

## Message Notes

Jesus over sickness and death

## Scripture Passages

(taken from the New International Version)

**Introduction** - In the year 2003

**Today's Message: Luke 8:40-56**  
**From Fear to Faith:**  
**Jesus over sickness and death**

**Scene #1 - Jesus, Jairus, and his daughter**

Luke 8:40-42a

**Scene #2 - Jesus, the crowds, and a woman**

Luke 8:42b

**The woman's plight**

Luke 8:43

**Her faith is seen!**

Luke 8:44

Modern expressions of faith

**Jesus' power**

Luke 8:45-46

**Her faith is heard**

Luke 8:47-48

**Back to Scene #1**

Luke 8:49

**Jesus: Don't be afraid. Just believe.**

Luke 8:50

**Jesus: And she will be healed.**

**Shhh...**

Luke 8:51-56

**Gospel Application**

The challenge of faith in the face of 12-year problems or worse.

**Luke 8:40-56**

40 Now when Jesus returned, a crowd welcomed him, for they were all expecting him. 41 Then a man named Jairus, a synagogue leader, came and fell at Jesus' feet, pleading with him to come to his house 42 because his only daughter, a girl of about twelve, was dying.

As Jesus was on his way, the crowds almost crushed him. 43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. 44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. 45 "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."

49 While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. "Your daughter is dead," he said. "Don't bother the teacher anymore." 50 Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed." 51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. 52 Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep." 53 They laughed at him, knowing that she was dead. 54 But he took her by the hand and said, "My child, get up!" 55 Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. 56 Her parents were astonished, but he ordered them not to tell anyone what had happened.

**12 years ago**



 Stadium Village  
COMMUNITY CENTER  
127-133

The Gospel of  
**LUKE**

The King and His Kingdom  
Luke 3:21 to Luke 9:50





Instead of being driven by the demon, he was “sitting”; instead of being without clothes, he was “dressed”; instead of being among the tombs, he was “at Jesus’ feet”; and instead of being “chained hand and foot and kept under guard”, he was “in his right mind”. This, even more than the drowning of the swine, demonstrates that the demons had left him. The demons’ prisoner had been freed from their oppression.

R.H. Stein,  
*Luke* (Vol. 24, pp. 217–221),  
Nashville: Broadman & Holman Publishers



**This Week's Message:**

*From Fear to Faith:*

*Jesus over sickness and death*

Luke 8:40-56



# A synopsis of today's passage

Jesus is asked by a synagogue ruler  
to heal his ailing daughter

On the way, a woman with a bleeding condition  
touches him and is healed

Jesus arrives to find the daughter dead  
and then raises her to life

They are also tied together by numerous commonalities at the linguistic and topical levels – for example, falling before Jesus (vv 41, 47), daughter (vv 42, 48, 49), twelve years (vv 42, 43), desperate circumstances (vv 42, 43, 49), the fact and immediacy of healing (vv 44, 47, 55), touching (vv 44, 45, 46, 47, 53), impurity (flow of blood – v 43, corpse – vv 53, 54), fear (vv 45, 47, 50) and the inseparable connection between faith and salvation (vv 48, 50).

~Joel Green, New International Commentary  
of the New Testament , The Gospel of Luke



# A synopsis of today's passage

A - a desperate father

B - a dying girl

C - a desperate woman

D - a delayed Jesus

C' - a believing woman

B' - a dead girl

B'' - a living girl

A' - a believing man.

Here we have two desperate representations of life: one well-off, the other poor; one accepted, the other excluded; one familial, the other alone. But both were beyond human help. For twelve years the girl and the woman had led such different lives, but now adversity had bound their souls together, and they would both be recipients of God's life-giving power.

