

## Luke 8:40 – 56

<sup>40</sup> And as Jesus returned, the people welcomed him, for they had all been waiting for him. <sup>41</sup> And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore him to come to his house; <sup>42</sup> for he had an only daughter, about twelve years old, and she was dying. But as he went, the crowds were pressing against him. <sup>43</sup> And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, <sup>44</sup> came up behind him and touched the fringe of his cloak, and immediately her hemorrhage stopped. <sup>45</sup> And Jesus said, 'Who is the one who touched me?' And while they were all denying it, Peter said, 'Master, the people are crowding and pressing in on you.' <sup>46</sup> But Jesus said, 'Someone did touch me, for I was aware that power had gone out of me.' <sup>47</sup> When the woman saw that she had not escaped notice, she came trembling and fell down before him, and declared in the presence of all the people the reason why she had touched him, and how she had been immediately healed. <sup>48</sup> And he said to her, 'Daughter, your faith has made you well; go in peace.' <sup>49</sup> While he was still speaking, someone came from the house of the synagogue official, saying, 'Your daughter has died; do not trouble the Teacher anymore.' <sup>50</sup> But when Jesus heard this, he answered him, 'Do not be afraid any longer; only believe, and she will be made well.' <sup>51</sup> When he came to the house, he did not allow anyone to enter with him, except Peter and John and James, and the girl's father and mother. <sup>52</sup> Now they were all weeping and lamenting for her; but he said, 'Stop weeping, for she has not died, but is asleep.' <sup>53</sup> And they began laughing at him, knowing that she had died. <sup>54</sup> He, however, took her by the hand and called, saying, 'Child, arise!' <sup>55</sup> And her spirit returned, and she got up immediately; and he gave orders for something to be given her to eat. <sup>56</sup> Her parents were amazed; but he instructed them to tell no one what had happened.

### Historical and Cultural Background

- *Touching the Unclean:* The polarity of being ceremonially clean and unclean was a significant part of the story right before this (Lk.8:26 – 39). Jesus had entered a land of graves, confronted unclean demons in a Gentile man, and cast the demons into unclean pig flesh. So too in this story. Normally, in Jewish thought, touching a chronically bleeding person or a graveyard made a person unclean. Jairus would surely be familiar with the Old Testament ceremonial principle.
  - Haggai stated it concisely: Thus says the LORD of hosts, 'Ask now the priests for a ruling: 'If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?' And the priests answered, 'No.' Then Haggai said, 'If one who is unclean from a corpse touches any of these, will the latter become unclean?' And the priests answered, 'It will become unclean.' (Hag.2:11 – 13)
  - However, the fire on Mount Sinai 'purified' Moses as he passed through it (Dt.5:4 – 5; Ex.34), and the fire in the bronze altar in the tabernacle/temple made things holy (Ex.29:37).
- *The Fringe of Jesus' Cloak:* This part of a garment symbolized a person's authority (1 Sam.24:4 – 15).

Questions

1. What's going on with Jairus in the first third of the story (8:40 – 42)? Desperation, frustration, narrow focus on his own daughter. Maybe regrets that he has to resort to Jesus, because it might cost him publicly to associate with Jesus.
2. What's going on with the hemorrhaging woman?
  - a. What is her need for Jesus? I have been suffering for years with a condition that is humiliating and limiting.
  - b. How is she regarded by other people? As unclean, untouchable, outcast.
  - c. How come she can approach Jesus in a crowd? Probably because, as a Middle Eastern woman, she's cloaked and veiled. No one can recognize her. Otherwise people would not let her through.
  - d. How does she feel in approaching Jesus? Timid, afraid, nervous, self-conscious
  - e. Why does she touch the fringe of Jesus' cloak? What does the fringe or hem symbolize? The Authority of that person. That's why David cut off the fringe of Saul's garment in the cave, initially to show his authority over Saul (1 Sam.24:4), but immediately felt bad that he had violated the king's authority (1 Sam.24:5-15).
  - f. So what is she trusting in? Jesus' authority.
  - g. Where else have we seen Jesus touch an unclean thing or person? The leper in Lk.5:13 and the coffin of the widow's son in 7:14.
  - h. Why does Jesus keep touching unclean things? To demonstrate his power over the uncleanness. To show that he reverses the order of things; because he is super-clean, he can make unclean things clean. To foreshadow the Cross, when he touches sin and becomes it.
  - i. How does she know that Jesus healed her? Probably some internal awareness.
  - j. So what's going through her mind right after she got healed?
  - k. How does she feel that Jesus suddenly sought her out when she was healed? Terrified, afraid, nervous, self-conscious
  - l. Why does she become afraid? She is afraid what was hidden inside her will be revealed and known by all.
  - m. So why do you think she eventually comes forward?
  - n. What is she risking by speaking up? People feeling repulsed from her for her uncleanness.
  - o. She comes forward, and tells him and everyone around the whole truth about herself. She probably went on and on and on. Why?
  - p. How do you feel about Jesus' response to her?
3. How does Jairus feel about the woman, especially while his daughter is on his mind? Fill in the two columns on the right

