

# **JESUS**

## **THE DIVINE HEALER**

### **LUKE 8:40-56**

REV. CHARLES R. BIGGS

#### **Introduction**

Today's sermon teaches us the importance of faith in Jesus no matter what the circumstances. Faith rather than fear is to be the response to Jesus as He is revealed powerfully to us in the Holy Scriptures, and as he has shown himself to be faithful to His people throughout our lives.

Two people whose lives are forever changed by the authority and power of the Kingdom of God found in the Person and Work of Jesus Christ: An important man of social standing in Israel, a Ruler of the Synagogue named Jairus; an outcast woman of humble means, and low estate who is nameless to us. Both believe Jesus can save, and both find salvation through faith in Jesus.

Jesus Christ is the Messiah-Christ of God. He has shown that the long-anticipated Messianic Kingdom proclaimed throughout the Old Covenant has come- -IN HIM! Throughout Dr. Luke's narrative, Jesus in his authority and power of the Kingdom of God is victorious over the evil one (4:1-15), through his preaching (4:16-30, 42-44), through the cleansing of lepers and paralytics (5:12-26); Jesus has shown his authority and power of the Kingdom of God in being the Lord of fasting, the Sabbath, and interpreting Moses and the Prophets to the people (5:33-6:49).

Jesus has shown his power and authority of the Kingdom of God by healing a centurion's servant and raising a widow's son (7:1-17), he has shown that he has the authority to forgive sins and bring sinners to peace with God (7:47-50); he has shown that he is the Great Creator of Heaven and Earth and over the Great Abyss of the sea (8:22-25), and that he is Lord of the underworld, the Master Judge of all the demonic threat to humanity (8:26-39).

In our passage today, Dr. Luke continues to display Jesus' Kingdom authority and power as he also can remove disease and reverse death as the One who has life in himself. As Jesus performs these authoritative and powerful Kingdom miracles some believe in him, showing forth faith in Him as their response, while some fear him.

In our last couple of sermons we have seen in the previous context of the Gospel of Luke that fear and faith are the two diametrically opposed responses to Jesus: Those who fear ask Jesus to leave because they do not have faith and so the authority and power of Jesus is a fear of judgment for their sins; those who believe in him trust him as Savior and Lord, bowing to Him as the Only Hope for a hurting, dying, and lost world.

## **Context**

The context of this passage from Luke 8:40-56 in the larger context of chapter eight is Luke's intent of comparing faith and fear with regard to the Person and Work of Jesus Christ. This is also the visual evidence of receiving the Word of God which is the Seed of the Great Sower (see sermon on the Sower and the Seed, Luke 8:1-15).

For those with good soil (or hearts) prepared by God's grace (8:15), they receive Jesus by faith; for those with other types of soil who do not have ears to hear, and therefore cannot understand, there is no faith, but only fear of Jesus Christ (cf. 8:8-10).

As the demons respond to Jesus in great fear (8:28, 30), we are reminded the fear as a response to Jesus' Person and Work of the Kingdom is a fear of Judgment from God, not a fear of God as the Bible teaches us is the beginning of wisdom.

Faith is a gift given only by God to those whose hearts are prepared to receive the "secrets of the Kingdom" (8:10), and rather than fear of judgment, it is a saving knowledge of who Jesus is, and what he can do.

## **Comparison of Fear and Faith in Jesus**

**Fear:** <sup>ESV</sup> **Luke 8:25** He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?"

<sup>ESV</sup> **Luke 8:35** Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid.

<sup>ESV</sup> **Luke 8:37** Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned.

**Faith:** <sup>ESV</sup> **Luke 7:50** And he said to the woman, "Your faith has saved you; go in peace."

<sup>ESV</sup> **Luke 8:48** And he said to her, "Daughter, your faith has made you well; go in peace."

<sup>ESV</sup> **Luke 8:50** But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well."

The story of Jairus and the sick woman are tied together by Dr. Luke with commonalities (see Green, NICNT, *Gospel of Luke*, pg. 343):

- Falling before Jesus (vv 41, 47)
- Daughter (vv 42, 48, 49)
- Twelve years (vv 42, 43)
- Desperate circumstances (vv 41, 43, 49)
- The Immediacy of Jesus' healing (vv 44, 47, 55)
- Touching Jesus (vv 44, 45, 46, 47, 53)

- Impurity (flow of blood and contact with a corpse (vv 43, 53, 54))
- Fear (vv 45, 47, 50)
- The inseparable connection between faith and salvation in Jesus (vv 48, 50)

## Outline

### **I. JAIROS THE RULER OF THE SYNAGOGUE AND HIS SICK DAUGHTER**

Remember in chapter 7 of Luke, Dr. Luke told of the raising of the widow's son where Jesus showed his great healing powers and authority to reverse death, and the fact that the long-anticipated Messianic Kingdom has arrived in him (7:11-17). In both incidents, Jesus shows himself as the Loving One who has compassion not only to comfort the people in his caring for them, but as the Powerful One who has life in himself to raise the dead.

