

# Jesus, Death, and Death Pictures

*Luke 8:40 - 44*

Nutshell: Jesus will continue to complete the picture for the 'picture people', Israel. He will continue to show Himself as the key to their puzzle. Having done so, He has become all mankind's solution.

I. Context: Healing and commissioning the demoniac.

II. Text

**Luke 8:40** And it came about, as Jesus returned, the crowd received Him back, for they were all looking forward *to seeing* Him.

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. Jesus came to the 'picture people', Israel, whose unclean laws were pictures of spiritual reality

2. Uncleanliness 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. *Earthy* 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. Word-hearers are 'insiders'; Mary wasn't, 8:19-21
- G. It is a Word of power
  - 1. Silencing a gale & stilling 10 trillion lbs. of H<sub>2</sub>O, 22-25
  - 2. Casting out a legion of demons
  - 3. Sending the healed man back home as an evangelist

**Kid-speak:** Last time, we saw a man who was full of happiness because of what Jesus did for Him. But what was the man full of before? Demons!

- B. 8:40-44, Jesus, well-received back in Galilee, is requested to heal a synagogue leader's daughter. On the way, He unwittingly heals a faithful woman from a hemorrhage.

**Outline:**

- I. The crowd is glad to have Jesus back, v 40
  - II. A synagogue ruler begs help for his dying daughter, v 41-42
  - III. A hemorrhaging woman touches the fringe of Jesus' garment from behind, and is healed, v 43-44
- C. Luke 8:40, "And it came about, as Jesus returned, the crowd

received Him back, for they were all looking forward *to seeing Him.*”

1. Quite an eventful trip! A deadly storm. A mighty demoniac.
2. The chapter began with Jesus’ entourage moving systematically about
  - a. The trip across the lake, of course, was planned
  - b. Now the ministry among his home region folk continues
3. He had been in a crowded house when He preferred obedient company to even His own family
  - a. Presently, the crowd adored Jesus (They would eventually turn on Him)
  - b. Many of them had sailed across with Him (and been rescued by Him)
4. “Looking forward” is used once each in 2 Pet 3:12, 13, and 14, of Christ’s return
  - ★ a. Do we eagerly anticipate that return?
  - b. Do we tell Him so?

**Kid-speak:** This big crowd was really excited to see Jesus again. Are you excited to spend time with Jesus first thing every day when you pray and read God’s Word?

**Luke 8:41** And see- a man named Jairus came, and he was a synagogue ruler. And falling at the feet of Jesus, he petitioned Him to come into his house,

- D. Appeals to Jesus to this point have included:
1. Friends of Simon’s mother-in-law in 4:38-39;
  2. the rest of the sick in the town in 4:40-41;
  3. the leper in 5:12-16;
  4. the paralytic in 5:17-26; (by representatives, like today)
  5. the centurion in 7:1-10;
  6. the sinful woman in 7:36-50;
  7. and the demons in chap 8
- (These appeals don’t include Jesus initiating the encounter)
- E. The sinful woman’s appeal was spiritual, the rest were physical  
(The demons’ was- demonic?)
1. Jesus made the leper’s healing a testimony, 5:14
  2. He introduced the element of forgiving sin with the

- paralytic, 5:20
3. Faith was central with the centurion, 7:9
  4. But the woman's is the only purely spiritual appeal to Jesus, 7:38
- F. Now again, Jairus has a physical request
1. The spiritual *mirrors* the physical, *but...*
  2. We perceive it when we're ailing physically
  3. The whole problem with sin is that its chief symptom is
    - a. its masquerade of wellness, ("What? Me sin?")
    - b. *or* "I can fix it myself,"
    - c. *but at least*, "I don't need Christ's fix"
    - d. (*or* COUNTERFEITING Christ's fix)

**Kid-speak:** People could see or feel that they were sick, so they came to Jesus for healing. Is it harder to see the sickness of **sin** inside us? Yes, because sin likes to lie and say, "Nuh-uh!"

