

Your Faith Has Saved You

Luke 8:47 - 48

Nutshell: Our faith saves us by finding our only help for forgiveness or any other good thing in Jesus.

I. Context: The woman with the hemorrhage.

II. Text

Luke 8:47 And having seen that she was not hidden, the woman came trembling and, having fallen before Him, she declared to Him before all the people the reason for which she had touched Him, and how she was cured on the spot.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you'll know about this Jesus, 1:1-4

II. Testimonies to Messiah's coming. A boyhood turning point, 1:5-2:52

III. John proclaims repentance for Christ's coming, 3:1 - 20

IV. Messiah's Entry Credentials: Baptism and Genealogy, 3:21-38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: The FIRST MAN with all authority over demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 - 32

A. Repatriating a leper, 5:12 - 16, touching the unclean outcast to preview His taking of our exile/ disease into Himself

1. Israel's unclean laws were pictures of spiritual reality

2. Uncleanness pictured death and alienation from God. Jesus came to gain ascendancy over both.

B. Forgiving sin, 5:17 - 26, thus declaring His Deity

C. Healing/ renewal of a man's (Matthew's) soul, 5:27 - 32

IX. New and Old Covenants:

A. NC = OC *replacement*, ~~patch-up~~, 5:33-39. NC: Law in ♥.

B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.

X. Picking the 12, 6:12-16.; teaching / etc., incl. Tyrites, 6:17-19

XI. Jesus' manifesto: the **SERMON ON THE PLAIN**, 6:20-49

A. *Earthly* evidence of the *spiritual* traits in the Sermon on the Mt. (Matt 5). Literal poor vs. rich. We are to love our haters. We must give generously, living by pity.

B. Only right teaching creates right living. Convict *self* 1st. Only building on Christ will survive life's floodplains.

XII. Messiah's Mission Portrayed in His Interactions

A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10

B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17

C. John's Q. A.: 2 diverse comings & an interval, 7:24-30

D. John & Jesus differently wise. Both rejected, 7:31-35

E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 7:36-50.

F. 8:1-15, 4 Soils = 4 kinds of "hearing" of the Word. Only a "virtuous and sound heart" is living and fruit-bearing

1. Hence, take care HOW you hear that Word, 8:16-18.

2. Mary as mom not an insider; Word-doers only, 8:19-21

Kid-speak: Remember the 4 kinds of dirt for planting seeds? With the seed being the Word of God, who took the seed away so it couldn't even get underground? The birds. Who did the birds stand for? Satan.

G. It is a Word of power

1. Silencing a gale & stilling 10 trillion lbs. of H₂O, 22-25

2. Casting out a legion of demons, 26-39

3. A Word of **healing** power

a. A synagogue head pleads for his dying daughter

b. On the way, a woman hemorrhaging for 12 years touches the hem of his robe and is healed, 43-44

c. 12 = symbol for Israel

i. The 12-yr old girl's healing = Israel need not die

ii. The woman's = Jesus can heal Jewish estrangement from God

d. Jesus asks who touched Him

B. 8:47-48, One point that should stand out to us is the beauty of the Gospel story, and how it could not be conveyed better than in real-life transactions like this one.

This poor woman has been helped and healed, so we're

sure that the story will end well! And it does, though she has to overcome fear and second thoughts to come into Christ's full light- just like us.

But Christ has a good word for her- and for us.

Outline:

- I. The woman cannot hide, so she tells her story, v 47
- II. Jesus tells her that her faith has made her whole, v 48
 - A. Is that justifying faith or sanctifying faith?
 - B. Or is it both?
- C. Luke 8:47, "And having seen that she was not hidden"
 1. She believed that touching the hem of Jesus' garment could heal her, but she was hoping that He wouldn't notice
 - a. She was taking a risk of passing on her ceremonial defilement to others in the crowd, Lev 5:2-3
 - i. But that would only happen if they became aware of it
 - ii. Even then, though, not daunting: just wash garments & self & avoid contact with others until PM, Lev 15:5ff

Kid-speak: Remember this poor lady who was bleeding from inside for 12 years? Who did she think could fix her? Was she right?

