

# JESUS RAISES JAIRUS' DAUGHTER AND HEALS WOMAN: THE REWARD OF TRUE FAITH LUKE 08:40–56

## *Introduction*

True faith will be rewarded. This passage gives a glimpse into just how enormously faith will be rewarded.

- I. The Gadarenes had rejected Jesus, but the Galileans welcomed Him (v. 40).
- II. The faith of a desperate ruler (vv. 41-42).
- III. The faith of an embarrassed and hopeless woman (vv. 43-48).
- IV. The faith of determined but helpless parents (vv. 49-56).

## **I. *Luke 08:40 Rejection of Jesus Christ***

The Gadarenes had rejected Jesus, but the Galileans welcomed Him. Note two points.

1. One people drove Him away; the other hoped in Him. One country was closed to Him; the other was opened to Him.
2. Jesus sought work to do. Note a crucial point. When He was rejected by a people...
  - He did not retaliate, strike back.
  - He did not begin to moan, grumble, or gripe.
  - He did not slip into discouragement or depression.
  - He did not quit.

What did He do? He immediately left the people, the country of those who rejected Him, but He sought to minister elsewhere.

## **II. *Luke 08:41–42 Faith and Humility of a Ruler***

The faith of a desperate ruler. One of the persons waiting for Jesus was a man named Jairus.

1. Jairus was a religious ruler, probably the highest-ranking official in the area. He was the head of the synagogue, the very centre of Jewish life in the city. He was evidently well-to-do and highly esteemed among the people.
  2. Jairus approached Jesus willing to pay the ultimate price.
    - a. He laid his position on the line in order to secure Jesus' help. The religionists were now opposing Jesus with a fierceness seldom seen, and they were attacking Him publicly. By coming to Jesus, Jairus was running the risk of arousing the hostility of his peers and of being censored and losing his position.
-

- b. He humbled himself completely, laying all pride aside. He ran up to Jesus and fell down at Jesus' feet begging for help (see *Cross and Discipleship*, Lk. 9:23).

**Luke 9:24-26** *"For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self? If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels."*

**James 4:6** *But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."*

**James 4:10** *Humble yourselves before the Lord, and he will lift you up.*

3. Jairus' concern was over someone else. He was running the risk of losing everything for the sake of someone else: his twelve-year-old daughter. She was his only child and she was dying. Note Jairus' faith. He pleaded with Jesus to help. He believed with all his heart that Jesus could save his daughter — if He would only come to his house.

**Psa 91:15** *He will call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.*

**Isa 58:9** *Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I. "If you do away with the yoke of oppression, with the pointing finger and malicious talk.*

**Jer 33:3** *'Call to me and I will answer you and tell you great and unsearchable things you do not know.'*

4. Jairus' faith was immediately rewarded. Jesus answered Jairus' plea. Jesus turned and began to move toward Jairus' house. The humble, self-denying approach of Jairus caused Jesus to turn and begin meeting his desperate need.

**Mat 21:22** *"If you believe, you will receive whatever you ask for in prayer."*

**John 14:14** *"You may ask me for anything in my name, and I will do it."*

### **III. Luke 08:43–48 Faith of a Hopeless Woman**

The faith of an embarrassed and hopeless woman. Five simple points are brought out about this woman.

1. She was desperate and in total despair.
2. She was ashamed, extremely embarrassed over her problem. The reason was twofold. First, she was considered ceremonially unclean; that is, she was cut off from society and religious worship (Lev. 15:19-33). She had even been divorced, for the law required it (Lev. 15:25-27).

Imagine a woman's having to live with the shame of being divorced because of a medical problem. Second, she was hesitant about letting anyone know about her

condition. Her haemorrhaging was a personal, intimate matter for her, something she did not want to be known and discussed publicly.