These healings are Dr. Luke's reminder to his first readers and us today that the Kingdom of God has come in Jesus. Remember the message Jesus gave to John the Baptist when he asked if He were the One to come as Messiah, or was there to be another in chapter 7?

<sup>ESV</sup> **Luke 7:22** And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, ***the dead are raised up, the poor have good news preached to them.***

- a. Crowds welcome Jesus in the passage from Luke 8:40-56 (v. 40; cf. 8:37 where some are fearful of his powerful saving presence- see comparison above between fear and faith as a response to the sowing of the Seed of the Word of God).
- b. Crowds were all waiting for him (v. 40b; cf. 4:14; 4:37; 5:1; 7:17- Dr. Luke wants the reader to be reminded of how Jesus' fame is spreading wide and far beyond Israel- -for all who have eyes and ears to see and to hear him). This spreading of the gospel far and wide is also something Dr. Luke will expand upon in the sending forth of the Apostles in chapter 9, and the extension of the Gospel from Jerusalem, Judea, Samaria to the ends of the earth in his second volume, the Book of Acts.
- c. Although the crowds are eagerly expecting him, some people in the crowds will be laughing at him by the end of the story however (v. 53) revealing their folly and lack of faith in contrast to those who have faith and have eyes to see and ears to hear that the Kingdom of God is being revealed in the Person and Work of Christ.
- d. Ruler of the Synagogue

**i. What did a Ruler of the Synagogue do? Who does he represent in the story?**

- **A ruler of the synagogue** [ἄρχισυναγωγός] was one whose role was to read the law and teach the commandments in the synagogue.
- The synagogue was a temporary kind of visible church gathering developed during the time of the Intertestamental period, like a modern congregational worship service. It was the form of the worship service at that point in redemptive history primarily for hearing the Word of God read and taught. In Jesus, synagogue and temple would be united; Word and Sacrament would no longer be separated logistically after the Lord's Supper revealed in Luke 22.
- Leon Morris says that a Ruler of the Synagogue were "those who select those who lead in prayer, read the scripture and preach during worship. He was thus a man of eminence in the community" (Morris, *Luke*, pg. 173).
- Bock says that a Ruler of the Synagogue was the main elder in the local synagogue who was in charge of arranging the services (*Luke*, pg. 791).
- The Ruler of the Synagogue was a very important man in Israel, a leader of the city, who represents for Dr. Luke in this story *those in Israel who would believe and demonstrate true faith in Christ as Messiah* as he came to his own – no matter how great or important they were in the eyes of the world or the church (v. 40 says "Jesus returned" meaning that he returned to the region of his people from the primarily Gentile cities and villages, cf. 8:1).
- The Ruler of the Synagogue was well-informed of Moses and the Prophets and was a teacher, but by God's grace he realized Jesus was the fulfillment of Moses, the Prophets, and the Psalms- -the long-anticipated Hope and Consolation of Israel:

<sup>ESV</sup> **John 5:39** You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me,

<sup>ESV</sup> **Luke 24:44** Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

Compare Jairus' reception of Jesus to Nicodemus in John 3. In John 3, Jesus asks Nicodemus who doesn't understand the Scriptures: "You are Israel's teacher and you do not understand these things?" (John 3:10).


**ii. Bowing or "falling at Jesus' feet" (v. 41c; cf. 47)**

As the demoniac previously, a man named Jairus who is the Ruler of the Synagogue falls at Jesus' feet and begs, prays, implores him to come into his house (cf. 8:28ff; - the woman with the hemorrhage also falls down before Jesus). Bowing at the knees of Jesus is one Kingdom response along with repentance and faith. ***Bowing is a proper response to the presence of God's King and Kingdom in Jesus; Bowing, imploring, seeking mercy and restoration from the effects of sin and misery.***

As the Apostle Paul teaches us in Philippians 2, the Lord is King and his true subjects bow or fall before him on bended knee in worship and obedience:

<sup>ESV</sup> **Philippians 2:6-11:** ...who, though he was in the form of God, did not count equality with God a thing to be grasped,<sup>7</sup> but made himself nothing, taking the form of a servant, being born in the likeness of men.<sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.<sup>9</sup> ***Therefore God has highly exalted him and bestowed on him the name that is above every name,<sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.***

**iii. His faith and prayer for his only 12 year old daughter (vv. 41-42)**

- She was twelve and somewhat very young, but she is nearing the age of puberty as well as betrothal and preparation for marriage. Dr. Bock says that in the first century, a twelve-year-old girl would be approaching marriageable age and entering the prime of her life (*Luke*, pg. 792).
- She is his only daughter and is precious to him, and she is *beginning to die* (v. 42-  ingressive imperfect in

Greek, that is “began doing something”; compare with Mark 5:23).

- An only daughter, beginning to die, a father would be out of his mind with nerves frazzled and fighting off fear; he would seek the prevention of her death *before she died- - lest it be too late*. Jairus at this point believes Jesus can heal the sick, but he has yet to see and believe that Jesus can raise the dead! In fact, after the death of the girl, someone said “Do not trouble the Teacher anymore” revealing that the resurrection part was too much to ask, or perhaps believe (v. 49).

For this sermon, I made the two healings two separate points for the sake of order and clarity in appreciating both of the healings of Jesus.

But we should not overlook that at v. 43 there is an interruption in Dr. Luke’s narrative as the only daughter of Jairus is dying and in need of help immediately.

In God’s Sovereignty, God allows a crowd to press in on Jesus (v. 43), and another healing to precede hers, ***even though it is a matter of life and death situation- -the situation is urgent.***

This situation calls for a patient faith from Jairus of waiting upon the Lord; this calls for a faith that will not only believe God can do what he says he will do, but a faith that will believe no matter the circumstances- - and would wait upon the Lord because of God’s perfect timing.

This reminds us of God’s ways not being our ways, and his sovereign purposes can be frustrating to us, and therefore we must continue to belief and by faith be patient as he comes to our aid. When Jesus heard that Lazarus had died in John 11:6, the Bible tells us:

***So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.***

This is not necessarily the reaction to death that we have!

You might be reminded of Martha’s words to Jesus as her brother Lazarus had died, when she said to Jesus when he finally arrived:

***Martha said to Jesus, "Lord, if you had been here, my brother would not have died.***

One commentator noted here that the use of “pressed” [🎵<sup>3</sup>] to describe the crowd and thus the delay of Jesus is meant to describe the choking of the thorns as the seed sowed among thorns (8:7- which is the same word meaning “choked” or “pressed”). Thus, Jairus’ test of faith here in this “pressing” crowd is actually a temptation to “crush” his faith in Jesus.

**God’s Providence:** Two events simultaneously occurring while God is orchestrating both according to his will for his own glory and the good of both of the people. *God watches over us.*

**e. The daughter dies (v. 49)**

- i. Jesus tells Jairus that faith in Him is all he needs in this desperate and impossible situation (“For nothing will be impossible with God” –Luke 1:37). Jesus says to Jairus and to all of us who believe in Jesus:

*"Do not fear; only believe, and she will be well."*

Despite all that God may allow to come our way; despite however small our faith may be, we have a strong and faithful Christ to believe in. We should not fear; he will never leave us nor forsake us people of God! It is very common throughout Scripture to call people to trust God when things are NOT going right at all in one’s estimation.

Here Jesus points us to faith in the presence of our natural inclination which is to fear. We fear because we are helpless, hopeless creatures without our Great God and Creator.

Jesus calls us to “only believe”- -not to believe in merely believing, or have a faith in some kind of abstract faith- -he calls us to believe in him that what he says he will do; no matter how small our faith- -HE IS GREAT!

*“Lord, I believe; help my unbelief.”*

<sup>ESV</sup> **Isaiah 26:3** You keep him in perfect peace whose mind is stayed on you, because he trusts in you. <sup>4</sup> Trust in the LORD forever, for the LORD GOD is an everlasting rock.

**Psalm 27:8-9, 13-14:** You have said, "Seek my face." My heart says to you, "Your face, LORD, do I seek." <sup>9</sup> Hide not your face from me. Turn

not your servant away in anger, O you who have been my help. Cast me not off; forsake me not, O God of my salvation!

<sup>13</sup> I believe that I shall look upon the goodness of the LORD in the land of the living! <sup>14</sup> Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!

- ii. The people mourn her death (v. 52; cf. Matthew 9:23): It was common in this first century culture that when someone died a crowd of mourners would come and attract attention that would draw all to the painful reality of a person's situation. The girl was dead; no mourners would come to mourn publicly until a person was entirely dead.
- iii. Jesus again makes himself "unclean" in the presence of a corpse as he has done before in Luke's gospel (see chapter 7), in order to make one whole and alive. This is a beautiful picture of Christ's taking upon himself our death and uncleanness to give us life.

<sup>ESV</sup> **Numbers 19:11** "Whoever touches the dead body of any person shall be unclean seven days.