<b>Issue</b>	<b>My daughter</b>	<b>The hemorrhaging woman</b>
How does Jairus know each woman?	<i>She is my daughter. I've loved her for 12 years.</i>	<i>She's known to be unclean. Perhaps even, I told her to keep her distance from my synagogue.</i>
Which woman is more worthy of being attended to?	<i>My daughter is clean, high status because she is part of the leading synagogue family.</i>	<i>This woman is unclean, and has been an unknown outcast for the past 12 years.</i>
Which woman is more needy? Which situation is truly urgent?	<i>My precious daughter is desperately needing help. She is dying and needs healing.</i>	<i>This woman can wait. Why is Jesus stalling with her?</i>
The gravity of the situation	<i>My daughter is 12 years old, not yet an adult. She hasn't had her bat-mitzvah. She has not yet truly begun to live in all of her 12 years</i>	<i>This woman has been 12 years sick, suffering with no cure. She has not truly lived in 12 years. But she can wait.</i>

- a. How does Jairus view the hemorrhaging woman's interruption? The hemorrhaging woman is an intrusion into the story of my daughter's healing. She is interfering and jeopardizing my daughter's life. She is not worth the risk.
- b. How does Jairus feel about Jesus healing the hemorrhaging woman? My daughter is more urgently in need than this woman. Why didn't Jesus put her off until later? Maybe also: That was an annoyance, and endangers my daughter. Maybe also: How can Jesus heal her uncleanness like that, and not become unclean himself?
- c. Why does Jairus become afraid? Because I know my precious daughter is dead and I doubt Jesus' ability to do anything at this point.

- d. What does he do when Jesus asks him to believe? Maybe: He holds on to hope beyond hope. Maybe: He thinks about the hemorrhaging woman who was just healed miraculously, and hopes that it's possible for Jesus to raise her from the dead.
4. How does Jesus see the two situations?

Issue	Jairus and his daughter	The hemorrhaging woman
How has each woman been affected?	<i>She is on the verge of death.</i>	<i>She has suffered 12 long years alone and in pain.</i>
Is each party clean or unclean?	<i>They are ceremonially clean on the outside, but unclean on the inside.</i>	<i>She is ceremonially unclean on the outside, and unclean on the inside.</i>
Which woman is more worthy of being attended to?	NA	NA
Which woman is more needy? Which situation is truly urgent?	<i>Both are needy</i>	<i>Both are needy</i>
The gravity of the situation	<i>Serious, but of course the daughter can be raised</i>	<i>Serious, but the woman can be healed</i>

- a. Why does Jesus stall with the hemorrhaging woman, for her sake?
- b. Jairus calls his little girl, 'Daughter.' But who calls the hemorrhaging woman that? What does Jesus call her? Who does it make Jairus think of?
- c. When the woman tells her whole life story about how she has been unclean for 12 years, what does the significance of the 12 years have on Jairus? Who does it make him think of?
5. What might surprise Jairus about Jesus letting himself be touched by an unclean woman? About Jesus broadcasting news about the touch to the whole crowd? About the healing of the unclean hemorrhaging woman?
6. What might Jesus be wanting Jairus to see about this situation?

Motif	Jairus and his daughter	The hemorrhaging woman
What are their differences? (1) Who is clean, who is unclean? (2) And who is an insider or outsider in the community?	<i>(1) We are clean; (2) we are insiders</i>	<i>(1) She is unclean; (2) she is an outsider</i>
But what are their similarities?	<i>She is 12 years old, not yet an adult, not yet begun to truly live</i>  <i>She is my daughter</i>  <i>She is on the verge of death, and then dies</i>	<i>She's been 12 years sick, suffering with no cure, not able to truly live</i>  <i>Jesus calls her daughter. Maybe to make Jairus associate his own daughter with her, to remind Jairus that God wants to make her a daughter.</i>  <i>Uncleanness is a form of death</i>
Insider or outsider in the story structure	<i>Is the outside story of the narrative</i>	<i>Is the inside story that divides the outside story into two pieces and interprets it</i>