3. She acted *in faith*, touching just the edge of Jesus' garment. Note that many were crowding Jesus and touching Him, but only one touched Him in faith. The woman had an *expectant, believing attitude*. She believed that if she could only touch Him she would be made whole (v. 47; see Mt. 9:21), and she was: "Immediately her bleeding stopped" (*este*).

**Mark 9:23** *"If you can?" said Jesus. "Everything is possible for him who believes."*

**Psa 31:19** *How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge in you.*

**Psa 37:5** *Commit your way to the Lord; trust in him and he will do this.*

4. Her fearful reverence and honest trust. Note what now happened.
  - a. Jesus knew what had happened. He had allowed the woman to be healed in order to help her in her embarrassment. However, secret discipleship was impossible. She had to confess her deliverance.

**Luke 12:8** *"I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God."*

**Mat 10:32** *"Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven."*

**Rom 10:9-10** *That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.*

- b. Serving and helping others cost Jesus, and cost Him dearly. *Power (dunamin)*, spiritual power, flowed out from His being into the woman. It was that which healed her. Note that the disciples were unaware of what it cost Jesus to minister. They were insensitive to the spiritual energy He was exerting, ignorant of what Jesus was doing:

=> He was taking our infirmities upon Himself and carrying away our diseases.

**Mat 8:17** *This was to fulfil what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases." (see Is 53:4)*

=> He was teaching that public confession of Him was essential.

Note what the woman did when she saw "that she could not go unnoticed." She knew that He who had such power knew who had touched Him, so she came as all should come in approaching the Lord: "trembling and fell at His feet," confessing all.

**Thought 1.** It is spiritual power that flows into and delivers any of us, the spiritual power of Christ.

5. The woman's faith was rewarded, wonderfully so. Her faith caused Jesus to meet her face to face; her faith did some wonderful things for her.
  - a. She was called, "Daughter." This was the only time Jesus ever called a woman "Daughter." What a distinct privilege! It meant she had become a child of God.

**Rom 8:16-17** *The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs — heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*

**Gal 4:4-6** *But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."*

- b. She was given *comfort* (tharsei), or more accurately, cheer, courage, confidence, and boldness in her faith and healing.
  - c. She was assured that she was whole permanently. Her deliverance would last.
  - d. She was given peace. *Peace* (eirene) means to bind together, to join, to weave together. It means that a person is bound, woven and joined together with himself and with God and others.

The Hebrew word is *shalom*. It means freedom from trouble and much more. It means experiencing the highest good, enjoying the very best, possessing all the inner good possible. It means wholeness and soundness. It means prosperity in the widest sense, especially prosperity in the spiritual sense of having a soul that blossoms and flourishes.

**Phil 4:6-7** *Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.*

**John 14:27** *"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."*

**John 16:33** *"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

#### **IV. Luke 08:49–56 Faith — Helplessness**

The faith of determined but helpless parents. Five points are seen in the suspense of this scene.

1. The helplessness of Jairus: his daughter died. It was while Jesus was still speaking to the haemorrhaging woman that the news came to Jairus: his daughter was dead. Note three things.
  - a. Jairus' faith had been sorely tried. His daughter was critically ill, and he was forced to wait while Jesus ministered to another patient. What he feared had happened. Jesus was too late; his daughter had died.

- b. Jairus was pulled off to the side and told not to bother the Lord any more now; the Master was too busy to bother with his situation since his daughter was now dead.
- c. Jesus' power was thought to be limited and ineffective in the face of death. So the messenger suggested that Jairus could now go home. The point is that Jairus was totally helpless, and the power of Jesus was thought to be limited to the living. The thought that Jesus' power would be effective in dealing with the dead never crossed this gloomy messenger's mind.

2. The parents' need: an unwavering conviction and belief. Jesus did not even give Jairus a chance to speak. Jesus forcibly said:

=> "Don't be afraid" (me phobou): do not be gripped with terror, dread, fear, anxiety.