- G. "And see-" is a common ancient narrative element, relating the story as if we're reliving it in the telling
- H. "A man named Ia-heeros"
1. From a Hebrew name, Ya-eer, meaning "enlightener," or "one who gives light"
  2. Four Hebrews were named this. One, a son of Manasseh, won territory, another was a judge
  3. In the NT, his story is also in Mk 5:22-43. Also in Matt 9:18-26, where he is not named.
- I. "A synagogue leader [first]"
1. These are the fellows who are hardened against Jesus in the book of Acts
  2. But here's one who has at least an initial hope in Israel's true Messiah
    - a. The crucifixion Passover would be a turning point for many of them
    - b. Lobs that tend to resist Jesus will probably have as many saved from them as other jobs- or more
  3. Synagogues were the predecessors of church buildings
    - a. Their existence arose as a natural consequence of God telling the priests to teach throughout the tribes, 2 Chron 17:8-9
    - b. Though by this time, the duty of leading may have fallen to a qualified elder, Levite or not

4. Church buildings are called synagogues in Jms 2:2, so the early Church had certainly adopted the pattern
  - a. House churches were also common. Neither is held up as superior.
  - b. The primary matter was a properly constituted body of worshipers, following the guidelines mainly in 1 & 2 Timothy and Titus
- J. “And falling at Jesus’ feet”
  1. Jairus recognizes his superior. Matthew says “worshiped.”
    - a. Peter had fallen at Jesus’ feet in 5:8
    - b. The healed Samaritan will do so in 17:16
  2. It does not automatically equate to redemption of soul (Rev 19:10), but it’s a good start.
  3. It’s easy to say Jesus is lord. It’s much harder to submit ourselves piecemeal to all His commands, especially when there are standing ‘exceptions’ in our generation’s church culture.
- K. “He petitioned [*parakaleo*] Him to come into his house”
  1. That’s where his daughter was, and she needed immediate attention
  2. Do we welcome Jesus into our home daily? Do we behave as though He’s actually there with us?

**Kid-speak:** Jairus came begging Jesus. Is it OK to beg from Jesus? Oh yeah! Especially if we know what we really need! (Like washing our sins away)

**Luke 8:42** because an only daughter was born to him, about twelve years *old*; and she was dying. And in His traveling, the crowd pressed upon Him.

- L. Luke reports the fact of the case. She was dying but not yet dead.
  1. Matthew records Jairus saying that she had died “by now” (Gk. *arti*, an adverb with a fairly wide latitude in usage)
    - a. That is, he perceived her to be so close to death, that by the time he reached Jesus, she must have already died
    - b. Mark clears this up a bit by quoting, “My daughter is at the last end”
  2. “An only daughter”

- a. He likely could see no family prospects beyond her death. She was all that was left of his wife and him.
- b. “About twelve years old,” and, in that society, entering a transition from childhood that would eventually lead to marriage. All that potential cut off.
- 3. But now we have a strange transition
- M. “And in His going, the crowd pressed upon Him.”
  - 1. All 3 synoptic Gospels record the incident this way: a double-event
  - 2. Not that it was necessarily noteworthy for that reason itself. The sequence of events unfolds other important ideas.

**Kid-speak:** Jairus was a Jewish worship leader. Why didn’t he just pray to God for his daughter to be well? Because he thought that God might be the one who sent Jesus!

**Luke 8:43** And a woman, being in a flow of blood starting [lit. “from”] twelve years *back* (who had utterly consumed her whole living on physicians, *and* could not be cured by any one), **44** coming up behind *Him*, she handled the fringe of His garment; and instantly the flow of her blood stopped.