~ R. Kent Hughes, Luke: That You May Know the Truth,  
Preaching the Word



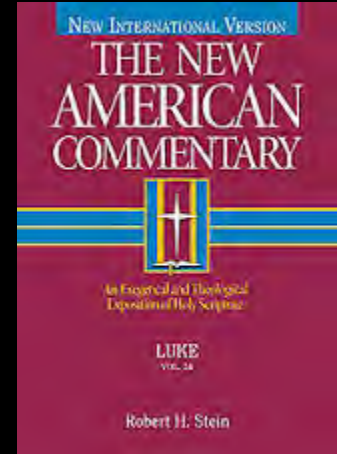
# Scene #1 – Jesus, Jairus, and his daughter

Luke 8:40-42a

40 Now when Jesus returned, a crowd welcomed him, for they were all expecting him. 41 Then a man named Jairus, a synagogue leader, came and fell at Jesus' feet, pleading with him to come to his house 42 because his only daughter, a girl of about twelve, was dying.

Jairus most probably was the official in charge of arrangements for synagogue services or a synagogue board member (cf. Acts 13:15; 18:8, 17). If Jairus's specific position is unclear, his general status as a synagogue official and a representative of the Jewish establishment is not.

R.H. Stein,  
*Luke* (Vol. 24, pp. 217–221),  
Nashville: Broadman & Holman Publishers





Such a man as Jairus is a fair representative of the well-to-do, perhaps wealthy, orthodox Jew; strict and rigid in his ritual observances, and held in high honour by his fellow Jewish citizens.

~H.D.M. Spence, Pulpit Commentary





# Scene #2 – Jesus, the crowds, and a woman

Luke 8:42b

As Jesus was on his way, the crowds almost crushed him.

# The woman's plight

**Luke 8:43**

43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her.

The hemorrhage had rendered her ceremonially unclean according to the directives of Leviticus 15:19–30, which meant that she was a transmitter of uncleanness to all who came in contact with her – or even what she touched. She was forbidden to have sexual relations (cf. Leviticus 18:19). If she had been married, she was likely now divorced from her husband.

~ R. Kent Hughes, *Luke: That You May Know the Truth, Preaching the Word*



She was ostracized from normal society and barred from worship in the temple and the like...Mark says she “had spent all she had, yet instead of getting better she grew worse” (5:26). The poor woman was broke, cut off from home, society, and religion, and in declining health. She could not have been or felt any lower.

~ R. Kent Hughes, Luke: That You May Know the Truth,  
Preaching the Word



# Her faith is seen!

**Luke 8:44**

44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

# Her faith is seen!

## Luke 8:44

44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped.

## Mark 5:28

27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28 because she thought, "If I just touch his clothes, I will be healed."

# Modern expressions of faith

# The reality of faith

## 1 Corinthians 1:18-25

18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written:

“I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.” 1

20 Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world?



## 1 Corinthians 1:18-25

21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. 22 Jews demand signs and Greeks look for wisdom, 23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, 24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

## 1 Corinthians 2:1-4

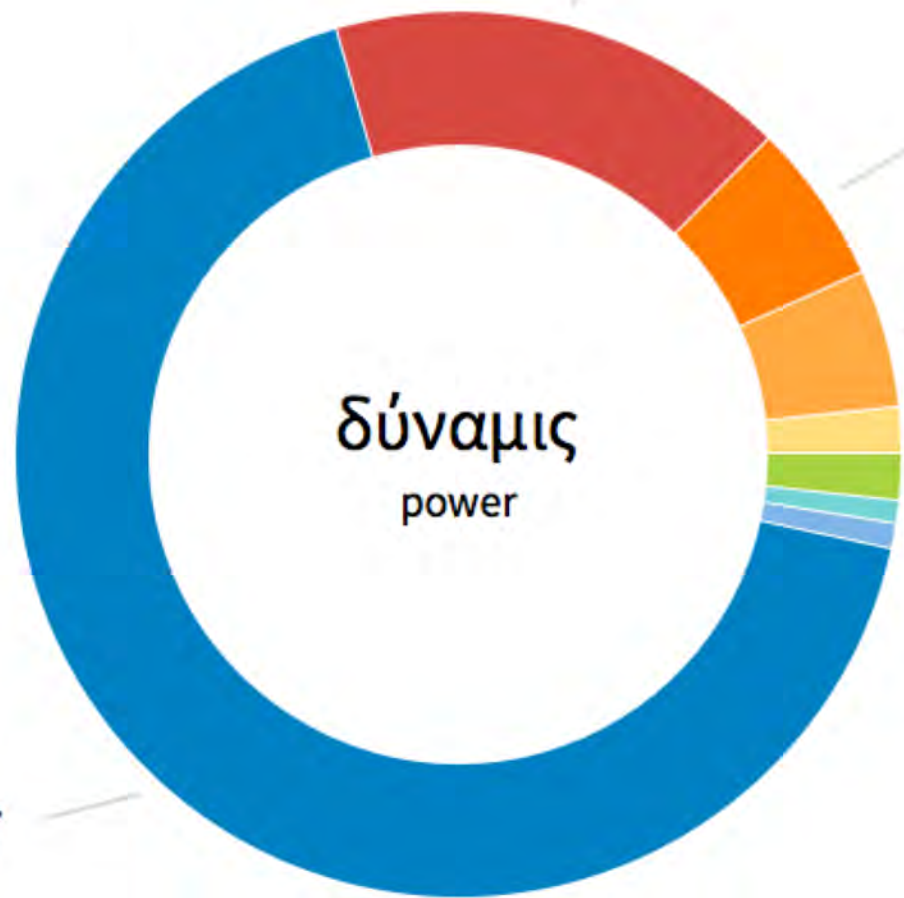
And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God. 2 For I resolved to know nothing while I was with you except Jesus Christ and him crucified. 3 I came to you in weakness with great fear and trembling. 4 My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, 5 so that your faith might not rest on human wisdom, but on God's power.

