

02/29/2018

Message: Christ Has Authority Over Disease, Defilement and Death

Text: Luke 8:40-56

Introduction

- A. Today as we look at two more miracles of Jesus that point to His identity as God's divine Son, it will be good for us to be reminded of two responses Christ desires and invites every hearer to have - faith and worship.
1. God's Spirit creates, sustains, grows faith in His people through their hearing the word of Christ. It is a word about Christ, and it is a word from Christ, whereby He reveals Himself to us as the only true and worthy object of faith.

Romans 10:17 So **faith comes from hearing**, and hearing by **the word of Christ**.

2. Preaching the truth of Christ is worship. It is giving the Lord the glory due His name. It is exalting Him for all that He is by proclaiming His excellencies. And this worshiping is not simply to be done by the one preaching while the rest watch him worship. The hearers are to be affirming with thankfulness, appreciation, joy in their hearts (and even with their lips - "Amen!") what is being proclaimed about the Lord and His excellent virtues and righteous acts, committing their lives to Him as their Lord and God.

Psalms 29:2 **Give to the LORD the glory due to His name; Worship** (shachah) the LORD in holy array.

Psalms 99:9 **Exalt the LORD our God and worship** (shachah) at His holy hill, **for holy is the LORD our God**.

1 Peter 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, **so that you may proclaim the excellencies of Him** who has called you out of darkness into His marvelous light;

- B. Jesus inspired Luke to record these merciful acts of His power and authority so that every generation, including us today, might hear, believe unto eternal life, and worship (shachah = bow down) before Him.

I. 8:40-42a Jesus is not a respecter of persons.

Luke 8:40 And as Jesus returned, the people welcomed Him, for they had all been waiting for Him.⁴¹ And there came a man named **Jairus, and he was an official of the synagogue**; and he fell at Jesus' feet, and *began* to implore Him to come to his house;⁴² for he had an only daughter, about twelve years old, and she was dying. But as **He went**, the crowds were pressing against Him.

- A. Our resurrected Christ has inspired His gospel writers, Matthew, Mark, Luke, to embed the account of the miracle of Jesus's healing of a woman with a hemorrhage within the account of His raising Jairus's daughter, emphasizing both a contrast (social status) and similarity (faith) between these individuals.
- B. There couldn't be much more of a contrast between the woman and Jairus in terms of their social status. The woman was bankrupt and had been ritually impure within Judaism for the last 12 years, due to her continual blood flow. Jairus, on the other hand was a prominent, influential, respected leader in his community and synagogue, and among the ranks of Jewish religious leadership. He likely oversaw and arranged the worship in the local synagogue. Luke calls him "ruler," Mark calls him "synagogue ruler."
- C. It is for this reason he stands out at this point in Luke's gospel, for up until now, our resurrected Lord has inspired Luke to emphasize the "outcast motif/theme," that God's blessings in Christ are offered to those often considered outcasts by Israel - the elderly, childless, weak, poor, Gentile, widow, shepherd, etc. In fact, at this point the Jewish religious leaders as a whole had become suspicious and hostile to Jesus.
- D. But this man, who was not an outcast, but part of the religious elite, nonetheless humbled himself before Jesus, falling at His feet, in spite of how this might look to fellow religious leaders who were opposed to Jesus. E.g., ...

Luke 5:21 The scribes and the Pharisees began to reason, saying, "Who is this *man* who speaks blasphemies? Who can forgive sins, but God alone?"

Luke 5:30 The Pharisees and their scribes *began* grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

Luke 7:30 But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.

- E. Jairus was desperate for the saving of the life of his only child, his 12 year old daughter, and he believed Jesus had power and authority to save her (Matthew 9:18). And Jesus responded to his faith, changing his itinerary/plans - "He went" on the way to Jairus's home.
- F. One of the Lord's excellent virtues we proclaim is that He is not a respecter of persons.
 1. Because in the cultures of the world, the rich, upper class and connected often receive preferential treatment, they are resented by those in lower socio-economic classes. Perhaps partially as a result, in our culture and others it is typical to root for the underdog and against the favored, and even to hate and despise the powerful.
 2. But while Jesus makes it obvious He has a heart for the poor, the outcast, the disadvantaged, diminished, and disabled, He responds to all who humble themselves

before Him call upon His name - even those who are well off and privileged. In this respect there is no partiality with God in either direction.

Romans 2:11 For **there is no partiality with God.**

Romans 10:11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."¹² **For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;**¹³ for **"WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."**

- G. This truth about the Lord should encourage us to come humbly to Him for salvation, regardless of our sins or our social status, whether strong or weak, male or female, child or adult, cool or a geek. It should also become a reason to make Him the object of our grateful, loving worship. Others reject us, but Christ accepts us who come to Him.

John 6:37 "All that the Father gives Me will come to Me, and **the one who comes to Me I will certainly not cast out.**

Hebrews 13:15 **Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.**

II. 8:42b-48 Jesus has authority and power over disease and defilement.

Luke 8:42 But as He went, the crowds were pressing against Him.⁴³ And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,⁴⁴ **came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.**

- A. This woman was in a contrasting social status to Jairus. The longer account in Mark tells us she was broke, having spent all of her money on physicians who could not heal her blood flow, thought by some to be a uterine hemorrhage. For 12 years she suffered, was getting worse, and was ritually unclean according to Jewish law, prohibiting her presence in many religious and even social gatherings. Perhaps her ritual condition explains her hesitancy to ask Jesus publically for help. She wanted to remain inconspicuous.

Mark 5:26 and had endured much at the hands of many physicians, and **had spent all that she had and was not helped at all, but rather had grown worse.**

Leviticus 15:25 'Now if a woman **has a discharge of her blood many days ... she is unclean.**²⁶ ...and every thing on which she sits shall be unclean, like her uncleanness at that time.²⁷ **Likewise, whoever touches them shall be unclean** and shall wash his clothes and bathe in water and be unclean until evening.

