

Sunday, August 20, 2023, | Everyday Disciple

Week 18 | Luke 8:40-56 | "Fathers & Daughters"

Last week, we talked about evangelism. And we learned, via the Maniac of Gadara, that telling other people about Jesus doesn't have to be complicated. It's as simple as telling your story. Thus, whether a Christian has been sent abroad or sent home, all believers are missionaries.

Today's topic is *testing*. Few people love exams. In fact, the general consensus is that exams, especially pop quizzes, are the worst. Yet, despite their bad reputation, tests serve a vital role in the education process. Without some metric by which a teacher can evaluate a student's comprehension, it is impossible to know if the class is advancing and worthy of greater knowledge, advancement, and responsibility. Likewise, God uses trials to help us evaluate ourselves, show us what's on the inside, and prove whether we are worthy of greater knowledge, advancement, and responsibility.

Whenever you are pressed by difficult circumstances, what comes out? Are you like a sponge soaked in clean water? Do the fruits of the Spirit emanate from you when things get tough? Or, are you more like a sponge soaking in wastewater, full of contaminants? Do the vices of the flesh radiate from you when you're down on your luck? How you answer will reveal whether or not you have a faith worth testing.

I want you to notice three things:

- i. A request to heal a dying daughter (vs. 40-42a).

READ: Luke 8:40-42a (ESV)

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹ And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, ⁴² for he had an only **daughter**, about twelve years of age, and she was dying.

In the first century, the synagogue was run by well-respected laypeople. The so-called "ruler of the synagogue" would ensure the synagogue was taken care of, plan services, and organize volunteers. As such, we can safely assume that Jairus was a man respected by all in the community. And yet, despite his station, we find him kneeling before Jesus. There is not an ounce of pride in this man. By this time, he's likely heard what Jesus can do and "implores" the Lord to accompany him back.

Parents would that we would regularly and passionately implore Jesus to help our children.

ii. A **restoration** of a diseased daughter (vs. 42b-48).

READ: Luke 8:42b-48 (ESV)

As Jesus went, the people pressed around him. ⁴³ And there was a woman who had had a discharge of blood for **twelve years**, and though she had spent all her living on physicians, she could not be healed by anyone. ⁴⁴ She came up behind him and **touched** the fringe of his garment, and **immediately** her discharge of blood ceased.

⁴⁵ And Jesus said, "Who was it that **touched** me?" When all denied it, Peter said, "Master, the crowds surround you and are **pressing** in on you!" ⁴⁶ But Jesus said, "Someone **touched** me, for I perceive that power has gone out from me." ⁴⁷ And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had **touched** him, and how she had been **immediately** healed. ⁴⁸ And he said to her, "**Daughter**, your **faith** has made you well; go in peace."

Immediately, we notice a correlation between this woman and Jairus' daughter: 12 years. As long as the little girl had been alive, this woman had been plagued by her condition. The juxtaposition is striking. While Jairus and his wife were becoming parents for the first time, this woman began to realize the life she once had was gone. As Jairus' daughter learned to walk and talk, this woman was journeying from one doctor to another, asking for their help but to no avail. Before the little girl became sick, she was approaching puberty and seemingly had much to look forward to, while this woman had come to an end, and her future was bleak. She would be saddled with this condition for the rest of her life, or it would've likely gotten worse and might've eventually killed her.

Regarding this woman's condition, there are three things you must notice:

First, her body failed her. Luke says this woman had a "discharge of blood," a condition where blood flowed from her somehow and could not be stopped. This is why she is often referred to as the hemorrhaging woman. And while a "discharge of blood" could refer to a nosebleed, it is generally assumed that her condition referred to vaginal bleeding. Today, the technical term for this condition is "Abnormal Uterine Bleeding." There are several known causes of AUB: hormone imbalances (i.e., thyroid disease), structural abnormalities (i.e., polyps, fibroids, etc.), cancer (i.e., cervical, ovarian, etc.),

an infection (i.e., cervicitis, chlamydia, endometriosis, etc.), or something like von Willebrand Disease, liver/kidney disease, even leukemia.¹

Secondly, according to Levitical law (cf. Lev. 15:19-30), she would've been considered ceremonially unclean, which would've made her a social pariah. Though there was a process for becoming ritualistically clean, the fact that her condition was uninterrupted for twelve years, there would've been no way for her to become pure. She would not be allowed to enter the temple. Anything and anyone she touched would've also been made unclean. Thus, had she not been healed by Jesus, everyone in the crowd she touched as she got close to Jesus would've also been considered unclean under the Law of Moses.

Lastly, Luke informs us that she “spent all her living on physicians.” So, not only was she physically drained and a social outcast due to her spiritual contamination, but she was also financially bankrupt. Just like today, medical help was costly in the first century. Not only that, the medical field was a mixed bag. Some were trained physicians, but there were also con artists selling snake oils. And if you wanted to ensure you were getting a trained professional, you would have to pay. However, like today, there are no guarantees even if you have the best modern medicine. And this woman had depleted her livelihood and had nothing to show for it.