**f. Jesus Gives Back the Daughter's Life: "Child, get up!" (This is a command; an imperative) (v. 54)**

- i. As Jesus enters Jairus' home, he makes a first time distinction in Luke's Gospel among His twelve Apostles. Only Peter and John and James enter with him, along with the father and mother of the child. Peter, James and John, Jesus' inner circle, who will be privy to the Transfiguration of Jesus ((9:28ff), are the first to witness his resurrection power.
- ii. Like Lazarus' call from Jesus to return to life: an effectual, sovereign call of the very voice of God himself:

**John 11:41-44:** So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. <sup>42</sup> I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." <sup>43</sup> When he had said these things, he cried out with a loud voice, "Lazarus, come out." <sup>44</sup> The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

- iii. Jesus' theology of sleeping (v. 52b)

This is a great visual gospel picture of what the Apostle Paul says in 1 Thessalonians 4:13ff about the fact that Christ's people are not



those who mourn without hope. Here the hope of the dead girl, as well as her parents, and the whole world is found in the Lord Jesus Christ. Jesus tells those weeping that she is only sleeping. It is important to have a biblical understanding of death to better understand what Jesus is saying here. ***He says she is only sleeping.***

Death is an intruder in creation because of our ultimate separation of life from the living God. In Christ, death is reversed because in Christ we have our reconciliation and peace with God, and we find the life of God. Death is absent life; she is only sleeping because God is near in power and glory to cause her to live.


- Here as in John 11, Jesus speaks of the believing dead in his presence as only “sleeping”. Remember Jesus’ words to Lazarus’ family? Notice Jesus’ confident “bedside manner” with his disciples in order to encourage their faith in his Person and Work:


**John 11:11-15: *After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."*** <sup>12</sup> The disciples said to him, "Lord, if he has fallen asleep, he will recover." <sup>13</sup> Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. <sup>14</sup> Then Jesus told them plainly, "Lazarus has died, <sup>15</sup> and for your sake I am glad that I was not there, so that you may believe. But let us go to him."

- Like the Apostle Paul’s use of sleep when speaking of the elect dead, who have died in Jesus “absent from the body but present with the Lord”:

<sup>ESV</sup> **1 Thessalonians 4:13-17:** But we do not want you to be uninformed, brothers, ***about those who are asleep, that you may not grieve as others do who have no hope.*** <sup>14</sup> For since we believe that Jesus died and rose again, even so, through Jesus, ***God will bring with him those who have fallen asleep.*** <sup>15</sup> For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

It is faith his faith in Jesus that makes her well or “saves her” (v. 50): “Do not fear. Only believe, and she will be

well [or “saved”-  verb indicative future passive 3rd person singular

[UBS]  save (of Christian salvation); save, rescue, deliver; keep safe, preserve; cure, make well],” Jesus says. When we speak of being saved, we should mean ultimately that we have been made well, whole, saved, that is, given life, eternal life from the source of all Life who is Jesus Christ:

*John 1:4- In him was life, and the life was the light of men.*

- “...**She shall be saved.**” This is a Christological statement rather than a soteriological one. This means that it is Christ who saves, who makes well, and who heals. In v. 50, Jesus is encouraging Jairus that faith or belief in him will save the girl. He is not implying that we are somehow saved by someone else’s faith, but that the faith of everyone is to be directed to his authority and power.
- iv. Although Jesus assures the people in the ruler’s house “Do not weep” because the girl is only sleeping, some laugh at this outrageous remark; this is not the laughter of salvation joy, but of those who mock Jesus:

<sup>ESV</sup> **Luke 8:52-53:** And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping." <sup>53</sup> And they laughed at him, knowing that she was dead.

Here is another example of the fulfillment of Jesus’ *Beatitudes* in Luke 6:21, 5- -those who laugh now, will mourn and weep; those who weep will rejoice with life in Christ:

*Woe to you who laugh now, for you shall mourn and weep.*

*Blessed are you who weep now, for you shall laugh.*

- v. The daughter’s returning spirit (v. 55a; cf. Luke 23:46; Acts 7:59)


The girl’s spirit returned to her as God has the power and authority to grant it back; this is the hope of all believers. In this life we will die and there will be a separation of our spirit from our bodies that will experience corruption (if Jesus does not return first, see 1 Corinthians 15:40-58), but on the Great Day of the Resurrection and the Restoration of All Creation, God will grant the righteous

their spirit back to us, and he will glorify us in Christ so that death will never again threaten our bodies and souls- - ***WE SHALL BE CHANGED.***

**THIS INDEED IS A FORETASTE OF WHAT CHRIST SHALL DO FOR ALL BELIEVERS WHO HAVE FALLEN ASLEEP IN JESUS!**

As whole being, God will recreate us in Jesus to be fully renewed in his glorious image!