=> "Just believe" (see *Saving Faith*, Jn. 2:24; *Living by Faith*, Heb. 10:38).

=> "And she will be healed" (swthesetai): restored, made alive, saved.

Imagine the strong faith required to believe simply because of Jesus' Word, because of what He said.

3. The parents' strong faith: they followed Jesus despite the mockery.

- a. Jesus took only the parents and His inner circle into the house. The parents and daughter would need quiet and time to be reunited and to regain their joyful composure before seeing people. The inner circle would give enough witness to verify and record the incident for all generations.
  - b. The mourners who scorned Jesus would probably include relatives, friends, neighbours, and the professional mourners. The professional mourners were a custom in the East. Note how Jesus was scorned and ridiculed.
  - c. The girl was dead. Some readers stress Jesus' words, "she is not dead but asleep," saying that she was actually still alive (see *Death, Sleep*, Lk. 8:50).
4. The parents' reward: their faith caused Jesus to save their daughter, to actually raise her up from the dead. Her spirit returned to her body and she arose.

Jesus commanded that food be given to the girl. This activity would help her mother handle the emotion of the moment and help to strengthen the daughter.

**Thought 1.** Many parents desperately need an *unwavering, persistent faith* on behalf of their children. However, note what must precede unwavering faith: a desperate faith that forgets and denies oneself, seeking Jesus no matter the cost. Difficult cases require both a desperate faith and an unwavering, stubborn faith. It is such faith that receives the great reward.

**Mat 17:20** He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you." (see Mat 21:21)

**Mark 11:22-24** *“Have faith in God,” Jesus answered. “I tell you the truth, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in his heart but believes that what he says will happen, it will be done for him. Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.”*

**Luke 8:50** *Hearing this, Jesus said to Jairus, “Don’t be afraid; just believe, and she will be healed.”*

**2 Chr 20:20** *Early in the morning they left for the Desert of Tekoa. As they set out, Jehoshaphat stood and said, “Listen to me, Judah and people of Jerusalem! Have faith in the Lord your God and you will be upheld; have faith in his prophets and you will be successful.”*

5. The parents were shocked when Jesus gave an unusual command. He was probably commanding the parents to keep silent about the matter because the crowds surrounding Him were already too large. ■

### LUKE 08:50 DEATH, SLEEP

*Hearing this, Jesus said to Jairus, “Don’t be afraid: just believe, and she will be healed.” **Luke 08:50***

Some argue that this girl was actually alive and that Jesus knew it. But note several facts. (See *Death, Sleep*, Jn. 11:13.)

1. Jesus and the Bible speak of death as nothing more than sleep. By sleep is meant *rest and comfort in God* (Mt. 27:52; Acts 7:60; 1 Th. 4:13-18). Many within the world think of death as annihilation or ceasing to exist. Jesus drew the contrast in order to say that death is not annihilation. Believers continue to exist, resting in the life and comfort of God.
2. Note that Jesus clearly knew the girl was physically dead, but not spiritually dead (v. 52). He said so, though the people did not understand what He was saying.
3. Note the words “her spirit returned.” The point is this: her spirit had left her body, and upon the command of Jesus, her spirit returned. Her life returned to the body immediately. □

### JOHN 11:13 SLEEP, DEATH

*Jesus had been speaking of his death, but his disciples thought he meant natural sleep. **John 11:13***

Death is sometimes spoken of as sleep when referring to believers. (Lk. 8:50; Mt. 27:52; Acts 7:60; 13:36; 1 Cor. 15:18, 20, 51; 1 Th. 4:13-15; 2 Pet. 3:4.)



=> Jesus said that Jairus' daughter was asleep

=> When Stephen was martyred, he is said to have fallen asleep (Acts 7:60)

=> Some of the five hundred witnesses to Jesus' ascension are said to have "fallen asleep"

=> Believers already in heaven are said to be asleep in Jesus (1 Th. 4:13)

Death is called "sleep" in order to picture the idea that the believer is...

