The Gospel of Luke

A God Who Is In Control (Part 3)

Luke 8:40-56

1. A Man's Humble Request for His Daughter's Healing (vs.40-42)

Jairus was a ruler in the local synagogue and therefore a man who had a good degree of authority and influence; a leader in the city. In contrast to Simon the Pharisee (cf. Luke 7:44-46), the manner with which he brings his plea before Jesus displays his esteem of and faith in Jesus.

2. A Woman's Bold Request for Her Own Healing (vs.43-48)

A. The Woman's Desperate Condition (v.43; Mark 5:25-26)

This woman's hemorrhage has been a constant ailment that has only gotten worse for 12 years (cf. Mark 5:25-26). Her bleeding had rendered her ceremonially unclean for that entire time (Lev 15:25).

B. The Woman's Immediate Healing (v.44)

Luke often emphasizes the immediacy of God's power in healing (cf. Luke 4:39; 5:25; 13:13; 18:43; Acts 3:7) and judgment (Acts 5:10; 12:23; 13:11).

C. The Lord's Acknowledgement and Persistence (vs.45-46)

Though a delay was most grievous to Jairus (cf. John 11:6, 21), Jesus would not continue until the woman who was healed had publically identified herself.

D. The Woman's Hesitant Confession (v.47; cf. Matt 9:21; Mark 5:28)

Like Jairus, she believed that Jesus could heal her, but confessing from what she had been healed would show that she had made Jesus ceremonially unclean (cf. Lev 15:27).

E. The Woman's Faith and Salvation (v.48)

Most people who were healed by Jesus did not posses saving faith, but some did (cf. Luke 7:50; 8:38-39; 17:19).

3. Life Instead of Death (vs.49-56)

A. A Daughter's Death and Jesus' Encouragement (vs.49-50)

Jairus' fears were realized when told his daughter had died. Christ comforts and encourages Jairus to believe that Jesus will still heal his daughter.

B. A Public Scorn and a private Miracle (vs.52-56)

Those who had gathered to mourn this girl scornfully laughed at Jesus. He allows only five people to witness the little girl's resurrection and instructed her parents to tell no one what happened.