In a crowd of people all touching Jesus, only one did so in faith. As Jairus cared for his daughter, Jesus cared for the hemorrhaging woman.

iii. A resurrection of a dead daughter (vs. 49-56).

READ: Luke 8:49-56 (ESV)

⁴⁹ While he was still speaking, someone from the ruler's house came and said, “Your **daughter** is dead; do not trouble the Teacher anymore.” ⁵⁰ But Jesus on hearing this answered him, “Do not fear; only **believe**, and she will be well.” ⁵¹ And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. ⁵² And all were weeping and mourning for her, but he said, “Do not weep, for she is not dead but sleeping.” ⁵³ And they laughed at him, knowing that she was dead. ⁵⁴ But **taking her by the hand** he called, saying, “Child, arise.” ⁵⁵ And her Spirit returned, and she got up at once. And he directed

¹ General Editors, “Abnormal Uterine Bleeding,” Nov., 11th 2021, *The Cleveland Clinic*, <https://my.clevelandclinic.org/health/diseases/15428-uterine-bleeding-abnormal-uterine-bleeding>, [accessed, August 16, 2023].

that something should be given her to eat. ⁵⁶ And her parents were amazed, but he charged them to tell no one what had happened.

How distraught Jairus must've been when he got word that his only daughter had passed. He was so close. Jesus was almost there. But they arrived too late. Jairus missed out on being with his daughter in her final moments and failed in his task. And it is in the most hopeless scenario of his life Jesus tells him, "Do not fear; only believe, and she will be well." Jesus' word was far more important than Jairus' circumstances.

Once they got to the home, they were met by some professional mourners. It was common then to hire a group of people to sing, wail, and play instruments once a loved one had passed. And, considering this was likely not the mourners' first funeral, we can safely assume they knew what a dead person looked like. They were not premature in mourning; they knew Jairus' daughter was dead. And so, it is in this context that we find Jesus silencing them by saying, "Do not weep, for she is not dead but sleeping." The mourners, in response, laughed. But this was no laughing matter. To Jesus, death is no more severe than sleep. As we might wake a loved one from a nap, the Lord does so with the dead.

Admittedly, considering we're not Jews in the first century, the fact that Jesus touched Jairus' dead daughter might not seem significant. But it was. For a Jew to come in physical contact with anything dead made them ceremonially unclean. Yet, instead of Jesus keeping his distance, we find him cradling this little girl's hand as he says, "Child, arise." And just as the hemorrhaging woman was healed the moment she touched Jesus' clothes, the moment this little girl heard the voice of the Savior, she awoke. There was no incantation or séance, just a simple command from the one who calms storms and casts out demons.

That Jesus commanded the little girl to be fed indicates that she was back to her old self. This was a sign that Jarius' house could return to normalcy. But, curiously, the Lord charges the parents to say nothing. Why? Because if word spread about this miracle, people might get the wrong impression about Jesus' ministry. While physical death is horrible, the Lord was more concerned with spiritual death. His miracles illuminated his message and identity, but they had the potential to become the only thing people cared about (cf. Jn. 6:26).

So, what's the takeaway?

The testing of our faith shows us that, with Jesus, the impossible is made possible.

In fact, that kind of faith gives children of God access to the power of God. God did not cure everyone who touched him that day. Only the woman. And Jesus did not raise every child from the dead that day. Only Jairus' daughter. Why? Because they placed their faith in God and not

in the circumstances. They proved by their belief that they were not of this world. They were residents of God's Kingdom.

The woman was not spared her hemorrhaging for twelve years. She lived it. Her desperation drove her to spend all her money on a cure but to no avail. Her last hope was Jesus. And she wasn't healed because she touched the hem of Jesus' garment. No effort could cure her, be it from doctors or herself. Instead, it was her faith in the Miracle Worker that healed her.

Jairus was given twelve wonderful years with his daughter. But now, unless he did something, he would spend the rest of his life without his daughter. So, he goes to Jesus. But then gets word that his daughter passed away. Not only must he have felt the loss of a child, but he also missed being there in her final moments. As with the hemorrhaging woman, Jairus' state seemed hopeless. And, at that moment, Jesus charges him to believe. As the hemorrhaging woman believed in him, this father must believe in Jesus in his darkest hour.

Faith gives children of God access to the power of God. And this faith does not come easy. God calls us to exhibit extraordinary faith for prolonged periods, as the hemorrhaging woman's example shows, and during extreme hardship, as with Jairus.

Did the woman conceal what God did for her in the face of possible ridicule? No. Though. She was admittedly trepidatious, be she still declared all that had happened to her. She shared her faith openly.

In the face of actual ridicule, did Jairus lose heart? No. Jesus challenged him to believe; we know he must've believed because they entered his, despite the mocking mourners. Thus, despite a seemingly hopeless situation, Jairus' faith, like that of the hemorrhaging woman, became evident.

Video Description

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Pastor's manuscript can be found here: