**The Gospel of Luke**

**Witness to the Gentiles - #22**

**Jesus’ Healing Power, Sending the Twelve**

**Luke 8:40-56, 9:1-6**

**Luke 8:40-56 - Jairus’ Daughter and a Bleeding Woman**

***40*** *And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.* ***41*** *And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house* ***42****. For he had one only daughter, about twelve years of age, and she lay a dying.*

*But as he went the people crowded him.* ***43*** *And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,* ***44*** *Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.*

***45*** *And Jesus said, “Who touched me?”*

*When all denied, Peter and they that were with him said, “Master, the multitude crowded you and pressed you, and you say, ‘who touched me?’”*

***46*** *And Jesus said, “Somebody hath touched me: for I perceive that power is gone out of me.”*

***47*** *And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him and how she was healed immediately.* ***48*** *And he said unto her, “Daughter, be of good comfort: your faith has made you whole; go in peace.”*

***49*** *While he yet spoke, there came one from the ruler of the synagogue's house, saying to him, “Your daughter is dead; trouble not the Master.”*

***50*** *But when Jesus heard it, he answered him, saying, “Fear not: believe only, and she shall be made whole.”*

***51*** *And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.* ***52*** *And all wept, and beating their breasts for, her: but he said, weep not; she is not dead, but sleeps.*

***53*** *And they laughed at him to scorn, knowing that she was dead.* ***54*** *And he put them all out, and took her by the hand, and called, saying, young girl, “Arise.”* ***55*** *And her breath came again, and she arose straightway: and he commanded her to give him meat.* ***56*** *And her parents were astonished: but he forbade them that they should tell no man what was done.*

**Notes and Studies**

1. The crowd welcomed Jesus, for the news spread fast enough. Jairus is the Greek from of the Hebrew name ***Yair*** known in the OT (Num 32:41, Deut 3:14; Jos 13:30). It was still known afterwards, as Josephus reported the name of one who fought Romans and fortified himself and others in the stronghold of Masada, Eleazaros ben Yair during the Jewish wars (Josephus 2:17).

2. The ruler or leader of the synagogue, ***archisynagogon*** (see Luke 8:49), invited Jesus to his house.

3. The dying daughter was only 12 years old and this could mean near to the marriage age. The woman with a hemorrhage has her sickness also for 12 years. Grouping the two together as sharing 12 years of age in life and the same length of sicknesses makes the miracle healing a good witness to Jesus; He dealt with prolonged sickness in the second but with a life threat in the first.

4. The hemorrhage made this woman (according to Lev 15:25-31) unclean and had to be separated from contacting other people.

5. She came and she touched the “hem” which is ***kraspedo*** that is the “tassel” or the “tzitzit” which every male should wear on the corners of his outer garment (Num 15:38-39; Deut 22:12).



So what the woman touched was not the garment but what is called the ***Tallit***.

6. Jesus asked “Who touched me?” to point to what has taken place, for a power has gone forth from him. This expression is unique and can be used about the divine who has power and can transmit this power to others.

**The Raising of Jarius ‘ Daughter**

1. Jesus was called ***didaskalon***, Greek for “teacher,” but he has to prove that he is more than just a Rabbi. The news was not good, the girl died. But Jesus says, *“Fear not: believe only, and she shall be made whole.”* Be made whole means saved as the Greek verb ***sothesestai*** suggests. But please note that fear which is genuine, for the girl died and no one was able to conquer death. Yet Jesus asked for faith that works in spite of all the odds.
2. Beating their breasts is way of expressing loss and lamentation, which Luke used again at the deep regret and distress of some of the crowd at the Crucifixion of Jesus, (23:48)
3. She had her deathlike “sleep.” This seems to be Jesus’ attitude toward death as rest and we can be sure when Jesus said, “Our beloved Lazarus has slept.” (John 11:11).
4. Jesus did not react to the laughter of the mourners. The Greek verb ***Kategelon*** is not just used for joyful laughter but for ridiculing laughter.
5. Being fast asleep, Jesus says literally, “*get up child*.” Mark provided us with the Aramaic, ***talitha koum*** (5:41)
6. Her breath returned back which is a sign of life and is an echo of the story of Creation in the book of Genesis (see 2:7).

**Why did Jesus forbid them to tell anyone what has happened?**

1. Commonly known to students of the NT is that the Gospels seem to point that the Messiah is a “secret” that has to be discovered.
2. There is more than just the “secret,” for Jesus used the miracles not for the any other reason but to give credibility to the coming of the Reign of God, that is, the Kingdom. This Kingdom is to seek goodness, mercy, and above all love rather the to be fascinated by miracles.

**Luke 9:1-6 - Jesus sends the Twelve**

***1*** *Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.* ***2*** *And he sent them to preach the kingdom of God, and to heal the sick.* ***3*** *And he said unto them, “Take no provisions with you for your journey, no walking stick or backpack, no bread, or money; neither have two tunics each.* ***4*** *And whatsoever house you enter into, there abide, and thence depart.* ***5*** *And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.”* ***6*** *And they departed, and went through the towns, preaching the gospel, and healing everywhere.*

**Notes and Studies:**

1. This section is a mini picture of Jesus himself:

a. Jesus gives “power and “authority” and both are his to give, (Luke 4:14,36; 5:17; 6:19; 8:46)

b. Over “all demons”

c. To cure diseases

d. To preach the kingdom.

2. More clearly is the Face of Jesus himself in the instruction:.

a. Take no provisions which means nothing at all.

b. Not even a walking stick’ walking sticks were the mark of a traveler or a beggar.

c. More drastic: no bread or money, for beggars collected both.

d. Not two tunics for each but just one for each; they are not travelling for a long period.

**A Lesson for the church of today:**

1. Some throughout church history have taken the instruction of our Lord as a mandate for ministry and left all for the Gospel. But in the NT itself we can read that on the “First Day of the Week” which is the Lord’s Day collection was taken, (1 Cor 16:1-3) and in the letters of Paul that some were totally dependent on the local support and in some places collections from western churches were sent to the poor of Jerusalem (Rom 15:27). Paul admits, *“you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. Even in Thessalonica you sent me help for my needs once and again.”* (Phil 4: 15-16).

2. The golden words of Paul in Acts 20:34-35 is for all our churches: ***33****“I coveted no one's silver or gold or apparel.* ***34****You yourselves know that these hands ministered to my necessities and to those who were with me.* ***35****In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”*

3. Detachment is what the Lord put in another words, *“seek first the kingdom of God”* (Matt 6:33-35).

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