- b. The hem itself might have been in her thinking, it being the symbol of Jewish holiness, Num 15:40
 - i. Jesus' holiness, then, would provide her healing
 - ii. But we are only sure that she wanted to make contact with Him, not the role of the hem
 2. A fairly unrelated sidelight is that Jesus tried to hide once Himself! (Probably *more* than once), Mk 7:24
- D. "The woman came trembling and, having fallen before Him, she declared to Him before all the people the reason for which she had touched Him"
 1. No reason to obfuscate before someone who had perceived her very touch. She laid it out plainly.
 2. Jesus had looked all around, Mk 5:32, and seen her, Matt 9:22, presumably after she began to come forward
- E. "Trembling," "fallen before Him"
 1. She's scared. She'd never encountered power like that

- before. Neither had anyone Jesus healed.
2. Peter had “fallen before” Him as well, 5:8, frightened at Jesus’ might
 3. “Fallen before” is a compound word. Its *root*, “fall” is an oft-repeated word in Revelation.
 - a. The 24 elders & the 4 Living Ones fall at God’s feet 5x
 - b. If these beings, mightier than we, fall before Him...

Kid-speak: The lady touched Jesus secretly, but He knew He had healed somebody. The poor lady was so scared! She thought maybe she did something wrong.

- F. “Before all the people”
1. She confessed publicly
 - a. The crowd might dislike her for risking their ceremonial defilement, but she owed them that information.
 - b. She’s that kind of person: responsible
 - c. Again, she had no intention of involving them. She hoped her method would prevent it.
 2. On the other hand, since she was healed, it had likely become a non-issue
- G. “And how she was cured on the spot”
1. Again, knowing it by what she felt within herself
 2. A miraculous, instantaneous healing
 3. And quite amazing that healing could flow *from* Jesus *without* His conscious choice
 - a. Reminding us that, as a man and a prophet, He was reliant on *God’s* will and power, Lk 5:17
 - b. “Power of the Lord” indicating a ‘third party’, outside Jesus and those present, Lk 11:20
 - c. Matt 12:28 makes the *Spirit* the initiating agent in the healings. Of course, the Father and Spirit would be working in tandem.
 - d. Remember also, as a human, Jesus was filled with the Spirit, just as we must be, Lk 4:1

Luke 8:48 And He said to her, “Take courage, daughter. Your faith has saved you. Go in peace.”

- H. Not a hint of rebuke. Again, no one had thought of touching Him from behind.

1. Touching His hem would become a trend, Mk 6:56
2. For us? “Jesus, any amount of Your power will help me.”
- I. “Take courage,” imperative (Byzantine) (Matt 9:22)
 1. As far as His ability to cleanse and help us, He gives us the same command
 2. Hearing the command from Him in itself infuses courage, does it not?
 3. Does anyone tell us, “Be afraid”? Yet we are always obeying or nearly obeying it, losing hope.
- ★ 4. We see that courage is integral to faith
 - a. When we truly believe, fear is removed or annulled
 - b. When you lose heart, reconnect to Christ to regain heart

Kid-speak: What did Jesus tell the lady? “Be brave!” What’s the opposite of brave? Afraid. Do you get afraid? I sure do. What should we remember when we’re afraid? “Jesus told me to be brave, so I’m sure He’ll help me do that.”

- J. “Daughter,” perhaps in the sense of either Lk 13:16 or 23:28; “daughter of Abraham” or “daughter of Jerusalem”
- K. “Your faith has saved you”
 1. Not “healed,” *therapeuo*; “saved,” *sozo*.
 - a. Of course, “saved” can have the sense of “healed”
 - b. But Jesus may mean more here. “Daughter” may indicate that she is a child of God by the new birth.
 2. This 5-word Gk phrase occurs 7x. 4 are in Lk, the other 3 are parallels, 1 in Matt, 2 in Mk.
 - a. 7:50, to the sinful woman
 - b. 17:19, the Samaritan leper
 - c. 18:42, blind Bar-Timaeus
 3. These three seem to be instances of saving faith
 - a. The sinful woman, whose forgiveness was noted
 - b. The Samaritan leper, distinguished from his 9 companions who didn’t give thanks
 - c. Bartimaeus, who called Jesus “Son of David,” recognizing His proper kingship
 4. Do we see a similar sign of saving faith in the hemorrhaging woman?
 - a. If not in the hem denoting Christ’s healing holiness,
 - b. perhaps Jesus’ words, “Go in peace” are the best sign of her blessed spiritual state

Kid-speak: Jesus told the lady, “Your faith has saved you.” Did she have some super-big amount of faith? Maybe not, Jesus said that faith as small as a popcorn seed was enough to move a mountain!