<sup>ESV</sup> **1 Corinthians 15:51-52:** Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

- vi. Jesus takes care of both spiritual and physical needs (v. 55b)
  - The girl is healed spiritually, reunited to her Creator with life from Jesus Christ.
  - The girl is fed: “[Jesus] directed that something should be given her to eat”- Here is a picture of the fellowship bond we have with our Great Creator in Christ; the fellowship has been restored and we are fed and sup together.
  - Death has been overcome. *Where O death is your victory?*
- vii. The parents are gratefully amazed (v. 56)
  - This is the same amazement or astonishment that Luke describes with the news of the women on the day of Jesus’ resurrection from the dead [-24:22]; this is a kind of amazement that is beyond belief- -yet there is belief and faith in a strong Christ!
  - Jesus tells them not to tell anyone what happened, perhaps because he does not want people seeking healings as they would a mere magician or physician, but like the woman with the discharge of blood, he wants to see their faith in him.
  - Jesus probably tells them to be silent because in chapter 9 he details the extent of the call of a disciple: carrying a cross of suffering in this present age. Although he can perform mighty miracles such as raising the dead, he does not want to give the wrong impression about his hard call

to discipleship. As we will learn later in Luke 9, Jesus' call is:

<sup>ESV</sup> **Luke 9:23-24:** *And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me."*<sup>24</sup> For whoever would save his life will lose it, but whoever loses his life for my sake will save it.

- Jesus' "hard and difficult" path in this present age is one of suffering; he will not use his resurrection powers every time to make whole and healthy people. Rather, this resurrection event was a witness to the fact that in Jesus was Life, and that the Kingdom had dawned in Him.
- This should teach us that healings do not happen in this present age (even in the time of Jesus) in a cookie-cutter, superstitious fashion as some quacky and goofy so-called faith healers, and well meaning Christians would have you believe. *Healings in the Bible are for the purpose of giving visual aid to God's Word that Jesus is Who He says He is.* But this same Jesus calls us to a road of suffering and pain (As we will learn more in detail in the next sermon on Luke 9:23-27), D. V.; see also Romans 8:15-39; 2 Corinthians 4:7-18).

## **II. A WOMAN WITH DISCHARGE OF BLOOD (HEMORRHAGE) WITH NO HOPE**

### **a. Sick for 12 years with no hope (v. 43)**

- i. She was a woman who was sick with a discharge of blood, and had been for 12 years. She was a religious outcast unable to worship God with other Israelites who was ritually unclean by her condition according to Mosaic Law, and she was socially outcast because she had a condition that would have been a constant embarrassment to her in public. One commentator noted interestingly that she had suffered the time period of the entire life of Jairus' daughter (Green, pg. 346).
- ii. She had sought hope in physicians, so that she could return to society after being made clean again through priestly ritual according to Leviticus 15. However, none of the physicians could heal her, although she had spent her entire life earnings and savings so that she might be part of society- -she was poor because of her condition; she was poor because she had no money after the

doctors had taken it all (whether they were legitimate physicians of the time or quacks the text does not seem to indicate):

<sup>ESV</sup> **Luke 8:43** And there was a woman who had had a discharge of blood for twelve years, **and though she had spent all her living on physicians, she could not be healed by anyone.**

Mark in his Gospel tells us that she had become worse from her seeing physicians:

<sup>ESV</sup> **Mark 5:26** and who had suffered much under many physicians, and had spent all that she had, ***and was no better but rather grew worse.***

The Divine Healer Jesus Christ has life abundantly in himself. According to Matthew (9:21) the woman said with faith: "If I only touch his garment, I will be made well."

- iii. This woman is one Dr. Luke describes as the poor that has the good news preached to them. The poor if you remember are those who have no social standing, no claim to greatness or power, no strength to save or help themselves:

Mary sang in her *Magnificat* that God has exalted those of humble estate:

<sup>ESV</sup> **Luke 1:52** he has brought down the mighty from their thrones and exalted those of humble estate...

<sup>ESV</sup> **Luke 4:18** "The Spirit of the Lord is upon me, because he has anointed me **to proclaim good news to the poor.** He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed..."

<sup>ESV</sup> **Luke 6:20** And he lifted up his eyes on his disciples, and said: **"Blessed are you who are poor,** for yours is the kingdom of God.

<sup>ESV</sup> **Luke 7:22** And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, **the poor have good news preached to them.**

## **b. Healed by touching Jesus by faith (vv. 44-48)**

- i. Jesus is made unclean (as he is made unclean by Jairus' daughter's corpse) by the woman because she is ritually unclean according to the Law of Moses in Leviticus 15:19-31:

<sup>ESV</sup> **Leviticus 15:19-20:** "When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening.<sup>20</sup> And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean...."