- resting in the presence and comfort of God.
- resting from the labour of his service on earth.
- resting and refreshing himself for a greater service for God.

Many within the world picture death as annihilation, as ceasing to exist. Scripture says it is not. Believers continue to exist, resting in the life and comfort of God. The body lays down and, so to speak, sleeps; but not the soul of man.

*2 Cor 5:8 We are confident, I say, and would prefer to be away from the body and at home with the Lord. (see Phil. 1:23) □*

## JOHN 02:24

### SAVING FAITH: BELIEVE – COMMIT – ENTRUST

The word commit or entrust is the very same word "believe" (see Jn. 2:23). This gives an excellent picture of *saving faith*, of what *genuine faith* is — of the kind of faith that really saves a person.

1. Saving faith is not head knowledge, not just a mental conviction and intellectual assent. It is not just *believing the fact* that Jesus Christ is the Saviour of the world. It is not just believing history, that Jesus Christ lived upon earth as the Saviour just as A J Abdul Kalam lived upon earth as the President of India. It is not just believing the words and claims of Jesus in the same way that a person would believe the words of Abdul Kalam.
2. Saving faith is believing in Jesus, *who* and *what* He is, that He is the *Saviour* and *Lord* of life. It is a man giving and turning his life over to Jesus. It is a man casting himself upon Jesus as Saviour and Lord.
3. Saving faith is commitment — the commitment of a man's total being and life to Jesus Christ. It is a man's commitment of all *he is and has* to Jesus. It gives Jesus everything; therefore, it involves all of a man's affairs. The man trusts Jesus to take care of his past (sins), his present (welfare), and his future (destiny). He entrusts his whole life, being, and possessions into Jesus' hands. He lays himself upon Jesus' keeping, confiding in Him about his daily necessities and

acknowledging Him in all the ways of life. He follows Jesus in every area and in every detail of life, seeking His instructions and leaving his welfare up to Him. It is simply commitment of a man's whole being, all he is and has, to Jesus.

There are three steps involved in faith, steps that are clearly seen in this passage.

1. There is the step of *seeing* (Jn. 2:23) or *hearing* (Rom. 10:16). A man must be willing to listen to the message of Christ, the revelation of truth.
2. There is the step of *mental assent*. A man must agree that the message is true, that the facts of the case are thus and so. But this is not enough. Mere agreement does not lead to action. Many a person knows that something is true, but he does not change his behaviour to match his knowledge. For example, a man knows that eating too much harms his body, but he may continue to eat too much. He agrees to the truth and knows the truth, but he does nothing about it. A person may believe and know that Jesus Christ is the Saviour of the world and yet do nothing about it, never make a decision to follow Christ. This man still does not have faith, not the kind of faith that the Bible talks about.
3. There is the step of *commitment*. When the New Testament speaks of faith, it speaks of *commitment*, a *personal commitment to the truth*. A man hears the truth and agrees that it is true and does something about it. He commits (entrusts) and yields his life to the truth. The truth becomes a part of his very being, a part of his behaviour and life. □

### HEBREWS 10:38 LIVING BY FAITH

*“But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him.” Hebrews 10:38*

The Christian believer is to walk by faith, not by feelings and emotions. The tendency of people, even of Christians, is to live by their feelings and emotions. They act according to their feelings. They experience some emotion, so they behave according to that emotion. If they feel bad, they act irresponsibly: grumbling, complaining, and reacting. If they feel good, they act happy. Their behaviour is determined by how they feel and react to emotional experiences.

Living by one's feelings is contrary to God's will. “My righteous one will live by faith” — this is God's will. The Christian is to let faith control him. He is to let faith control his life and the particular problems that confront him every so often.

How does a believer live by faith? What does it mean *to live by faith!* It means to do four things — consistently.



