



# GRACE

Reformed Baptist Church

Soli † Deo † Gloria

## THE GOSPEL OF LUKE

### *Jesus Heals the Hemorrhaging Woman*

Sermon Notes

**Luke 8:40-48**

**June 10, 2012**

<sup>40</sup> Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. <sup>41</sup> And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, <sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying.

As Jesus went, the people pressed around him. <sup>43</sup> And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. <sup>44</sup> She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. <sup>45</sup> And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!" <sup>46</sup> But Jesus said, "Someone touched me, for I perceive that power has gone out from me." <sup>47</sup> And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. <sup>48</sup> And he said to her, "Daughter, your faith has made you well; go in peace."

- This week our two mission teams will be leaving for Ethiopia (on Wednesday) and Guatemala (on Saturday). I will be traveling with the team to Ethiopia leaving on Wednesday, and this will be our third GRBC mission trip to the East African nation. Our focus during this trip will be on drilling a water-well in the southern region of the country. However, we will also be ministering to various groups in the cities of Addis Ababa and Yirgalem. One such group is the young mothers who are being treated at two of the fistula hospitals found throughout the country.
- I must say that each time we go to the Fistula hospital in either Addis Ababa or the city of Yirgalem, it is one the most heart-wrenching and emotionally difficult parts of our trips. However, the ministry that are team can provide, especially the women on our team, is incredible. The network of fistula hospitals in Ethiopia were begun be a Christian couple, Drs. Reginald and Catherine Hamlin (from New Zealand and Australia) in 1974.

- According to the Hamlin Foundation website, fistula is “the most devastating of all childbirth injuries” and occurs as the result of prolonged and obstructed labor in young girls whose bodies are not yet developed enough to safely endure childbirth. The website states, “Complications during delivery are a leading cause of death for women giving birth in developing countries. In remote areas, women sometimes languish in labor for days. Those who survive the ordeal often endure a lifetime of agony from severe internal injuries.” The ultimate result of obstetric fistula is that “tissue dies and a hole forms through which fluids (such as urine and feces) pass uncontrollably.”
- One such case involved a young girl named Fantan Dere who is unsure of her own age. She tells her nurse Bethlehem Tesfaye that she may be 10, but the nurse thinks Fantan is more likely around 12. Fantan says she has been married for four years, which is not uncommon in rural Ethiopia. In July, she went into labor with her first child. She was in labor for three days before she was taken to a fistula hospital. By then, the baby had died and Fantan was severely injured. Stories like this occur on a regular basis in this developing nation.
- Women who experience obstetric fistula experience constant leaking, infection and odor. Furthermore, they are no longer able to bear children (without medical treatment) and therefore, their value to many of their communities is gone. **“Women who develop fistulae are often abandoned by their husbands, rejected by their communities and forced to live an isolated existence...Fistula victims also suffer profound psychological trauma resulting from their utter loss of status and dignity.”**
- To us in the Western world, these types of situations seem so foreign and primitive. Yet, in many parts of the world, it is their reality. Furthermore, it is nothing new.
- In fact, this morning, we read of a situation with a woman that is surprisingly similar to the condition of the women who experience fistulae in countries like Ethiopia.
- In fact, the Scriptures tell us that this situation involves a woman who has been bleeding for twelve years. She, like Fantan Dere, is an outcast in her society and **she finally turns to Jesus as her only hope.**

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## I. The Inconvenient Setting

<sup>40</sup> Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. <sup>41</sup> And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house, <sup>42</sup> for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed around him. <sup>43</sup> And there was a woman who had had a discharge of blood for twelve years,

- As we pick up in Verse 40, it is clear that Jesus' popularity continues to spread along the western shore of the Sea of Galilee.
- It is here, in the midst of the great crowd that Jairus, "a ruler of the synagogue" came to Jesus. It is likely that because of his status and reputation, the crowds gave him access to Jesus (perhaps moving out of the way to allow Jairus to approach the Lord).
  - The synagogue was the social, spiritual, and cultural center of the Jewish community in ancient Israel.
  - As "a ruler" in the synagogue, Jairus was likely the elder responsible for the worship and order of service each Sabbath. He was not a "civil" leader, nor was he technically a "religious leader," such as a Pharisee or Sadducee. Rather, he was a man of great respect and responsibility who assisted the local religious community in worship.
  - He would have most definitely been considered a prominent man in the community; a leader who was well-respected and highly regarded by the people.
- Yet, what is clear in this passage is that Jairus was desperate for help, for his only daughter of twelve years was dying. **And, immediately, Jesus agreed to go and heal his daughter.**

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- However, as Jesus began to go to the home of Jairus, "**the people pressed around him.**"
    - This reality only adds to the tension for the reader. The reason for this is because Jesus is traveling to heal the daughter of Jairus, and because of the great crowds, he can hardly move (so it appears).
    - Imagine someone needing immediate medical attention in Time Square at 11:30 p.m. on New Year's Eve. This was the type of situation that we read of here.
    - One can also imagine what Jairus may have been thinking, and his personal anxiety and fear.
    - Could the delay actually mean that his daughter would die before Jesus arrived at the home? (NOTE: This story reminds us of John 11 when Christ heard that His

dear friend Lazarus was ill. Rather than rushing immediately, He took His time in order to demonstrate His power of sin and death.)

