

# Thy Faith Hath Made Thee Whole (Luke 8:40-56)

Sunday school January 15, 2017

I want to call your attention this morning to **READ Luke 8:40-56**. Last week we saw that Jesus and His disciples rowed all of the way across the Sea of Galilee and back to help this one demon possessed man, the man of the tombs, on the east side of the Sea of Galilee. He wasn't well-received there: the pig farmers basically kicked Him out, but He left them a witness in the man of the tombs to testify to them of the great things Jesus has done. That was the title of the lesson last week and the main idea of verse 39.

In verse 40, He gets back to the west side of the Sea of Galilee, and it says "the people gladly received Him." What a difference a sea makes! On one side He is kicked out; on the other a huge crowd receives Him gladly. What follows is really two scenes in one. If you payed attention while we were reading, you noticed that within this text is a long parenthetical: the second half of verse 42 through verse 48. So these are two separate events, but they are inseparably connected by the idea of faith. At the end of the parenthetical, He says to the woman with the hemorrhage of blood in verse 48 "thy faith hath made thee whole; go in peace." Then after the main text resumes, He says to Jairus and his family in verse 50, "Fear not: believe only, and she shall be made whole." So we have a healing and a raising linked together by the idea of faith. That's what we will study today: the role of faith in Jesus' healing miracles.

**Transition:** So with that introduction, let me **HAND OUT OUTLINES**. We are going to do the main text first and then come back to the parenthetical. The main text involves...

**I. Jairus' Daughter** First we have...

**IA. The Situation Presented** **READ v. 40-42a** Verse 41 calls Jairus a "ruler of the synagogue." That's an official title, and its important to understand what it means. Most synagogues had only one ruler, and he was not a religious leader trained in the law like a Pharisee or a scribe. The ruler was a Jewish layman in charge of administrative tasks such as maintaining the building and supervising the worship. So in our church the ruler would be more of a Trustee or a music director as opposed to a Pastor, Deacon, or Sunday School Teacher. The most striking thing about this ruler of the synagogue is his attitude of submission to Jesus. In verse 41, he falls at Jesus' feet and begs Him to come to his house. This reminds me of the approach we need to take to Jesus and of the approach the centurion took back in Luke chapter 7:1-10. The centurion's servant was ready to die, and the Jewish leaders come to Jesus and say, "This centurion has done great things for us. He is worthy that you should heal his servant." That's the wrong approach, to come based on your own merit. Then the centurion comes through his friends and says, "I am not worthy, but I know if you speak the word he will be healed." That's the right approach. It's based on who He is, and it's based on faith: knowing that He is able to do things. It's the approach the centurion took, the approach Jairus took, and the approach we need to take.

**Transition:** Next item...

**IB. The Situation Deteriorates** Skip the parenthetical for now (we'll come back to it later), and **READ v. 49-53**. In the fairly small amount of time that passes in the parenthetical, Jairus' daughter's situation deteriorates. In verse 42 she is dying; in verse 49 she is dead. The situation now seems beyond help, and it would be for anyone except God. That's why He kicks everybody except the inner circle out in verse 51. He wants them to focus on who He is, and the weepers and wailers around create a distraction to that purpose. Based on what He is going to do, He wants them to realize who He is, and it appears on some level they do. In the very next chapter, Luke 9:18-21, which we will study in detail in a couple of weeks, Jesus asks the disciples, "Whom say the people that I am?" Some think He's John the Baptist, others Elijah or an Old Testament prophet. Those are the wrong ideas other people in this area had about Him. Then He asks them, "But whom say ye that I am?" Peter answers correctly for the disciples, "The Christ of God." So by that point His inner circle had seen enough miracles and heard enough of His teaching that, at some level, they had figured out who He was.

Along those same lines, what Jesus says in verse 52 is interesting. He says, "Weep not; she is not dead, but sleepeth." If you interpret the Bible over-literally, this verse presents a real problem. Jesus says she is not dead, but in fact she was dead, and verse 53 tells us that everybody knew she was dead. I believe in interpreting the Bible literally, but a literal interpretation takes into account figures of speech and language that is intended to be symbolic. We know that sleep is a euphemism for death. Today when we want to convey the idea that someone died but don't want to say that so bluntly, we say he passed away, or went home to be with the Lord (if they were a Christian), or assumed room temperature (if we want to be a little bitterly sarcastic). Jesus' point is: her condition is not as permanent as it seems.