- B. Yet she "heard" about Jesus, and as a result came to believe that He had power and authority to heal her of her disease and ritual impurity (which was a symbol of our need to be

spiritually purified by Jesus).

Mark 5:27 **after hearing about Jesus**, she came up in the crowd behind *Him* and touched His cloak.²⁸ For she thought, "If I just touch His garments, I will get well."²⁹ **Immediately the flow of her blood was dried up**; and she felt in her body that she was healed of her affliction.

- C. Jesus's power and authority over disease and ritual defilement brought an immediate result. Jesus was aware that His healing power had impacted one who had touched him, asked, "Who touched me?"

Luke 8:45 **And Jesus said, "Who is the one who touched Me?"** And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You."⁴⁶ But Jesus said, **"Someone did touch Me, for I was aware that power had gone out of Me."**

1. Of course, the disciples were incredulous that Jesus would ask such a question, for the crowd was pressing hard around Him.
 2. Jesus previously demonstrated His prophetic knowledge to the point of knowing what people were thinking. Did Jesus not prophetically know who touched Him, or was he trying to draw out the woman from her timidity and anonymity? The later is what happened.
- C. In spite of her timidity, her faith in Jesus drew her out publically to declare what Jesus had done for her. Jesus made certain she/people understood that she was made well (sozo - saved) by faith. There was nothing magical about touching His garment or touching Jesus (those who beat Him, crucified Him touched Him). The faith by which Jesus healed her and removed her ritual defilement is the same faith in Christ by which He forgives her sin and justifies her. For this reason she can go in peace (shalom = wholeness, wellness), not an inner emotional state, but a right status between her and the Lord.

Luke 8:47 When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.⁴⁸ And He said to her, **"Daughter, your faith has made you well** (sozo = to save); **go in peace.**"

1. Some of us at times are timid to speak publically to Jesus (in prayer) or to speak publically about Jesus. The church and the world are poorer for this.
2. Jesus wants to draw us out as worshipers and witnesses with a faith that overcomes fear and timidity.

III. 8:49-56 Jesus has authority and power over death.

- A. 8:49,50 During the time Jesus was ministering to the sickly woman, Jairus's 12 year old daughter has died.

Luke 8:49 While He was still speaking, someone came from *the house of* the synagogue official, saying, "**Your daughter has died**; do not trouble the Teacher anymore."⁵⁰ But when Jesus heard *this*, He answered him, "**Do not be afraid, only believe**, and she will be made well."

1. The messenger from Jairus's house bringing news of his daughter's death also tried to persuade Jairus that there was no longer any hope. That Jesus could do nothing under the circumstance of death.
 2. But as He did with the ill woman, Jesus called Jairus to a faith in Him that overcomes fear- even fear of death. It is this faith within Jairus and the woman that would unite them to Christ, and to one another.
- B. 8:51-53 Mark's longer account makes clearer that Jesus allowed only 3 disciples plus the parents to follow and go into Jairus's house. Inside were mourners making a great commotion. When Jesus told them she had not died, but was asleep, the mourners broke out in ridiculing laughter at Jesus, denying His authority over death. So Jesus had them removed from the house.

Luke 8:51 When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.⁵² Now they were all weeping and lamenting for her; but He said, "**Stop weeping, for she has not died, but is asleep**."⁵³ And they *began* laughing at Him, knowing that she had died.

Mark 5:40 They *began* laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered *the room* where the child was.

1. Because of their unbelief, the mockers would not see the glory of God in the person of Jesus.

2 Corinthians 4:3 And even if our gospel is veiled, it is veiled to those who are perishing,⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see **the light of the gospel of the glory of Christ**, who is the image of God. ...⁶ For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of **the knowledge of the glory of God in the face of Christ**.

2. But for believers, our death is called "sleep," because just as we awake from sleep, so those who die in the Lord will be awakened by Him unto resurrection life at His return for us.

1 Thessalonians 4:13 But we do not want you to be uninformed, brethren, about **those who are asleep, so that you will not grieve as do the rest who have no hope.**¹⁴ For if we believe that Jesus died and rose again, even so **God will bring with Him those who have fallen asleep in Jesus.**¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede **those who have fallen asleep.**¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and **the dead in Christ** will rise first.¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.¹⁸ Therefore comfort one another with these words.

- C. 8:54-56 Jesus demonstrates His power and authority over death to those who believe, but hides this from those who regard themselves too wise to believe such things. For Jesus, this is a reason for worship.

Luke 8:54 **He, however, took her by the hand and called, saying, "Child, arise!"**⁵⁵ **And her spirit returned, and she got up immediately;** and He gave orders for *something* to be given her to eat.⁵⁶ Her parents were amazed; but He instructed them to tell no one what had happened.

Luke 10:21 At that very time He rejoiced greatly in the Holy Spirit, and said, **"I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants.** Yes, Father, for this way was well-pleasing in Your sight.

1. Jesus's power and authority over death are such that immediately the child's spirit returned to her at His command. He takes her by the hand, for the ritual impurity of touching a dead person cannot overcome His actual purity.
2. His directive to give her something to eat might have been to prove she was not a spirit (or hologram), even as Jesus would prove He was flesh and blood and not a spirit by eating after His resurrection (Luke 24:36-43).

Conclusion: Whatever other responses and applications the Lord might have put on our hearts at the unfolding of His Word, those most desired by Him and most important to us are that we put our faith in Jesus as Lord, God, Savior, and that we offer Him wholehearted, thankful worship for all His wonderful virtues and righteous deeds by which His people are blessed.