<sup>ESV</sup> **Leviticus 15:25** "*If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean...*"

<sup>31</sup> "*Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by defiling my tabernacle that is in their midst.*"

- ii. Although the woman would have had to go through a priestly ritual to be made clean, and has been unclean for 12 years, Jesus can make her clean as the Great High Priest with one touch. Again, this is a beautiful picture of Jesus becoming unclean for the sake of his own: His cleanness and life, for our uncleanness and infectious death.

Dr. Bock says "Years of agony and embarrassment are reversed in one brief touch" (*Luke*, pg. 795).

- iii. This woman shows her faith by going boldly through a crowd (vv 43-44) in order to touch Jesus. She realizes that she might make some ritually unclean, but she seeks Jesus with all she has in her, because she knows he will heal her.
- iv. When she touches Jesus she is healed, but her bodily sickness is only a minor problem in the eternal scheme of things. Her bodily sickness, her hemorrhage is not what makes her truly unclean before God. ***Her sin makes her unclean before God and therefore in order to be truly well, she must believe in Jesus alone for salvation and receive life eternal from him ALONE!***

**c. Jesus asks: "Who was it that touched me?" (v. 45)**

- i. Jesus perceives power has gone out of him; he says: "Someone touched me, for I perceive that power has gone out from me" (v. 46)

Jesus knows there is a specific person who has touched him; Peter responds to Jesus' question by basically saying: "***There are a lot of people touching or pressing in on you.***" Jesus wants to find the

specific woman who had faith in him in the midst of the crowds, who was seeking him for healing and life.

It doesn't seem to be that Dr. Luke is teaching that if anyone was to touch Jesus that power would flow out of him, but that this specific woman of faith who had sought him because she had eyes to see and ears to hear the good news (cf. 8:9-11) received the power that is available in Jesus Christ.

It is not as though Jesus does not know who touched him as if he is looking around bewildered; it is that Jesus desires to bring this woman out into the open to assure her of her faith and confidence in Christ alone (cf. v. 47: "...she was not hidden.").

As the Psalmist says in Psalm 34:

*I sought the LORD, and he answered me;  
he delivered me from all my fears.*

***Those who look to him are radiant;***

*their faces are never covered with shame.*

*This poor man called, and the LORD heard him;*

*he saved him out of all his troubles*

The power or virtue of life itself is in Jesus (v. 46: "...I perceive a power has gone out from me...")

**d. A formerly isolated woman declares now publicly in the crowds the hope of all healing and "wellness" to be found in Jesus. (v. 47)**

- i. The woman has been used to being private and isolated hiddenness in crowds because of her mark of impurity among the people. She has risked everything to publicly find healing in Jesus. Now the text tells us that she realizes she no longer is in secret, but ***she is the very focus of the crowd:***

<sup>ESV</sup> **Luke 8:47** And when the woman saw that she was not hidden, ***she came trembling***, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed.

- ii. She approaches Jesus "trembling" with fear as to what he will do, yet her faith in Jesus overcomes her fears. She knows that according to Mosaic ceremonial law, she has made Jesus ceremonially unclean- -how will Jesus respond to her? Mark says that the woman was full of fear and trembling:

<sup>ESV</sup> **Mark 5:33** But the woman, knowing what had happened to her, *came in fear and trembling and fell down before him* and told him the whole truth.

- iii. Here is one who initially feared the judgment of Jesus, but will be made through his kindness, mercy and assurance another disciple of faith who will proclaim in word and deed that the Kingdom has come in Jesus Christ.
- iv. Here is one poor and unclean sinful woman who now will go in peace as she declares the testimony of Jesus' saving work, and the life that is found in Him alone!
- v. Here is a woman who lived in sickly isolation with no hope, now who lives in public proclamation of salvation from her (and our!) only hope who is Jesus Christ!

e. Jesus assures her of her faith (v. 48)

<sup>ESV</sup> **Luke 8:48** And he said to her, "Daughter, your faith has made you well; go in peace."

- i. This is Jesus' assuring declaration of wholeness, wellness, or forgiveness and peace with God found only in Him. This woman's health has been restored, but more importantly she is restored to fellowship with God and the visible worshipping community by faith in Jesus Christ (see also Beale and Carson, pg. 309).

As Jesus assured the sinful woman in Luke 7:

<sup>ESV</sup> **Luke 7:50** And he said to the woman, "Your faith has saved you; go in peace."

- ii. Although Jesus is probably younger in age than this woman (Bock, pg. 798), Jesus acknowledges the woman a true Daughter of Israel or "Daughter of Abraham" (Luke 13:16) or "Daughter of Zion" (Zech. 2:10; 9:9; cf. 8:1-3 from previous sermon) *because of her true faith in him*. As Isaiah says:

<sup>ESV</sup> **Isaiah 62:11** Behold, the LORD has proclaimed to the end of the earth: *Say to the daughter of Zion, "Behold, your salvation comes; behold, his reward is with him, and his recompense before him."*

- iii. We should be reminded that she is truly part of Jesus' family by faith as all are made heirs of the Kingdom through belief in Jesus as Jesus said in the larger context in Luke 8:21; this woman is declared as and assured of the fact that she is one of those who "hear the word of God and do it":



<sup>ESV</sup> **Luke 8:21** But he answered them, "My mother and my brothers are those who hear the word of God and do it."

