



GOD OF THE
OUTCAST

THE UNCLEAN OUTCAST

5



YES, NO & MAYBE

1. I don't like crowds where people are so close they're touching me!
2. There is something that I've prayed for years about, but God has not made it better.
3. For most of my life, I have been surrounded by Christians.
4. Most Christians only follow Jesus because they want something for themselves.
5. Your faith can cause miracles to happen that God does not plan to initiate.

DIG DEEPER

THE PEOPLE OF THE STORY:

• **READ Luke 17:11-19 (NLT):** *11 As Jesus continued on toward Jerusalem, he reached the border between Galilee and Samaria. 12 As he entered a village there, ten men with leprosy stood at a distance, 13 crying out, "Jesus, Master, have mercy on us!" 14 He looked at them and said, "Go show yourselves to the priests." And as they went, they were cleansed of their leprosy. 15 One of them, when he saw that he was healed, came back to Jesus, shouting, "Praise God!" 16 He fell to the ground at Jesus' feet, thanking him for what he had done. This man was a Samaritan. 17 Jesus asked, "Didn't I heal ten men? Where are the other nine? 18 Has no one returned to give glory to God except this foreigner?" 19 And Jesus said to the man, "Stand up and go. Your faith has healed you."*

• **Jairus is a "somebody" - (V. 41) a synagogue leader.** Acts 13:14, 15 makes it clear that a single synagogue had a number of rulers. Their duties were to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage. "Jairus" is a Hebrew name which means "whom Jehovah enlightens." It is pronounced Ja-i-rus, the voice being stressed on the letter "i."

» [Who is Jairus, and what does he want? How is Jesus an "outcast" to him and his associates?](#)

The woman is a "nobody"

• **READ Luke 8:43** *And a woman was there who had been subject to bleeding for twelve years, but no one could heal her.*

(V. 43) Subject to bleeding. According to the Torah, a woman was unclean for seven days after her monthly period, but if she had a protracted gynecological problem, as does this woman, she remained unclean throughout its duration. Anyone who came into contact with her during

menstruation would be banished until evening (Lev. 15:19–27). Josephus’s testimony that “the temple was closed to women during their menstruation” (War 5.227) indicates that this particular Torah ruling was carefully observed in Jesus’ day. Accordingly, a menstruating woman—and whoever touched her—was banished from the community until purification.

» Who is this woman? What is her name? What issue is she known by?

THE THINGS THAT HAPPEN ALONG THE WAY:

◦ **(V. 44) the edge of his cloak.** The word used is “Tzitzit” and it speaks of a “tassel”. The mantle of the time was a long rectangular cloth that draped down over the body. It had four corners at the bottom. The Israelite’s were to attach tassels to the four corners of their garments and hem the garment in blue. Over time this style had changed and instead of the four corners, the cloth became more rounded at the bottom. Due to no longer having the four corners, the Israelites developed something called the “Tallit”. All orthodox Jews of the day wore a Tallit. When the woman with the issue of blood touched the hem of His garment she would have touched one of the tassels.

» What did she touch? Why do you think this was significant enough to mention?

THE BIG QUESTION & THE TWO DAUGHTERS:

• **READ Luke 8:45-48** “Who touched me?” Jesus asked.

When they all denied it, Peter said, “Master, the people are crowding and pressing against you.” 46 But Jesus said, “Someone touched me; I know that power has gone out from me.” 47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. 48 Then he said to her, “Daughter, your faith has healed you. Go in peace.”

› **(V. 42/45) Crowds almost crushed him.** Luke 8:42 uses the word *sumpnigō* (σμπνιγω) “to press round or throng one so as almost to suffocate him.”

» Why did Jesus ask, “Who touched me?” Did he really not know, or might he have been doing something else here?

» Jesus was jostled in a tight crowd, so what does it mean to “touch” Jesus?

» What do you think Jesus meant by “your faith has healed you”?

◦ Where does faith come from? How do we increase our faith?

» What elements of the two stories (Jairus’ daughter/Bleeding woman) are more of an interweaving than an interruption? What are the similarities of the stories?

MOTIVATIONS THAT MANIFEST MIRACLES:

¿ What was it that gave Jairus and this woman unstoppable faith? Was it desperation? Was it optimism? Was it only Jesus’ reputation?

› **(V. 53) They laughed at him.** The word is *katagelaō* (καταγελαω) “to deride, to jeer at.” The simple verb means “to laugh at” the prefixed preposition “down,” thus “to laugh (someone) down,” thus, “to ridicule.”

¿ What is the strongest message you have found within these miracles that has revealed God’s true character?



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MY PRAYER...

1. How persistent am I in trying to “touch” God on a regular basis?
2. What expectation have I let “die” in my heart that I need to ask God to resurrect?
3. What new aspect of God’s character does He want me to know?