**Transition:** That leads to...

**IC. Jesus' Intervention READ v. 54-56** Jesus raises her from the dead, again demonstrating He is God. The instructions He gives them in verse 56 are interesting considering what He told the man of the tombs to do that we studied last week. In verse 39, He told the man of the tombs to "shew how great things God hath done unto thee." In verse 56, He tells Jairus to "tell no man what was done." What's the deal? As I mentioned in the introduction, the situations on the two sides of the Sea of Galilee were very different. On the east side, where the man of the tombs was, He had only done one thing, so nobody there knew what He had done. So they needed to know about Jesus, or be evangelized as we might call it today. On the west side, He had done a lot of miracles, so everybody knew what Jesus had done. That's why they received Him so gladly in verse 40. But they also had some misconceptions, some errors in their thinking, about who Jesus was. Some thought He was John the Baptist or an Old Testament prophet. So they needed to be taught, not evangelized.

I look at our culture today, and I which side of the sea is our culture as a whole more like. Is it like the east side where most people have never heard of Jesus, or is it like the west side where most people have heard of Jesus but they have some wrong ideas about Him? On an individual level, it depends on the person, so we as a church need to do both evangelism and teaching. But for our culture as a whole, what do you think? I think teaching. In this part of the country, we have a church on every street corner it seems. Everybody has heard of Jesus, but there are a lot of misconceptions about Jesus out there. That's one reason I chose to do this study, not that you need that for your own knowledge, but people (and especially young people) need to be taught accurately about Jesus. A lot of my students down at university are Christians, but they really don't know much about Jesus and about the Bible. Maybe it's just because I am a teacher, but for our culture in general, I think that is the most needful thing.

**Transition:** Now let's go back to the parenthetical. That's...

## **II. Hemorrhaging Woman** First we have...

**IIA. Her Touching** **READ v. 42b-44** The medical condition this woman had apparently was not physically debilitating because she was able to get through the crowd, but it was probably uncomfortable, definitely embarrassing, and under the Jewish law it made her ceremonially unclean. The reference I gave you is Leviticus 15:19-30, which details the situation when a woman has an issue or hemorrhage of blood. Not only is she unclean, but everything and everyone she touches is also unclean, as dictated by that part of the law. For that reason, Leviticus 15:19 says she is to be "put apart," that is, kept away from other people. So according to the law she should not have been in this crowd, and she should not have been touching Jesus or anybody else in the crowd.

Luke says in verse 43 that she had been like this for 12 years and "had spent all her living upon physicians, neither could be healed of any." It's interesting to compare how Mark and Luke describe her situation. Mark 5:26 is the parallel account and reads, "And had suffered many things of many physicians." Luke was a physician, so Mark is harder on the physicians than Luke is. This is how my mom felt in her latter days: she had so many doctors. She had a primary doctor, a stomach doctor, a kidney doctor, a lung doctor, a heart doctor, an eye doctor, an ear doctor, a left baby toe doctor.... Yet for all those doctors, she didn't get better. She's 100% better now that she's home with the Lord. The physicians could not make this woman better, but undoubtedly because of what she had heard about Jesus, she knew there was one way could get better, and that was to get help from Jesus.

**Transition:** Next we have...

**IIB. Jesus' Question READ v. 45-46** It's important to realize that Jesus is not asking this question in order to gain information, the reason most of us ask questions. He's God; He already knew what had happened. From verse 46, we see that He already knew that "virtue," or probably better translated "power," had gone out from Him. The power of God was active in Jesus, and Jesus/God had graciously healed the woman, and Jesus knew that. Instead, He asks this question because He wants her to acknowledge the healing and therefore be a testimony to the crowd.

It's also interesting to note in verse 45 that all of them denied. That probably included the woman. She knew she wasn't supposed to be touching people because her hemorrhage would make them ceremonially unclean. Maybe she thought with the crowd her touch would go unnoticed, and to many people it did. Peter and the disciples didn't figure out what was going on. In verse 45, they call Him "Master," which implies leader or teacher but little else about who He was. But Jesus did know what was going on.

**Transition:** That leads to...

**IIC. Mutual Affirmation READ v. 47-48** Peter and the disciples did not know what had happened, but the woman realizes that Jesus did, even if nobody else did. She falls down before Him in submission, just like Jairus did in verse 41. She affirms what she did and that she was healed, and Jesus affirms that her faith has made her whole. That's the mutual affirmation.

## **Conclusion**

As a final thought, whenever I teach about faith and healing, I am reminded of the modern, generally speaking false teacher, faith healers, where they hold these big conventions where they supposedly heal people. First, if you have that kind of power, you need to go down to Anmed. They need you down there. Second, it is well known that many of the people who are "healed" during the services in fact don't get healed. If you ask the faith healers about these cases, they blame the person being healed. They say they weren't healed because the person being healed didn't have enough faith. That's spiritual brutality. I don't heal myself with my faith just like the woman didn't heal herself with her faith. God is always the one who does the healing. Sometimes He heals; sometimes He gives grace to continue through the sickness. The important thing is to trust Him regardless of what circumstances we find ourselves in. In these two cases He chose to heal to demonstrate who He was; sometimes He doesn't. Trusting Him in whatever circumstances we find ourselves is the faith that makes us whole.