

Owning a Faith That Matters

Session 3

February 4, 2024

Expectant Faith

The Point: Faith maintains trust in God to do what no one else can do.

Session Passage: Luke 8:41-42,49-56

Luke 8:41-42

Connection to The Point: We can approach Jesus with all our needs.

Just then; Then; Behold (v. 41). Jesus had just returned from the region of the Gerasene Gadarenes. Apparently, He had crossed the Sea of Galilee to the shore near Capernaum. With *just then behold* Luke introduced into the narrative the account of Jairus's request of Jesus. The reference to the crowd in verse 40 calls to mind the mention of the crowd in Luke 8:4 and 19. Wherever Jesus went, crowds pressed around Him. The welcoming response of the crowd in verse 40 contrasts sharply with the unfriendly, fearful response of the crowd who had asked Jesus to leave the region of the Gerasene Gadarenes after He had healed a demon-possessed man (v. 37).

Jairus (v. 41). This name is the Greek form of the Hebrew personal name "Jair," meaning "Jah (shortened form of Yahweh) will enlighten."

A leader; ruler of the synagogue; A synagogue leader (v. 41). Jairus most likely held the position of an official in charge of arranging synagogue services or a synagogue board member (see Acts 13:13-15). Whatever his specific office, he possessed status as a synagogue leader and a representative of the Jewish establishment. Persons in such roles among the Jews in the first century typically rejected Jesus rather than sought Him. Yet Jairus sought Jesus when his only daughter was dying. Although this synagogue leader's position in life had earned him the respect of others, the loss of his only daughter took precedence over all else. Jairus determined to take any possible action in order to save her.

Synagogue (v. 41). The synagogue served political, social, religious, and educational purposes for Jews, who assembled there for prayer, worship, instruction in God's Word, and sometimes community judicial proceedings. A standard synagogue service included the following elements: recitation of the Shema (Deut. 6:4-9), prayers, Scripture readings from the Law and the Prophets, a sermon, and a benediction.

Fell down at Jesus's feet (v. 41). Jairus's act reflects both faith and desperation. To fall at someone's feet expressed reverence and humility. Elsewhere in the Gospels, Mary of Bethany fell at Jesus's feet following His arrival after her brother Lazarus's death (John 11:32). Her action possibly also conveyed both faith and desperation.

Pleaded; Pleading; Besought (v. 41). This significant Greek verb previously appeared in Luke 7:4. It literally means "to call to one's side." A related noun, transliterated or written in English as Paraclete, identifies the Comforter (KJV) or Counselor (CSB) Jesus promised to send His disciples (John 14:16), the Holy Spirit, who permanently indwells believers. John described the Holy Spirit as One called alongside to help believers.

Only daughter (v. 42). The Greek term rendered *only* occurs three times in Luke's Gospel (7:12; 9:38). In each case the term emphasizes the tragedy of the parent's situation. Luke elsewhere pointed out Jesus's special outreach toward children much to His disciples' dismay (18:15-16).

About twelve years old, of age (v. 42). For Jews age twelve was significant. For a girl it represented the beginning of womanhood. Jairus's daughter possibly was contemplating marriage at this point in her life. Jesus was twelve when He accompanied His parents to Jerusalem. He astonished Mary and Joseph when they found Him in the temple sitting with

teachers and asking mature questions (Luke 2:46-49). In Orthodox Jewish communities today, girls experience a ceremony called bat mitzvah (“daughter of the commandment”) at age twelve. After this point, a girl is responsible for knowing Jewish ritual law, tradition, and ethics. She also participates in all areas of Jewish community life to the same extent as an adult woman.

She Was lay a dying (v. 42). This statement expresses the urgency of the situation. In fact, Matthew recorded the daughter had just died (Matt. 9:18). Matthew evidently condensed the account. Luke noted that while Jesus was still dealing with the hemorrhaging woman, someone from the synagogue leader’s household alerted Jairus to the fact his daughter had just died (Luke 8:49). In any case, Jairus’s daughter was not just ill or sleeping; she had died. And she had been dead for the period of time it took the servant to leave the house, locate Jairus, and for the group to return to Jairus’s house. Thus Jesus did more than heal Jairus’s daughter or resuscitate her; He raised her from the dead.

Crowds; People (v. 42). While these crowds had welcomed Jesus (v. 40), they also impeded His progress to Jairus’s house. The Master Teacher and Healer was experiencing a human traffic jam. Verses 43-48 record the story of another person in need who was present within the throngs of people. She like Jairus also had expectant faith. Jesus’s attention to the hemorrhaging woman’s needs resulted in a delay that challenged Jairus’s faith.

Were nearly crushing him; Almost crushed him; Thronged him (v. 42). The Greek verb conveys the sense of choking or pressing to the point of suffocating. The same verb appears in Luke 8:14 in Jesus’s parable of the sower. There it identifies the seed sown among thorns as those who “are choked with worries, riches, and pleasures of life, and produce no mature fruit are choked by life’s worries, riches and pleasures, and they do not mature are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.”