# Jesus' power

Luke 8:45-46

45 "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."



δύναμις  
power

ruler ↔ power

ability (quality)

God ↔ mighty one

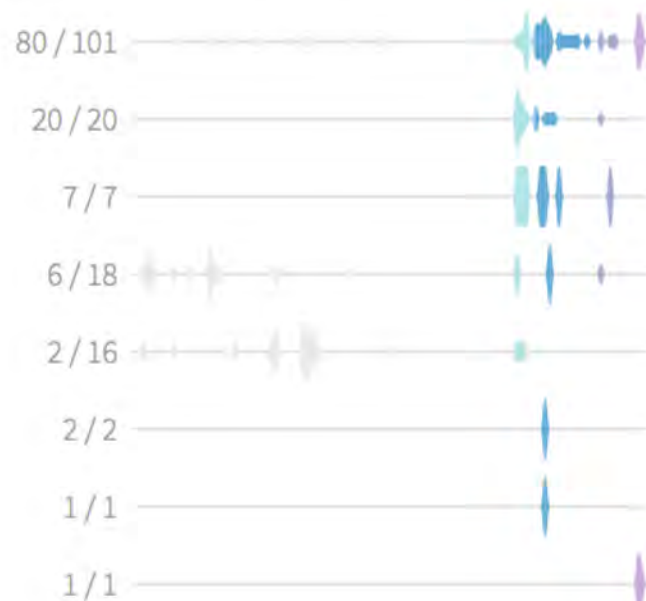
miracle worker

meaning ↔ impact

powerful influence

power

- ▶ ⚡ power 80 of 119
- ▶ ⚡ miracle ↔ power 20 of 119
- ▶ ⚡ ruler ↔ power 7 of 119
- ▶ ⚡ ability (quality) 6 of 119
- ▶ ⚡ God ↔ mighty one 2 of 119
- ▶ ⚡ miracle worker 2 of 119
- ▶ ⚡ meaning ↔ impact 1 of 119
- ▶ ⚡ powerful influence 1 of 119



# Her faith is heard

**Luke 8:47-48**

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.

Would he take away her cure because she had disobeyed the Law? What would the people think of her? What would they do to her? The woman's faith was at its core an ignorant faith. She had sought a magical cure, as if Jesus was so charged with healing that anyone who touched him would get zapped with health. Her faith was uninformed, superstitious, presumptuous, and imperfect, but it was real.

~ R. Kent Hughes, *Luke: That You May Know the Truth, Preaching the Word*



# Her faith is heard

## Luke 8:47-48

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.”



