

SERMON - The Raising of the Daughter of Jairus, November 3, 2019, Luke 8:41-56

In Hebrews 10:4 St. Paul tells us that *the blood of bulls, and of goats, cannot take away sins*. In 2 Corinthians 3:7, St. Paul calls the Law *the ministry of condemnation*. The Law made clear the sins and infirmities of men and the necessity of cleansing in Christ which is by faith. The rulers of the synagogues were witnesses to the many healings performed by the Lord—lepers cleansed, the lame walk, the blind received their sight. The Jewish leaders were also witnesses to the fact the the Lord even had power over death when the Lord restored Lazarus to life. Instead of being an occasion for them to have faith and to repent of their sins, they are incited with jealousy. The rulers of the Jews assembled and discussed how they might kill Christ (John 11:47). They were constantly hounding, persecuting and harassing the Lord, and more than once picked up stones with the intent of killing our Savior. One of the rulers of a synagogue named Jairus had a twelve year old daughter who lay dying at home. A man who sought to kill Jesus now falls at the feet of our Savior and begs Him to come to his house in order to save his daughter from death. Amazing and incredible. The Lord does not say a word to Jairus. Instead, our Savior begins the trek by foot to the home of Jairus. Along the way a woman who has been hemorrhaging for twelve years secretly touches the hem of the garment of our Savior and receives healing. It was unlawful for a woman with an issue of blood to physically come into contact with a holy man, hence her fear and secrecy. She was considered impure and unclean. However, just like when the the Lord touched the leper, the Lord did not become unclean but the leper was cleansed. When the woman with an issue of blood touches the Lord, the Lord does not become unclean but the woman is healed and made whole. The Lord causes the woman to reveal herself publicly as an example to all, especially to Jairus, to give security to the hope of those who followed Jesus to make them firmly trust in Him, and that Jairus would firmly trust that Christ would deliver his daughter from the bonds of death. Jairus learns that the shedding of blood, the slaying of goats and calves, as well as circumcision could not save mankind, but only faith in Christ. Word comes from the ruler's house that his daughter has died. The Lord saw how Jairus now swooned, was stupefied and was oppressed with the weight of sorrow. Misfortunes can tempt even a well-constituted mind with settled convictions to lose faith. The Lords sustains Jairus in his fainting state by telling him *Fear not, only believe, and she shall live*. When our Savior arrives at Jairus' house and says that the girl is not dead but sleeping, the Greek word used for *they laughed at him* is *κατεγελων*, which literally means that *they down-laughed him, they ridiculed him*. A better translation in English rather than simply saying *they laughed at him* would be to say *they laughed him to scorn*. There is a huge difference between merely laughing at someone and laughing someone to scorn. Their ridiculing laughter makes it very clear that the girl was beyond a shadow of a doubt truly and completely dead. This is important, because it will be difficult now, after the Lord raises her back to life, to try to claim that she only appeared dead and merely revived; that our Savior did not really raise her from the dead. The Lord made certain that no such claim could be made about Lazarus either, because the Lord did not go to Bethany until Lazarus had already laid in the tomb for four days. Lazarus stank, *οζει* in Greek, he had the smell of death. This makes it certain and clear that Lazarus was truly dead and made it impossible to deny the fact that our Savior rose Lazarus from the dead. Our Savior abolishes sin, death and corruption. Sometimes we must undergo suffering and misfortunes, such as Jairus, in order to come to true faith and repentance. St. Paul says in Hebrews 11:16 *without faith, no man can ever do that which is well pleasing*. The psalmist tells is that *God has no delight in whole burnt offerings, but a contrite heart Thou shalt not despise* (Psalm 50). The key, my brothers and sisters, is faith, faith with repentance and good works. Those who approach Christ must live by faith and trust in Him, no matter what, come what may. St. Cyril of Alexandria writes, *[Christ is] life; for in Him we live and move, and are; and He will raise the dead suddenly, in the twinkling of an eye, at the last [trumpet sound], as it is written. And having this hope in Him, we shall both attain the city that is above, and reign as kings with Him;*

by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, unto ages of ages. Amen. “Commentary on the Gospel of St. Luke” by St. Cyril Patriarch of Alexandria, Studion Publishers, 1983, page 202.