Luke 8:49-53

Connection to The Point: We can trust Jesus when things seem to go awry.

While he, Jesus was still speaking, he yet spake (v. 49). This phrase evidently refers to Jesus’s words to the hemorrhaging woman whom He had healed.

Someone came; There cometh one (v. 49). The scene shifted back to the synagogue leader’s request. A messenger arrived from Jairus’s house with alarming news.

“Your/Thy daughter is dead” (v. 49). Luke made clear that Jairus’s daughter had died. No life remained in her. The response of the mourners (v. 53) confirms this fact. The Greek verb translated *is dead* always appears in the New Testament in the sense of physical death with one exception. Paul employed it metaphorically in 1 Timothy 5:6 of lacking spiritual life.

“Don’t bother”/Trouble not (v. 49). This expression provides further indication that Jairus’s daughter had indeed died. From the limited perspective of the messenger, Jesus might have been able to heal the girl if she were still living. However, the messenger saw no hope because the daughter was dead. The verb rendered also means “to distress.” or “to trouble.” The centurion used the same verb in Luke 7:6 when he expressed his unworthiness for Jesus to enter his house.

Teacher Master (v. 49). Our word *didactic* is related to this Greek word. The title often appears in the New Testament as a term of address for Christ. Luke used the term more than any other Gospel writer. John employed the word to interpret the meaning of the Hebrew or Aramaic “Rabbi” (John 1:38) or “Rabboni” (20:16). This title of respect is frequently rendered “Master Teacher.” New Testament writers often used the designation to refer to a person who teaches concerning the things of God and the duties of humanity.

“Don’t be afraid”, Fear not (v. 50). The structure of this command in the original language prohibits the continuation of an action or feeling already in progress. Thus the expression also could be translated, “Stop being afraid.” With these words of assurance, Jesus desired to alleviate doubts and to strengthen faith. In this context the term conveys a sense of dread or terror rather than meaning reverential awe.

Believe (v. 50). The noun translated “faith” in Luke 7:9 is related to this common New Testament verb conveying the idea of trust or the firm conviction someone or some claim is true. Personal, trustful response to God’s revelation of Himself in Christ results in salvation (Eph. 2:8-9). Jairus revealed the kind of faith Jesus still seeks. Expectant faith maintains trust in God to do what no one else can do. Biblical faith looks to God for His involvement and care in our lives now. The account of Jesus’s raising of Jairus’s daughter reveals that we can trust Jesus when we experience even the worst that life can bring. We can trust Jesus to provide not necessarily what we want but rather what we need.

“She will be saved healed”/ She shall be made whole (v. 50). The verb means “be saved, healed, or made whole.” Its form in the original Greek designates action received by the subject sometime in the future. The verb and its related noun appear in a variety of contexts in the New Testament. Depending on the context the terms can designate rescue from danger, suffering, sickness, or even death. The same verb signifies Christ’s deliverance of believers from the penalty and power of sin. The Lord gives this spiritual and eternal salvation immediately to those who place their faith in Him (see Rom. 10:9; Eph. 2:8). In Luke 8:50 the verb refers to Jesus’s bringing Jairus’s dead daughter back to life. Jairus’s daughter might also have experienced spiritual healing. In any case such restoration from death foreshadows the greater future salvation faith brings (see Luke 8:48).

Peter, and James, and John, and James (v. 51). Jesus permitted only these three of His disciples and the child’s parents to enter the house where the body of Jairus’s daughter lay. Here Luke mentioned this inner group of disciples for the first time in his Gospel. Luke elsewhere reported that Jesus chose only these three to be present at His transfiguration (9:28). Matthew recorded that He desired these three to be closest to Him as He experienced the agony of prayer in the garden of Gethsemane (Matt. 26:37-38). Of these three Peter served as leader and spokesman for the twelve disciples. To John, who according to tradition lived to an old age in Ephesus, has been attributed the writing of the Gospel of John; the three letters of 1, 2, and 3 John; and the book of Revelation. Luke elsewhere reported that James became the first of the Twelve to experience martyrdom (Acts 12:1-2).

Crying, Wailing and mourning/ Wept, and bewailed (v. 52). The latter word literally means “to beat the breast in grief.” The group mourning for Jairus’s daughter probably included relatives, friends, and official mourners. In biblical times people typically hired professional mourners. They viewed such action as a demonstration of respect for the deceased. Mourning practices might include wearing sackcloth or dark clothing, covering one’s head or smearing it with ashes or dust, cutting one’s hair or beard, and fasting. Matthew recorded the additional detail that Jesus “saw the flute players and a crowd lamenting loudly saw the noisy crowd and people playing pipes saw the minstrels and the people making a noise” (Matt. 9:23).

“She is not dead, but asleepeth” (v. 52). Jesus’s words should not be interpreted to mean the girl was not physically dead. Verses 49 and 53 make clear that she had died. Rather Jesus’s statement reveals that in this instance the girl’s death was, like sleep, of limited duration. The death of Jairus’s daughter was not permanent. She would be awakened from it through Jesus’s miraculous power.