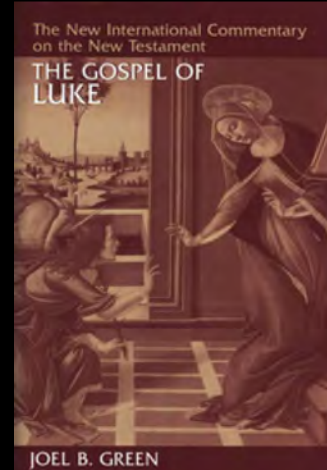
Jesus confirms her story and verifies her healing, ruling out all possible interpretations of her unconventional behavior except one – namely, his view that it was an expression of her faith. Jesus' actions are calculated to signal, first, that her faith, tested by the boundaries of ritual purity legitimated by community sanctions, is genuine. Its authenticity is manifest in her willingness to cross the barriers of acceptable behavior in order to obtain salvation.

~Joel Green, New International Commentary  
of the New Testament , The Gospel of Luke



Second, he signals that he is not content to leave her cured according to biomedical definitions only. He embraces her in the family of God by referring to her as “daughter,” thus extending kinship to her and restoring her to the larger community – not on the basis of her ancestry (cf. 3:7–9), but as a consequence of her active faith.

~Joel Green, New International Commentary  
of the New Testament , The Gospel of Luke



# Back to Scene #1

**Luke 8:49**

49 While Jesus was still speaking, someone came from the house of Jairus, the synagogue leader. “Your daughter is dead,” he said. “Don’t bother the teacher anymore.”

**Jesus: Don't be afraid. Just believe.**

**Luke 8:50**

50 Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed."

We must not miss the providential arrangement here. Jairus came to Jesus with an uninformed, wishful, quasi-belief that Jesus could heal his daughter. That belief had been enlightened and elevated through Jesus' exchange with the woman. But now Christ challenged Jairus not merely to believe in him for a healing but for his daughter's resurrection from the dead! Did he believe?

~ R. Kent Hughes, Luke: That You May Know the Truth,  
Preaching the Word



# Jesus: Don't be afraid. Just believe.

Acts 16:29-31

29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, "Sirs, what must I do to be saved?"

31 They replied, "Believe in the Lord Jesus, and you will be saved – you and your household."

Faith in Christ is a broad inclusive term: it is accepted and blest by the Master, as we see from the gospel story, in all its many degrees of development, from the elementary shape which it assumed in the case of this poor loving superstitious soul, to the splendid proportions which it reached in the lives of a Stephen and a Paul. Faith in him, from its rudest form to its grandest development, the Master knew would ever purify and elevate the character.

Therefore he watched for it, encouraged it, helped it; and his Church, if it would imitate its Master, would do well to follow his wise and loving example by fostering in every form, however crude, faith in Jesus Christ.

~H.D.M. Spence, Pulpit Commentary





# Jesus: And she will be healed.

## Luke 8:51-56

51 When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. 52 Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep." 53 They laughed at him, knowing that she was dead.

# Jesus: And she will be healed.

## Luke 8:51-56

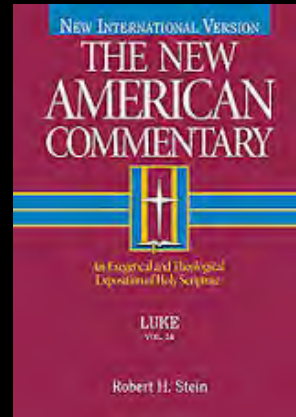
54 But he took her by the hand and said, "My child, get up!" 55 Her spirit returned, and at once she stood up.

Then Jesus told them to give her something to eat.

56 Her parents were astonished, but he ordered them not to tell anyone what had happened.

Luke showed that two of the effects of the fall, disease and death, are subject to Jesus. Who is this before whom nature, the spirit world, disease, and death prostrate themselves? The Christological emphasis of this section cannot be missed. Later in the Apocalypse, Jesus is described as the First and the Last, the one who has the keys of death and Hades (Rev 1:17–18).

R.H. Stein,  
*Luke* (Vol. 24, pp. 217–221),  
Nashville: Broadman & Holman Publishers



# Gospel Application

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*The challenge of faith  
in the face of 12-year-long problems  
...or worse.*