- Then, situation only became worse. Luke writes, “*As Jesus went, the people pressed around him.*”<sup>43</sup> *And there was a woman who had had a discharge of blood for twelve years...*<sup>44</sup> *She came up behind him and touched the fringe of his garment,”*
  - Out of this massive crowd emerges a woman who has a severe medical condition.
  - Luke writes that she came up behind Him and “touched the fringe of his garment...”
  - Once again, the tension continues to mount.
    - Jesus is on His way to heal the daughter of Jairus who is about to die, and (a) the crowds are pressing in on Him, thus slowing Him down; and (b) now a woman who is bleeding (not necessarily a life-threatening condition) approaches the Lord, “diverting His attention” even more.
    - One can imagine what Jairus, and perhaps Christ’s own disciples, were thinking: “Lord, clear out the crowds and let the poor woman know that you will be back in a couple of hours, because there is a more pressing issue and need. If you do not get to the home of Jairus, his daughter may die. The woman has been bleeding for twelve years, she can wait another two hours. The girl cannot.”
    - Yet, the beauty of our Lord is that **He is never in a hurry, and He is never rushed. He always took the time to address the individual need of the “poor in spirit.” He continues to do so today.**

## II. The Hopeless Condition of the Woman

*As Jesus went, the people pressed around him.*<sup>43</sup> *And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone.*<sup>44</sup> *She came up behind him and touched the fringe of his garment,*

- As Jesus went with Jairus and His disciples to the house of the synagogue ruler, Luke tells us that “the people pressed around him.”
  - This is an interesting situation, as the word translated “pressed” is the same word to describe how the thorns choked the plant that grew in the parable of the sower/seed. Another way to translate Verse 42 would be that “the people ‘crushed’ Jesus.”
- In the midst of the crowd “crushing” Jesus, a woman came up behind Jesus “and touched the fringe of his garment.”

- It would be difficult to overemphasize just how tragic and hopeless this woman's situation is apart from Christ.

<sup>43</sup> *And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone.* <sup>44</sup> *She came up behind him and touched the fringe of his garment,*

- This woman's condition was especially hopeless for several reasons.
  - First of all, she was a woman in a culture that often de-valued woman. Sadly, in the Ancient Near Eastern society, women were valued for little more than for child-bearing. Clearly, this woman could not fulfill such a function and was therefore useless in the eyes of many.
  - She had a discharge of blood for twelve years. This was especially tragic for several reasons.
    - First of all, Luke states that this was the woman's condition *for twelve years*. In other words, she had experienced this bleeding for as long as the daughter of Jairus had been alive.
    - Secondly, because she had a discharge of blood, she was considered **ceremonially unclean**.
      - This put her out of fellowship with the Jewish community.

Leviticus 15:19: <sup>19</sup> "When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening."

- Furthermore, not only was she out of fellowship, but she could come into contact with no one, not even her husband, **without defiling them**.
- She could also not enter into the temple, the synagogue, or participate in public worship.
- Thirdly, she was a **social outcast**. Not only was she ceremonially unclean and defiled, but her condition was one of social shame and disgrace.
  - In fact, consider what the Talmud (the body of rabbinical law, teaching, and tradition) had to say about treating women who had a discharge of blood:

“Take of the gum of Alexandria the weight of a small silver coin; of alum the same; of crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit take of Persian onions three pints; boil them in wine, and give her to drink, and say ‘Arise out of your flow of blood!’ If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let someone come behind and frighten her, and say, ‘Arise out of your flow of blood!’”

- It is also recorded that one remedy involved the woman carrying the ash of an ostrich’s egg in a certain cloth.
  - Fourthly, she was incurable.
    - In Verse 43, Luke (a physician himself) states that *though she had spent all her living on physicians, she could not be healed by anyone.*
    - Since she was incurable, it is entirely possible that her condition was viewed as a curse by God for something she had done, only adding to her condemnation and alienation by her community.
  - Finally, she was financially destitute.
    - Luke is clear that “**she spent all her living**” on physicians.
    - Her medical bills had drained any money she had, yet her problem not only remained, but **only got worse.**
    - In fact, according the Mark’s account, he writes that the woman “...had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse.”  
Mark 5:26
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- What we must see here is that that the woman and Jairus come from two ends of the social spectrum. He is likely well-respected and a man of means. She on the other hand is a hopeless outcast. Yet, **both desperately need Jesus.**
    - Both Jairus and the woman had tried everything the world could offer, but their situations have gone from bad to worse. **Christ was their only hope.**
    - Not only this, the glorious truth here is that even though they were at opposite ends of the social spectrum of their day, **they were both poor in spirit.**

- In seems that Luke begins his Gospel with the Beatitudes and then demonstrates Christ’s fulfillment of them throughout his text. Recall the words of Jesus (quoting from Isaiah) in the synagogue in Nazareth:

<sup>18</sup>“The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
<sup>19</sup>to proclaim the year of the Lord's favor.”

