

## Jairus, a Man in a Crisis

Scripture Readings: Luke 8.40-56, Matthew 9.18-26, Mark 5.21-43

Key Verse “

This event has much to teach. Again and again the theme of the authority of Jesus has appeared in our studies. Although the word is not used by Luke it is evident after a little thought that Jesus here demonstrates his authority over death. This miracle as recorded by Dr. Luke is also a model of the caring method of Jesus in his healing ministry.

### Jesus listened to the case history.

A physician must listen to his patient.

Jairus told the problem and what he wanted Jesus to do. 'An only daughter, about twelve years of age, and she lay dying. 'Lay dying' is in the imperfect tense which says that the dying process was going on and on. The word 'dying' is translated from the Greek word *apothnesko* being the separation of soul and body. It is used of people and animals dying naturally (or violently), or of trees which wither and seeds which rot in the ground. 'At the point of death says Mark; 'Just died' says Matthew and the word he used means to come to an end and includes the end of life. She was obviously at her last breath.

'Come and lay your hands on her, and she will live' 'he urged Jesus to come to his house. Undoubtedly more was said that is not recorded here. Why did Jairus leave his request to the last moment. Was he hoping for another way out? He was an associate of the scribes and pharisees, the enemies of Jesus. Was this the cause of delay? In coming to the Lord for healing, the first thing we must do is to tell Him all about it.

### Jesus consented to the request.

'And Jesus rose and followed him, with his disciples' Matthew 9.19. 'And he went with him. And a great crowd followed him and thronged about him' Mark 5.24. 'As he went' Luke 8.42.' It is clear that Jesus agreed to the request.

We need to wait upon Him to agree to our request. Be careful that it is God's responsive word and not your own wishful thinking. God is not bound by our wish, only by His word. Unless Jesus goes with us, we go alone and will not be healed.

### Jesus dealt confidently with interruptions.

The reserve of Jairus is remarkable, for we hear no word of complaint or urgency. First there was the woman's diversion. Second the servant's despairing news. We can imagine how Jairus felt about this interloper and the damage she had done.

'Thy daughter is dead.' The word Luke used is different. Now Luke uses *thnesko* which Vine says has the meaning of breathing out the last breath and is in the perfect tense. She had completed her death. It was the end.

When God has given His promise to our specific request, He will perform it. No interruption can prevent it. See Isaiah 55.11

### Jesus gave the father the assurance he needed.

'Trouble not the master' v49. 'Trouble' here is from a word which means to flay, rend or mangle but in scripture is used in a more gentle sense of to irritate or annoy. Is God annoyed and irritated by our requests? No, Jesus urged his disciples to prayer. John 15.7 Link v 48 *And he said unto her, Daughter, be of good comfort: your faith has made you whole; go in peace with Jesus' word to Jairus in v 50 Fear not Believe only, and she shall be made whole.* Faith in all this is the key. See James 5.14&15 where neither the calling, the presence of elders or the use of oil, as helpful as they may be, but the prayer of faith that is effective. While we wait for God to perform His promise, we may be encouraged by seeking His fellowship and counsel.

### Jesus made His own diagnosis.

Jairus came to Jesus asking His help, but also told him what to do about the problem. See Mark 5.23. How often do we tell God what to do. We need to remember that God is not only omniscient, but all wise and more than that He is sovereign. Not only does He know what to do, but has the right to do it. Typically Jesus did not rebuke the father, neither did he tell him what He had in mind. He simply did it. Sometimes what God does is not what we want. But we need to learn to trust Him for what is best. See John 6.5&6, 1 Samuel 22.3, Psalm 23,4 & Job 13.15.

### Jesus called the maid to full health.

Entering the house and seeing the patient he stated the case, '*She is not dead, but asleep.*' Jesus used the same word 'dead' as her father had used (v42) which sees death as a process. Sleep is the word for natural sleep, and the statement is in the indicative mood which simply means that Jesus was stating a fact. Sleep here is not an euphemism for death. Although the people had set up that eastern mourning wail (v52) that leads to a burial, she was already well.

It is not stated in the Bible, but one may be forgiven for assuming that the healing was done when Jesus gave His assent and the passing of the crisis was mistaken as the moment of death by those at the bedside who were looking for death and not for life. When the woman interrupted the procession there was no urgency for the healing work had been done. This is entirely consistent with the mode of Jesus ministry and the process of faith and answers to prayer in the life of the believer. See John 4.47-54. When God gives His word of promise in answer to our prayer, the work has already been done.

### Jesus prescribed for her aftercare.

The instruction to give her something to eat is in accord with good medical management. Life goes on. The blessings of God given for today are insufficient for tomorrow. God's manna was given for the day and could not be kept overnight. We need to draw on God's mercy and grace day by day. *Give us this day our daily bread.*

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