poor segment of society. Jesus demonstrated this care in both miracles. Remember too the prominent place that the Luke gave to women who served Jesus in the first part of this chapter (8:1-3).

In all three synoptic gospels, these two miracles are "interleaved" (Matthew 9:18-26, Mark 5:21-43, Luke 8:41-56). The events happened this way. Luke thus shows the demands on the time of Jesus.

I. A Woman Healed, v. 43-48

- A. Think of the important implications of her bleeding—for 12 years.
 1. Lev. 15:19-27 explains the requirements of the Law. Her contact with others would be extremely limited. She could not be close to her husband if she were married—and if her affliction started before she was married, she most likely would not be married at all.
 2. She would not be allowed to worship at the temple. Attendance at synagogue was probably restricted. This malady struck at the very core of the possibility of her "going to church" so to speak, of expressing her faith in God in the normally required manner.
 3. As a result of the above, her interpersonal interaction in general was restricted. Non-family members would stay away from her, and even family members would keep her at arm's length

because if she touched them, they would be ritually unclean as well. What a solitary life she had.

4. Add to this the extreme embarrassment of everyone knowing you have this private problem.
 5. All this would have made her life miserable. Her existence would be very troubled and sad. On top of all that, she had spent all kinds of finances on medical care but was none the better for it.
- B. Beforehand, she must have been scared and embarrassed, yet determined and believing. She had to press through a crowd to get to Jesus and touch him. But she believed that if she touched him, she would be made well. Perhaps her “faith” was mixed with superstition, but somehow she knew this Man was special. And even though her faith may have been imperfect, God honored it.
- C. When she touched the Lord, an energy flowed from him that he sensed even though He did not see her. He stopped the procession of the crowd with Him and asked who touched Him. That would be impossible to tell without a confession, because in the jostling crowd probably many people had “touched” Jesus—but not in this way! The woman came with great emotion and knelt before Jesus and told him what she had done. He not only had the power to heal her, but He already knew her. He had called her out for another purpose than “finding out who it was.”
- D. The public recognition was probably the *last* thing that the woman wanted. But it was something that she *needed*. Geldenhuys writes, “If her cure had taken place without the Savior making it known publicly, she would have had the utmost difficulty in removing from the inhabitants of the town the prejudice and scorn that she had met with for years. For this reason the Saviour, who knew her and all her need and sorrows, and understood her circumstances, makes her appear before the whole multitude to testify publicly that she has been healed” (*The Gospel of Luke*, p. 261). Getting it out in the open solves the problem immediately.
- E. Notice next the Lord’s compassion on her in verse 48. **First**, He wanted her to be of good cheer, to be happy, to rejoice. **Second**, he stated that her faith was what made her well. Of course, Jesus

made her well, but it was her faith in Him that did it. It was not touching His clothing; it was coming to *Him* that did it. **Third**, he told her to go in peace. She was in utter turmoil and tribulation for 12 long years before this point. Now suddenly, within the space of minutes, she is healed and can go in peace.

Because the point of it is not about the woman primarily—it is about the Lord’s power and compassion to heal—Luke does not give a full accounting of what must have been going on in her mind and emotions. But you can imagine.

- F. The Lord did more than heal this woman—He gave her *life*, both eternal *and* the ability to live a normal life.
- G. All of this would bolster the faith of Jairus that Jesus could heal his daughter.

II. A Girl Resurrected, v. 41-42; 49-56

- A. But at this moment, a messenger came from Jairus’s house to say that the girl had just died. In effect, the message was, “It is too late. She is beyond help. There is no need for Jesus now.” (Some people feel that way about the living!)
- B. Jairus was a ruler of the local synagogue. He was highly placed in the community—the very opposite of the woman who was healed moments ago. He was probably a very “spiritual” fellow, an elder in the community, one who knew well the Torah and Prophets and Writings.
- C. Harmonizing the narrative, i.e., dealing with supposed difficulties.
 - 1. There is a question about whether the daughter was dead or still dying at the time Jairus came to Jesus. Luke 8:41 says “she was dying.” Mark 5:23 says that “she lies at the point of death.” Matthew 9:18 says that she just died. Matthew seems contradictory until you factor in that between the time when the father left his home and he returned with Jesus, another messenger came to him and relayed that the daughter had died. Matthew’s narrative is much shorter than the other two and compresses out this detail.

2. There is another question about whether she was actually dead. That was the pronouncement of the people who came while Jesus was traveling to the home. But then Jesus says in Luke 8:52 that she is sleeping. The reports are true: they were familiar enough with death to know it when they saw it. And Jesus knew that the girl would rise. When he said that she was sleeping he was euphemistically referring to her death as temporary because she was about to “wake up.” Physician Luke says of the situation moments later that her spirit returned, she was dead up to that point. Compare this to the “sleep” of Lazarus in John 11:11-14.

D. The father, Jairus by name, believed his daughter was dead. But he also believed something else. In Matthew 9:18, he says, “but come and lay your hand on her and she will live.” What kind of faith can say that? Would your faith be able to say the same in the same context? We do not live in the same context—Jesus is not walking around Southeast Michigan ministering as He was in first century Israel, regularly doing miracles.

E. When the crowd arrived, the neighbors and mourners were so certain that she was dead that they ridiculed Jesus when he told them that she is sleeping. They had to eat crow, however, because Jesus was correct in the end. What is notable to me is that their response was 180 degrees opposite the thinking of the woman whose bleeding was healed. She had faith. These people were full of unbelief. We can hope that the miracle changed some of their minds. Because of their unbelief, they were shut out of the proceedings. The family did not need gawkers entering their home, and Jesus did not reward unbelief with what would be to them a mere spectacle. For Jesus, this was an act of compassion, of love, of provision, of care because this family was grieving deeply. Only the closest few of the disciples could go in with Jesus and the parents.

F. The text does not offer a general explanation about life and death, but in saying that the girl’s spirit returned, Luke is telling us what happens at death—the spirit leaves the body. We know that from numerous other portions of Scripture, and even how God created

man—from the dust of the earth followed by breathing into him the breath of life.

- G. The girl arose immediately. Her life now was back to normal, so much so that the Lord told the family that she needed food. She had probably been sick for some time and would be physically weakened because of lack of food. She went on to live a normal life from that point. The parents were not to spread the news around or parade the girl as something special, thus drawing attention to *themselves*. The Lord's approach to these miracles is entirely different than the spectacularism that accompanies modern-day "miracle workers." The "keep the news private" approach would also encourage the family to focus their attention where it should be—on God.
- H. At the rapture, Jesus will raise *all* the dead who are in Him.

Conclusion

Take note of the similarities in the two situations: both 12 years, both unclean, both falling down before Jesus, both called "daughter," both accounts give prominence to faith, both have touch, and both are immediate healings.

This concludes for now Luke's record of the Lord's power to control nature, demons, physical ailments, and death.

The fact that our Lord Jesus healed a severe and persistent physical malady, as well as raised a dead girl back to life, is *not* in the Bible to convince us that He will do the same for us. He very often will *not*, instead requiring the use of normal means, or allowing a disease to run its course until the end of life. These accounts are recorded in Scripture to show us he *can* do this sort of thing, and because of that, we can fully trust Him in other difficult areas, even if we cannot see how He can manage it or bring us through it. Handling our spiritual need, for example, is as easy for Him as raising a dead person or healing a years-long unhealable chronic hemorrhage.

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