- Our Lord is, indeed, fulfilling these words here!

### III. The Healing Power of Christ

<sup>44</sup> *She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased.* <sup>45</sup> *And Jesus said, “Who was it that touched me?” When all denied it, Peter said, “Master, the crowds surround you and are pressing in on you!”* <sup>46</sup> *But Jesus said, “Someone touched me, for I perceive that power has gone out from me.”*

- Notice how the woman approaches Jesus. She “came up behind him,” no doubt because she did not want to be seen.
  - It goes without saying that not only were the people well aware of her condition and uncleanness, but if they would have seen here, they would have publically condemned her.
  - Therefore, she approaches Jesus in the most inconspicuous way, so as not to be seen or detected.
- As she does, she gets close enough to him to touch “the fringe of his garment...”
  - The woman likely touched the tassels written of in Numbers 15:

<sup>37</sup>The LORD said to Moses, <sup>38</sup>“Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. <sup>39</sup> And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. <sup>40</sup> So you shall remember and do all my commandments, and be holy to your God. <sup>41</sup> I am the LORD your God, who brought you out of the land of Egypt to be your God: I am the LORD your God.”

- And when she touches the tassels, Luke states that “**immediately her discharge of blood ceased.**”
  - In other words, the woman was healed **immediately** and **completely**.

- We then read that Jesus asks one of the most interesting questions in all of the Gospels, “...*Who was it that touched me?*”
- Peter, then, speaks up, saying, “*Master, the crowds surround you and are pressing in on you!*”
  - Peter’s statement could be rephrased as, “Master, there are hundreds of people surrounding you and pushing in to touch you. What do you mean, ‘Who was it that touched me?’”
- Jesus then responds, “*Someone touched me, for I perceive that power has gone out from me.*”
  - What could this possibly mean?
    - Does this imply that Jesus could heal without even knowing it?
    - Does it also mean that His garment had supernatural powers?
  - As Jesus was fully human, he did possess voluntarily limitations in his knowledge of things during His Incarnation. However, in this context, it is **not likely** that His asking the question, “Who was it that touched me?” implied that He did not know what had happened.
    - There are multiple times throughout the Scriptures when God and the Incarnate Christ ask questions to which they already know the answers.
      - Consider Genesis 3:9 when, after the Fall, God asks of Adam, “Where are you?”
      - Or, in John 21, Jesus asks Peter three times, “Do you love Me?”
      - In both of these cases, the purpose of the questioning was for the benefit of Adam and Peter, not because God/Christ was ignorant of the answer.
- And so it was here. Jesus knew who touched Him, and mysteriously and miraculously healed her by His will and power.
  - He then asks, “Who was it that touched Me?” **for the benefit of the woman and the crowd.**

John Calvin: “Beyond all question, he [Jesus] knowingly and willingly cured the woman; and there is as little doubt that he drew her to himself by his Spirit, that she might obtain a cure: but he puts the question to her, that she may freely and publicly make it known.”



#### IV. The Testimony of the Woman

- When Christ asked His question and said, “*Someone touched me, for I perceive that power has gone out from me.*” the woman knew her cover had been “blown” and she knew she could not hide.
- In fact, Luke writes, “<sup>47</sup> *And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed.*”
- **It almost appears, at first glance, to be cruel to point out the woman who has suffered such public disgrace and humiliation for so many years.**
- Yet, as Christ demonstrates, it was essential for the woman to be made known for several reasons.

##### 1. *It was good for her* to have her cure known publically.

- Her cure needed to be public in order for her to be restored back into the covenant community.

Leon Morris writes, “All her acquaintances must have been aware of her permanent state of ceremonial uncleanness. If she was to be received back into normal religious and social intercourse, it was necessary that her cure become a matter of public knowledge.”

- We often do this type of thing as parents, calling our children to overcome their own fears for their own benefit. Imagine treading water in the deep end of a pool calling your young child to jump off the diving board (knowing you would never allow your child to drown) in order to overcome their fears.