L. “Your faith”

1. Does this phrase mean that she came up with her own faith?
 - a. We cannot doubt that it was *her own* faith. The question is, what was its original source?
 - b. Eph 2:8 seems to answer that question clearly enough. **Faith is God’s gift.**
 - c. God gives saving faith. We don’t produce it.
 - ◆ d. But then it is ours to exercise. Of course, a healthy faith is always seeking God’s aid and power.
2. A helpful physical analogy might be the ‘gift’ of muscle. You have to exercise muscle to get the best use out of it. So with faith.
3. We are given “authority” as those born of God, Jn 1:12. That authority includes the exercise of faith.
4. The woman touched Jesus because she believed power was in Him for her healing
 - a. She exercised the saving faith God gave her
 - b. As we can see, the exercise of faith is not always easy, convenient, or free of complications

M. Verses where the words “faith” and “save” occur together are quite revealing

1. Jms 2:14 uses “save” and “faith,” ruling out a saving faith that does not act in kind (with which Paul completely agrees, Rom 4:18-22)
2. 1 Tim 2:15 speaks of sanctifying faith, where a woman’s salvation (the sanctifying end of it) is bound up in nurturing her children in her own faith, love, and holiness
 - a. The same kind of **sanctifying** faith is attributed to a pastor as well, 1 Tim 4:16, saving himself and his congregation
 - b. This is not **justifying** faith, *but* justifying faith is **INSEPARABLE** from sanctifying faith (Jms 2:14-15 above)
3. Huh! We’d have thought that sanctifying faith would be in the Gospels and justifying faith the Epistles!
4. But this is only when we limit our search to verses in the Epistles with the noun “faith” and the verb “save” N V
(Noun Verb)

Kid-speak: What's one way our faith saves us? By showing how we trust God, not ourselves.

- N. If we look up “faith” and “salvation” (noun) together: N N
1. We certainly have justification verses, 2 Tim 3:15; 2 Thess 2:13
 2. But also verse where salvation = glorification, 1 Pet 1:5, 9
- O. Or “believe” (verb) and “salvation”: V N
1. Of justification, Rom 1:16; 10:10; Eph 1:13
 2. And glorification again! Rom 13:11
- P. Lastly, “believe” and “save”: V V
1. Justification, Mk 16:16; Lk 8:12; Acts 15:11; Rom 10:9; 1 Cor 1:21
 2. Jude 1:5 speaks of physical deliverance, then unbelief

Kid-speak: What's the main way our faith saves us? By saying, “I can't pay for my own sins. I can only believe in what Jesus did for me on the Cross.”

- Q. Let us remind ourselves what faith is
1. “The undergirding/ support/ confidence of what is hoped, the conviction of unseen matters/ works” Heb 11:1
 2. Faith is *first* the opposite of our own deeds, Rom 4:4-5
 - a. What we receive only, wholly apart from our own contribution
 - b. Therefore, NOT MERITORIOUS; a confession that I have nothing to offer, hence, I **receive** what is offered *for* me.
 3. *After* this distinct beginning, faith's doings become the evidence of its reality, Rom 4:18-22
 4. In the Christian life, BOTH qualities of faith **coexist**
 - a. I'm *always* saying, “I didn't do it. I *didn't* save myself. I'm *not* saving myself now.” (Passive; receiving)
 - b. *And* I'm always saying, “I believe in You, Lord. I confess that what You promised, You can and will perform.” (Active; doing)
 - c. Something paradoxical about it corresponds to the paradox of life from the dead. With what was dead being alive, the PARADOX simply becomes the OPERATIVE NORM.
 5. It, of course, starts in Jesus: “I am the LIVING ONE, and I BECAME DEAD, and- see, I am ALIVE TO AGES of the ages,” Rev 1:18
 - a. A *double* paradox! How does someone inherently alive become dead in the first place? Then, if He is truly dead,

how does He overcome death's 'law' of keeping?

b. Now, "Our life is hidden with Christ in God," Col 3:3

- R. Faith is our channel or hookup to God. When we connect with God by faith, Jesus, in essence, says the same thing to us: "your faith has made you whole."
1. The simpler our faith is, the better, as long as it's sincere and in Him
 2. As with all the cases where Jesus said "Your faith has saved you," there was no interrogation. They brought their otherwise insoluble need to Jesus. He helped them.

Kid-speak: Can we come to God any way except by faith? Nope. But will we need faith once we're in Heaven? No, then we'll see.

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
Timidity didn't keep the woman from receiving full blessing.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?**
How have I lost righteousness?
Have I "owned" the faith God says I *have*? "Your."

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
God, help me see faith for the simple thing it is.

VIII. Schooling in Righteousness: **How do I take this on the road?**
Lord, help my unbelief, for I *do* believe You. (Swapped order)

Wrap-up: God gives us faith, and that faith saves us. It first delivers us from the penalty of sin and imputes Christ's righteousness to us (Justification). Then it begins delivering us from the power of sin (Sanctification), by our active *putting* to death (Col 3:5) what *has* died in Christ (Col 2:20).

But it still all boils down to **coming to Jesus**. None of the people whose faith saved them stayed at home or merely agreed that Jesus could help them. They came. All the way.
Come.