- N. Well! That’s why the crowd “pressing” on Him was noteworthy! With all the contact, there was one special touch!
  - 1. A little local church history: The ‘3 sisters’ (Mavis, Jennette, and Gilda) reported of their sister, Louise Kelly, to have had a saying when a prayer for healing was answered: “Someone touched the fringe of His garment.” Nice.
  - 2. Caveat: Jesus doesn’t ordinarily bypass *means* of healing, e.g., 1 Tim 5:23. I.e., no free pass to be stupid.
- O. “A flow of blood.” This takes us back to the unclean laws and is why I added A.VIII.A.1.2. to the review today.
  - 1. Lev 15:18-30 makes a woman’s menstrual cycle a cause of ceremonial uncleanness
    - a. But it is in the broader category of *any* kind of blood flow
    - b. This was obviously an unusual circumstance
  - 2. But, critically, it would have kept her from public worship for 12 years now!
    - a. The purpose of the unclean laws, again, was to portray in many ‘living colors’, in our very flesh, the nature of spiritual death and alienation from God

- b. Her relation to God could be fully intact, but she became a picture, to herself and others, of what sin has done in separating us from God
- 3. Even on this occasion, she ‘endangered’ those in the crowd- *but* only if they became aware of her condition! e.g., Lev 5:2
- 4. Crucially, she had perceived, as everyone had, that Jesus was able to touch unclean people and not become unclean Himself! (e.g., the leper, 5:12-16)
  - a. Proven by His ability to reverse/remove uncleanness by His touch!
  - b. Having officially become Messiah, He was empowered to render physical deliverance ‘at will’, 4:18

**Kid-speak:** This lady had blood that wouldn’t stop. That would make her weak, but what was the worst part? She couldn’t go and worship God when everybody else did.

- P. “Twelve years,” which is how old Jairus’ daughter was
- 1. The woman has been ceremonially ‘dead’ for 12 years. The girl lived 12 years, and was now about to enter the real realm of death.
  - 2. The significance of NUMBERS in Scripture is derived inductively: we look at all the occurrences and search for commonality
  - 3. Twelve in Scriptures is most notably the number of Israel’s tribes *and* the number of Apostles
    - a. Both sets are represented in the New Jerusalem, Rev 21:12, 14
    - b. Choosing/election might be the significance of 12. Further evidence of this is seen in the 144,000 (12 x 12), Rev 7:4, where 12 is associated with sealing.
  - 4. 12, then, could simply be a symbol for Israel (by metonymy)
    - a. The girl, then, represents Israel coming to an early end
    - b. The woman represents Israel having contracted an otherwise unbreakable ailment
  - 5. Jesus came to fix both, BUT would Israel receive Him?
    - a. Jesus was willing and able to aid, as proved in the girl and woman
    - b. But Israel would, tragically, reject Him
  - 6. But- wonder of wonders!- Jesus is going to resurrect and cure Israel someday (soon?) anyway! Rom 11:25

**Kid-speak:** It says the girl was 12 and the lady had been sick for 12 years. What does 12 mean? Here, it's probably talking about Israel. Just like Jesus could heal the girl and the lady, He could heal Israel too.

- IV. How does this Teaching fit into the story of the Bible?
- A. Creation: God gave man life
  - B. Fall: Man chose death/separation
    - 1. Pictured by many varieties of the ground's cursing
    - 2. Particularly in Israel's unclean laws
  - C. Redemption: Jesus came, demonstrating power to reverse uncleanness, then taking our real uncleanness, sin, in Himself on the cross.
  - D. Judgment: Those who prefer uncleanness will be judged
  - E. Consummation: The cleansed rule with Christ forever
- V. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")  
Jesus came for the infirmed of body and soul.

VI. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?  
How have I lost righteousness?**  
Do I bring to Jesus what needs fixing?

VII. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):  
**How will I correct my error? How will I regain uprightness?**  
I will believe in Jesus' desire to mend me.

VIII. Schooling in Righteousness: **How do I take this on the road?**  
Lord Jesus, help me receive Your mending in the order You desire it.

Wrap-up: The squeaky wheel gets the oil. Death has affected us all, and we'd all get rid of death if we didn't have to get rid of sin with it. When we see sin as the culprit, we must know that Jesus is its only nemesis. If He is the only cure, we must WORSHIP HIM WITH REQUESTS, believing (having seen) His generosity.