##### 2. Secondly, the miracle glorified God.

- For twelve years, this woman sought every man-made remedy for her ailment and she only got worse.
- However, Christ healed her instantly and completely!
- **It is hard for us to understand, but now there is a sense that this woman’s twelve-year condition has actually become a blessing!**

## V. The Declaration of Christ

<sup>48</sup> *And he said to her, “Daughter, your faith has made you well; go in peace.”*

- Now that the woman’s identity has been revealed, Christ makes a declaration that completes her cure. He says, “Daughter, your faith has make you well.”
  - I believe it is difficult for us to imagine the power of these words from Jesus.
  - It is likely that in nearly twelve years, no one – neither family nor friends – have spoken a kind or affectionate word to this woman.
  - I can imagine the woman walking down the street with her head covered and little boys in the neighborhood going by her (perhaps in the company of their parents) and hurling insults and even rocks at the woman, laughing as they did.
  - She has lived a life of shame and disgrace and has likely been mocked and ridiculed.
  - But, then, one encounter with Christ and the King of Kings calls her “**Daughter.**”
  - **This is the only place in the Gospels where Jesus calls a woman, “Daughter.”**
  - Therefore, not only has she been (1) **physically healed**, but she has been (2) **restored back into her community of faith**, and (3) **been brought into the family of God through Jesus Christ (by adoption)**.

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- Then, Christ concludes, “...**your faith has made you well; go in peace.**”
    - Certainly one of the main reasons Jesus says this is to eliminate any superstitious possibility in the minds of the people that the his tassel had any “power” in it.

“The true people of God are being drawn to Jesus. The healing occurs because she has faith, not because she has enough faith....There is no magic here, only belief in the spiritual action and power of the Almighty God.” Darrell Bock

- **The reason that the woman was healed is because of Christ – and her faith in Christ.**
- Interestingly, the word “made you **well**” is the Greek word for salvation.

John Gill writes, “...through faith in Christ she received the cure from him; for it was not her act of faith that either merited, or procured it, but his power, and he himself the object of her faith that effected it: though he is pleased to take no further notice of the virtue that went out from him; but commends her faith, for her further and future encouragement in the exercise of it, and

for the encouragement of others to believe in him. In the Greek text it is, "thy faith hath saved thee"; both from her bodily disease, and from her sins: not that there is such an intrinsic virtue in faith as to deliver from either; for certain it is, that it was not virtue that went out of her faith, but virtue which went out from Christ, that cured her of her issue; though faith was the means of drawing it out; or it was that, through which, virtue from Christ exerted itself, and produced such an effect: and it is as certain, that not faith, but Christ, is the author and cause of spiritual salvation: faith looks to Christ for salvation, and receives every blessing of it from him, as righteousness, peace, pardon, adoption, and eternal life; so that believers are saved by grace, through faith; through the exercise of that grace they have the joy, and comfort Of salvation now; and through it they are kept, by the power of God, unto the full possession of it hereafter."

- Therefore, this is a beautiful picture of our own salvation.
- Just like the woman, we are saved **by grace, through faith**. And this is precisely how she was healed.
- Like ours, her faith was a gift.

Ephesians 2:8-9: "<sup>8</sup> For by grace you have been saved through faith. And this is not your own doing; **it is the gift of God,** <sup>9</sup> not a result of works, so that no one may boast."

Philippians 1:29: "<sup>29</sup> For **it has been granted to you that for the sake of Christ you should not only believe** in him but also suffer for his sake,"

2 Peter 1:1-2: "Simeon Peter, a servant and apostle of Jesus Christ, **To those who have obtained a faith** of equal standing with ours by the righteousness of our God and Savior Jesus Christ: <sup>2</sup> May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord."

2 Timothy 2:24-26: "<sup>24</sup> And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup> correcting his opponents with gentleness. **God may perhaps grant them repentance leading to a knowledge of the truth,** <sup>26</sup> and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will."

[emphasis added to all Scriptures above]

- Salvation involves so much more than the mere saving of our souls. When we are, by the will of the Father and the work of Christ, regenerated by the power of the Holy Spirit, we are given eyes to see the glorious Kingdom of God. Through that sight, we believe in the Person and Work of the Lord Jesus Christ, and it is on the basis of that faith that we are brought into an eternal covenant with Almighty God. We are made a child of the Father through adoption.

John 1:12-13: "<sup>12</sup> But to all who did receive him, who believed in his name, he gave the right to become children of God, <sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

- Then Christ concludes, “Go in peace.”
  - Perhaps a more colloquial way we may say what Christ did would be, “Daughter, everything is going to be ok.”
  - How many times in our own lives do we want someone – our spouse, our parent, a friend – simply tell us, “Everything is going to be ok.”
  - I submit that the words of Christ in Verse 48 were perhaps the greatest healing for the woman that day.
  - She has gone in an instant from a social and religious outcast to a healed and redeemed daughter of the King, all because of the work of Christ.
- And so it is with us. May each of become “poor in spirit” and come to Christ, as this woman did, that we, too may hear Him say, “Your faith has made you well, go in peace.”