**Simple yet saving faith:** That God saves through Jesus Christ. This woman's faith would grow as a new disciple; she did not know the doctrines of the Trinity, the intricacies of Christology, soteriology, and all the other "ologies" of Christian doctrine. She believed that God saved sinners, made them well through Jesus Christ alone. This is simple, yet saving faith.

Bock says importantly that the healing occurs because she has faith, not because she has enough faith (798).

It is important that we are reminded here by the great theologian B. B. Warfield's important and memorable remark about saving faith:

*"The saving power of faith resides thus not in itself, but in the Almighty Savior on whom it rests...It is not, strictly speaking, even faith in Christ that saves, but that Christ saves through faith."*

The woman goes in peace because this sinner has been restored to fellowship with God in Jesus Christ. As the Apostle Paul says in Romans 5:

<sup>ESV</sup> **Romans 5:1-2:** Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

## Conclusion

All of the last eight chapters of Dr. Luke's gospel have been leading up to the climatic question Jesus asks his disciples in chapter 9 (which concludes the second section of his gospel- first section being chapters 1-3 (on his birth and genealogy) and the second section being chapters 4-9 (on his public ministry and the response of the people).

The question is:

<sup>ESV</sup> **Luke 9:20** Then he said to them, "But who do you say that I am?" And Peter answered, "The Christ of God."

The question is for us as well:

**"Who do you say this Jesus is?"**

Lord, Healer and Giver of Life?

Savior?

Lord?

Do you fear his judgment? Or do you have faith in his authority and power to heal, save you, and make you whole giving you peace with God and man?

**When you fear (I want to say) there is faith- -but I will not say that. When you fear, there is CHRIST, and no matter how small your faith, CHRIST IS GREAT AND ABLE TO DO ABOVE AND BEYOND WHAT YOU CAN ASK OR IMAGINE!**

Do you have certainty as to the things that have been taught you? Luke's purpose in writing this Gospel to the Church under the inspiration of the Holy Spirit was so that we might have certainty concerning *who Jesus is!*

*<sup>ESV</sup> Luke 1:4 that you may have certainty concerning the things you have been taught.*

Bow to the One who saves you by his grace, and promises to save all those who know that their souls will be healed and they shall be made fully well before God as they are united to Jesus by faith.

Do you believe that Jesus is the very Christ of God?

Let us pray...

### **Bibliography- For Further Reading**

**Beale, G. K. and D. A. Carson.** Editors: *Commentary on the New Testament Use of the Old Testament*. Baker, 2007.

**Bock, Darrell L.** *Luke: Baker Exegetical Commentary on the New Testament*, Volumes 1-2, Baker, 1994.

**Bromiley, G.** Editor: *International Standard Bible Encyclopedia (ISBE)*, Volumes 1-4, Eerdmans, 1982.

**Geldenhuys, Norval.** *Commentary on the Gospel of Luke (New International Commentary on the New Testament, NICNT)*, Eerdmans, 1952.

**Green, Joel B.** *The Gospel of Luke (NICNT)*, Eerdmans, 1997.

**Green, McKnight, and Marshall.** Editors: *Dictionary of Jesus and the Gospels*. IVP, 1992.

**Hughes, R. Kent.** *Luke, Volumes I-II (Preaching the Word Series)*, Crossway, 1998.

**Marshall, I. Howard.** *The Gospel of Luke (The New International Greek Testament Commentary)*, Eerdmans, 1978.

**Morris, Leon.** *Luke: The Tyndale New Testament Commentaries*, IVP Academic, 1988.

**Ryken, Wilhoit, and Longman.** Editors: *Dictionary of Biblical Imagery*, IVP, 1998.

CRB

[www.aplacefortruth.org](http://www.aplacefortruth.org)

<sup>ESV</sup> **Luke 8:40** Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. [In contrast to those in the surrounding country of the Garasenes who have asked Jesus to depart from them (8:37), here the crowd welcomes him and were anxiously waiting for him.]

<sup>41</sup> And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, [As the demoniac previously, a man named Jairus falls at Jesus' feet and begs, prays, implores him to come into his house (cf. 8:28ff). Bowing at the knees of Jesus is one Kingdom response along with repentance and faith.]

<sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed around him. [The crowd is thick around Jesus- -pressing into him. Jairus' only 12 year old daughter is dying and he needs Jesus to come and heal her; Jesus is his only hope.]