1. The believer is to commit his life and his problems to God — all day long — throughout all his waking hours. He is to take the experiences and the problems of his day and commit them to God *once-for-all*. He is to believe that God hears his commitment and gives the strength to walk triumphantly throughout the day. He is to know that God does not like a whining, whimpering child begging and begging for strength when all he is doing is wallowing around in self-pity.
2. The believer is to deny self. The feelings, emotions, and selfishness of his flesh are to be rejected, even ignored if necessary.
3. The believer is to act as though he has made a commitment to God. He *has made* a commitment, so he is to act like it. His feelings are immaterial. He is to act responsibly. He is to go ahead and do what he should be doing. He is to behave as he should.
4. Then while the believer is doing what he ought to be doing, he is to be asking God for His grace and strength. He is to be acknowledging God in all His ways throughout the whole day. He is to walk in prayer all day long, asking forgiveness as he comes short, slips, and falls; praising and thanking God for His eternal mercy and grace.

God does not direct the believer's path and then the believer feels good and goes about doing right. It is while the believer is going about his affairs in a responsible way that God directs his paths. This is the life of the new and living faith wrought by the Lord Jesus Christ for those who believe and follow Him. □

### LUKE 09:23 CROSS AND DISCIPLESHIP

*Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me." Luke 09:23*

People in Jesus' day knew what it meant to "take up" a cross. They saw scores of criminals bear the cross to the place where they were to be executed, and they witnessed scores of crucifixions, some even by the side of the roads that led in and out of the cities.

The cross does not mean merely bearing one's particular hardship in life, such as poor health, abuse, unemployment, invalid parents, an unsaved spouse, a wayward child. The cross is always an instrument of death, not just an object to carry or bear. The Christian is to die mentally and actively. He is to deny himself daily. He is to let the mind of Christ, the mind of humbling himself to the point of death, be in him and fill his thoughts every day (Phil. 2:5-8; 2 Cor. 10:3-5). He is to put his will, his desires, his wants, his ambitions to death. In their stead, he is to follow Jesus and

to do His will all day long. Note this is not negative, passive behaviour. It takes positive, active behaviour to *will*, to *deny self*, to *take up* one's cross, to *follow* Christ. A person has to act, work, get to it, be diligent, consistent, and enduring in order to die to self.

There are several ways the believer dies to self. Romans 6:11-13 spells out the ways as clearly as they can be.

**Rom 6:11-13** *In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. (see Rom. 6:2-10)*

1. The believer reckons or counts himself crucified with Christ.

**Rom 6:11a** *In the same way, count yourselves dead to sin.*

**Rom 6:6** *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.*

**Gal 2:20** *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

**Gal 5:24** *Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

2. The believer reckons or counts himself dead to sin, but alive to God.

**Rom 6:11** *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

**1 Pet 4:2** *As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.*

3. The believer does not let sin reign in his body.

**Rom 6:12** *Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

**Col 3:5** *Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.*

4. The believer does not yield the parts of his body to sin, as instruments of wickedness.

**Rom 6:13a** *Do not offer the parts of your body to sin, as instruments of wickedness.*

**Rom 8:13** *For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.*

5. The believer yields himself to God — as much as those who are alive from the dead are yielded to God.

**Rom 6:13b** *But rather offer yourselves to God, as those who have been brought from death to life.*

**Rom 12:1** *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.*

**Rom 13:14** *Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.*

6. The believer yields his body members as instruments of righteousness.

**Rom 6:13c** *And offer the parts of your body to him as instruments of righteousness.*

**Gal 5:16** *So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.*

It should be noted that one's hardship or burden can bring a person to the place where the Lord can deal with him. It is then that the hardship becomes the cross and denial of self that Jesus is talking about. With an act of self-denial, the Christian can then count or reckon himself alive to God (Rom. 6:13). He can then follow Jesus. This is an act which can be described as committing all that one is and has to Christ. It is an act that needs to be repeated every day (see Mt. 10:38). □