They laughed at him to scorn (v. 53). Those present laughed at Jesus because they did not realize He used the term “asleepeth” as a metaphor or analogy of death. The Greek word for *laughed* conveys the idea of scorn or derision. In verse 53 Luke the physician again made clear that Jairus’s daughter was dead.

Luke 8:54-56

Connection to The Point: We can trust Jesus to provide what we need.

He . . . took her by the hand (v. 54). Matthew (9:25), Mark (5:41), and Luke all recorded this tender touch of Jesus in raising Jairus's daughter.

Child Maid (v. 54). Although Jairus's daughter was about twelve years of age, Jesus referred to her as a child maid. The term can variously designate a child in relation to descent, a boy or girl in relation to his or her age, or a servant or maid in relation to his or her role or condition. Jesus affirmed the importance of children not only by raising Jairus's daughter but also by His teaching about the necessity of childlike humility for entering the kingdom of heaven (Matt. 18:2-5). Additionally, He blessed and prayed for children brought to Him (19:13-15; also Mark 10:14-16).

"Get up! Arise (v. 54). With Jesus's authoritative command, vital signs appeared in Jairus's daughter and life returned to her lifeless body. Jesus issued the same command when He raised the widow's son (Luke 7:14). The same Greek verb appears in Luke 24:6 of Jesus's resurrection from the dead. Luke omitted the Aramaic expression "Talitha kumcumi *Talitha koum*" found in Mark 5:41 because his Gentile readers would not have understood it.

Her spirit returned came again (v. 55). The word translated *spirit* also means "breath" or "wind." At Jesus's command, Jairus's daughter returned to earthly life as she had known it, not to the final resurrection state. Her vital signs were restored. Her lifeless body experienced the breath of life at Jesus's command (see Gen. 2:7). Luke's main goal here was to teach his readers about Jesus, not about death. Thus Luke did not focus on such questions as where the girl's spirit was during the time she was dead. As in the death of His friend Lazarus, Jesus did not respond to Jairus's daughter's death with detached resignation but rather with compassionate action upon seeing the pain death had left in its wake (see John 11:38-44).

She got up at once/ At once she stood up/ She arose straightway (v. 55). At Jesus's command, life immediately returned to the girl's lifeless form. The word translated *at once straightway* could also be rendered "instantly" or "on the spot." No time lapse was required for her to regain strength to stand. The girl's immediate standing up together with her subsequent eating emphasize the reality of the miracle Jesus had performed. Luke repeatedly employed the expression *at once* in his Gospel to underline the miraculous nature of Jesus's healings on other occasions. The term occurs in Luke 4:39 with the healing of Simon's mother-in-law. It also appears in 8:44 and 47 to identify the instantaneous healing of the woman suffering from bleeding for twelve years. In 13:13 the word depicts the immediate restoration of a disabled woman and in 18:43 it describes the immediate restoration of sight to a blind man at Jesus's command.

He gave orders that she be given, Jesus told them to give her something to eat, He commanded to give her meat (v. 55). Jesus's command to provide food for the girl demonstrated she was alive and well. The command may also have had a secondary purpose. Possibly Jesus was also thinking of the parents as well as of their daughter. With their pain of grief and sudden shock of joy, they may have been at the point of collapse. At such times in life, having something practical to do is essential to one's well-being. Perhaps Jesus, knowing human nature so well and caring about the whole person, was giving these overwrought parents a task to calm their nerves and to steady their emotions.

Were astounded, astonished (v. 56). This Greek verb basically means "to stand out from." In the New Testament it is used with two distinct meanings: (1) "to be amazed" as here and (2) "to be out of one's mind" as in 2 Corinthians 5:13. Luke used the same verb in 2:47 to depict the teachers' amazement or astonishment at Jesus's understanding and answers when He conversed with them in the temple at age twelve. In 24:22 the verb conveys how astounded some disciples were when they heard the women's report after Jesus's resurrection that Jesus was alive.

Tell no one, Not to tell anyone what had happened, Tell no man what was done (v. 56). The parents and others must have been bursting with a desire to share the marvelous news of their daughter's return from death to life. Why did Jesus give this unexpected command in sharp contrast to His order to the demon-possessed man in Luke 8:39? Bible

scholars suggest several possible explanations. Perhaps Jesus did not want Jairus's daughter to be regarded as a public curiosity. Others suggest the people's scornful laughter (v. 53) indicates they were not ready to receive the gospel message. Finally, some suggest that for Luke this instruction might have exemplified the secret nature of God's kingdom (see 8:10). Because the people did not really understand who Jesus was or the nature of His ministry, Jesus commanded the parents not to spread the good news of this miracle. Miracles were not the primary focus of His ministry. Jesus did not want followers who attached themselves to Him simply because He could perform spectacular acts. He wanted followers who were willing to demonstrate faith in Him by counting the cost of discipleship (9:57-62).