- a. Illus: Nicholas Cage in the movie *The Family Man* is a high powered finance arbitrage expert in New York City. He has left his college girlfriend behind to pursue his career. He is 35, single, deeply attached to his Ferrari, carelessly shallow in his womanizing, and ruthlessly careerist. He says at the beginning of the movie, 'I'm fine. I don't need anything.' He doesn't really see into himself. Why does his opinion of himself change? (Because he sees how flawed his life has been.)
- b. Jesus is inviting Jairus to see his daughter and himself in the hemorrhaging woman. (Similarly, we wanted to teach our neighbor, 6 year old CJ, about not throwing temper tantrums. Unintentionally, we had him watch with us the movie *The Miracle Worker* about Helen Keller, which showed her throwing temper tantrums. He recognized that this story was like himself, and we could talk to him about it. This is similar to Jesus in 7:36-50 telling Simon the Pharisee a parable about two debtors, which is what he needed to understand about himself and the sinful woman. Only it's an acted parable.)
7. What is on the inside of you?
- a. What do you think of the following? JUST PRAYING FOR AN OSCAR 'This one is very close to me,' says Jim Carrey of *The Majestic*, the film he's making about a blacklisted writer who gets in a car accident, loses his memory, and becomes a small-town hero. 'I'm growing up, and there's a lot of me I haven't shown yet to people. In a way, this is the first time I'll ever reveal the

wounds...Acting is always about finding out what your character wants, and this character, not unlike myself, is dying for self-respect. I grew up wanting to be this special miracle, and I've tried to prove that my whole life because of this black hole that is my need.' ---Jim Carrey, TIME magazine June 25, 2001, p.79

- b. What does the hemorrhaging woman's life suggest is on the inside of us? We are unclean. Life is slowly but steadily bleeding away. No one has been able to help.
8. Hence, the 'unclean' woman is the 'inside story' of the 'clean' woman. We are invited to interpret the outside story by the inside story. If we do this, this what we get:

<b>Issue</b>	<b>The woman on the outside</b>	<b>The woman on the inside</b>
Clean or Unclean	<i>Clean</i>	<i>Unclean</i>
Insider or Outsider in the community	<i>Insider</i>	<i>Outsider</i>
Cause for her sickness and death	<i>A sudden illness overtakes her when she is 12 years old, not yet an adult, not yet having started to truly live</i>	<i>Because she's been 12 years sick, suffering from a debilitating and painful internal condition with no cure, not able to truly live</i>
Daughterhood	<i>She is the daughter of a synagogue family</i>	<i>She must become a true daughter of God by faith in Jesus</i>

9. Who is this? Specifically, Israel. Generally, all of us. Jairus, a synagogue leader, should have known. Although the daughter is ceremonially clean on the outside, she is unclean on the inside (spiritually dead). That is why she 'dies' before she reaches her adulthood: She has not yet begun to live because of an internal sickness, an ailment which is incurable. Her internal healing, because it is so deep, must be accomplished by being raised back to life. Inner healing requires a resurrection!
10. Close: (option 1) I love the original version of THE WIZARD OF OZ not just because it's fun but because it's a great social commentary. One of the great themes of the movie is man's inability to change himself. As the lion, the scarecrow, and the tin man follow Dorothy to find the Wizard, they are all seeking something. Desperately!! The lion wants courage so that he could be brave. The scarecrow wants a brain so that he could be wise, and the tin man wants a heart so he can be loving! When they get to the Emerald City of Oz, the Wizard gives the lion not courage, but a medal. He gives the scarecrow not a brain, but a diploma. And he gives the tin man not a heart, but a watch that ticks and a testimonial with nice things written on it about him. You see, one of the things that the Wizard of Oz is pointing out is that what other people see is more important than what's really there!! And we're cursed to be that way, because man is absolutely powerless to change the fundamental inner things that are wrong with us!! All our world can do, all anyone can do, is to add to the cheap external decoration. We can try to make people believe that we're a certain way by adding to our facade, but on the inside, we could weep over the reality.
11. Close: (option 2) The Christmas cartoon classic, 'How the Grinch Stole Christmas.' The song comes on, 'You're a mean one, Mr. Grinch. With that evil leering smile...' Then Dr. Seuss pulls up an X-ray of the Grinch's heart, and sure enough, his heart is three sizes too small. He was too evil and cold. So true to his nature, just before Christmas, the Grinch slithers through the town of Whoville and steals everyone's presents. He drags his heavy sleigh up to the top of Mount Crumpet. There, just before pitching the sled over the edge, his ears hear the sound of singing: the far away singing of the Who's down in Whoville singing Christmas songs even though they didn't have any presents. Then, suddenly, the Grinch's scowling face softens and his heart is changed. It goes from being three sizes too small to literally bursting through the X-ray screen. Then he turns around and slides down Mt. Crumpet just in time to carve the Roast Beast. I think that is an apt analogy for what happens to our hearts when Jesus Christ brings his righteousness into us. God's very life floods into us, filling our hearts to overflowing.