<sup>43</sup> And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. [A woman with a discharge of blood for twelve years (the same age as Jairus' daughter incidentally) had spent all that she had for physicians to help her, but no one could help her. The woman was in an impossible, helpless situation, as was Jairus without the help of Jesus.]

<sup>44</sup> She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. [The Divine Healer Jesus Christ has life abundantly in himself. According to Matthew (9:21) the woman said with faith: "If I only touch his garment, I will be made well."]

<sup>45</sup> And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!" [Jesus knows there is a specific person who has touched him; Peter responds to Jesus' question by basically saying: "There are a lot of people touching or pressing in on you." Jesus wants to find the specific woman who had faith in him in the midst of the crowds, who was seeking him for healing and life.]

<sup>46</sup> But Jesus said, "Someone touched me, for I perceive that power has gone out from me." <sup>47</sup> And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. <sup>48</sup> And he said to her, "Daughter, your faith has made you well; go in peace." [Jesus sweetly, yet eschatologically calls this woman of faith a "daughter" as he said his mother and brothers were those who listened and obeyed him (8:21), and as the Old Covenant prophets promised that when Messiah comes there would be healing for the Daughters of Zion (cf. Luke 8:1-3). In v. 48, Jesus says "Daughter, your faith has made you well..." The emphasis is on the faith of the woman that has made her well.]

<sup>49</sup> While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." [As Jesus is mobbed, and he heals another woman, Jairus' daughter has died in the meantime.]

<sup>50</sup> But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well." [The power or virtue of life itself is in Jesus (v. 46: "...I perceive a power has gone out from me..." Jesus tells the person who comes out from the ruler's house to believe and she will be well as he heals her according to his sovereign will.)]

<sup>51</sup> And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. <sup>52</sup> And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping." [This is a great picture of what the Apostle Paul says in 1 Thessalonians 4:13ff about the fact that Christ's people are not those who mourn without hope. Here the hope of the dead girl, as well as her parents, and the whole world is found in the Lord Jesus Christ. Jesus tells those weeping that she is only sleeping. It is important to have a biblical understanding of death to better understand what Jesus is saying here. He says she is only sleeping. Death is an intruder in creation because of our ultimate separation of life from the living God. In Christ, death is reversed because in Christ we have our reconciliation and peace with God, and we find the life of God. Death is absent life; she is only sleeping because God is near in power and glory to cause her to live.]

<sup>53</sup> And they laughed at him, knowing that she was dead. [They laugh...but who will have the last victorious laugh over death?]

<sup>54</sup> But taking her by the hand he called, saying, "Child, arise." [Jesus commands the child to arise- -and she arises from her sleep of death.]

<sup>55</sup> And her spirit returned, and she got up at once. And he directed that something should be given her to eat. <sup>56</sup> And her parents were amazed, but he charged them to tell no one what had happened. [The girl's spirit returned to her as God has the power and authority to grant it back; this is the hope of all believers. In this life we will die (if Jesus does not return first), but God will grant the righteous their spirit back to us, but he will glorify us in Christ so that death will never again threaten our bodies and souls.

As whole being, God will recreate us in Jesus to be fully renewed in his glorious image! Jesus tells them not to tell anyone what happened, perhaps because he does not want people seeking healings as they would a mere magician or physician, but like the woman with the discharge of blood, he wants to see their faith in him.]

### **Bibliography- For Further Reading**

**Beale, G. K. and D. A. Carson.** Editors: *Commentary on the New Testament Use of the Old Testament*. Baker, 2007.

**Bock, Darrell L.** *Luke: Baker Exegetical Commentary on the New Testament, Volumes 1-2*, Baker, 1994.

**Bromiley, G.** Editor: *International Standard Bible Encyclopedia (ISBE)*, Volumes 1-4, Eerdmans, 1982.

**Geldenhuys, Norval.** *Commentary on the Gospel of Luke (New International Commentary on the New Testament, NICNT)*, Eerdmans, 1952.

**Green, Joel B.** *The Gospel of Luke (NICNT)*, Eerdmans, 1997.

**Green, McKnight, and Marshall.** Editors: *Dictionary of Jesus and the Gospels*. IVP, 1992.

**Hughes, R. Kent.** *Luke, Volumes I-II (Preaching the Word Series)*, Crossway, 1998.

**Marshall, I. Howard.** *The Gospel of Luke (The New International Greek Testament Commentary)*, Eerdmans, 1978.

**Morris, Leon.** *Luke: The Tyndale New Testament Commentaries*, IVP Academic, 1988.

**Ryken, Wilhoit, and Longman.** Editors: *Dictionary of Biblical Imagery*, IVP, 1998.

CRB

[www.aplacefortruth.org](http://www.aplacefortruth.org)