

Sermon: Two Incredible Healings

Text: [Luke 8:40-56](#)

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[Luke 8:40-56 \(NIV\)](#) ⁴⁰Now when Jesus returned, a crowd welcomed him, for they were all expecting him. ⁴¹Then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house ⁴²because his only daughter, a girl of about twelve, was dying. As Jesus was on his way, the crowds almost crushed him. ⁴³And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. ⁴⁴She 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.” ⁴⁶But Jesus said, “Someone touched me; I know that power has gone out from me.” ⁴⁷Then 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. ⁴⁸Then he said to her, “Daughter, your faith has healed you. Go in peace.” ⁴⁹While Jesus was still speaking, someone came from the house of Jairus, the synagogue ruler. “Your daughter is dead,” he said. “Don't bother the teacher any more.” ⁵⁰Hearing this, Jesus said to Jairus, “Don't be afraid; just believe, and she will be healed.” ⁵¹When 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. ⁵²Meanwhile, all the people were wailing and mourning for her. “Stop wailing,” Jesus said. “She is not dead but asleep.” ⁵³They laughed at him, knowing that she was dead. ⁵⁴But he took her by the hand and said, “My child, get up!” ⁵⁵Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. ⁵⁶Her parents were astonished, but he ordered them not to tell anyone what had happened.

Introduction: This section of scripture in Luke is found in a condensed version in Matthew ([9:18-26](#)) and Mark gives us an expanded account ([5:21-43](#)). There are two miracles, a story within a story, reported here. They go together chronologically. Luke builds the tension and drama as we hear of a dying girl whose healing is interrupted by another request that is made of Jesus.

Let's explore these two healings. Because we have heard these stories before, and because already we have come to expect great moments from Jesus, it may be difficult to impress upon you how incredible these miracles are, but let me try.

Jesus has just returned from a healing on the other side of the lake where he was asked to leave. Not everyone is comfortable with the power of God being demonstrated. Back in the Capernaum area, word has come that Jesus is returning and huge crowds turn out to welcome him back.

You will find throughout my outline the word: heals. I chose this word for obvious reasons, but what may not be so clear: is the Greek word behind the English translations. It is the word rendered “saves” (σωζω) elsewhere. You must know that Jesus is interested in more than our physical conditions. It would not be entirely misleading to replace the word heals with saves in our stories. Even in the account of the demon-possessed man, the same word is found. “Cured” in v. 36 could easily be “saves”

In this two-miracle story:

I. Jesus Heals with Impartiality.

In the community that puts their faith in Jesus Christ, everyone is to be included and welcomed.

The first thing Jesus does to demonstrate this impartiality is:

A. He heals an outcast woman.

Our woman in the story is unnamed. She has been suffering from an illness for some time. Dr. Luke tells us twelve years. Most commentators say the excessive bleeding from which she suffered was related to her monthly cycle or some sort of female-related condition (Wilkins, *Matthew*, p. 371 comments on *menorrhagia*). This had caused her to deplete all her money. Mark helps us here.

Mark 5:26 (NIV) ²⁶She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

Her physical condition, that more than likely left her in a very weakened condition, was not even the worst of it.

According to O.T. regulations (**Lev. 15:25-30**) she was also considered socially and spiritually unclean in this physical condition. In other words, no one was to touch her, and she was not to touch anyone else because that would make them unclean. She was not allowed to attend religious services at the synagogue while suffering in this way. She had to wait 7 days after the bleeding stopped before she could be declared clean again. If the condition was throughout each month, it is likely it had been years since she was seen as “clean.”

She approaches Jesus from behind him and touches a tassel of his cloak, and was immediately healed. She hadn't said a word!

Next: B. He heals the only daughter of a synagogue ruler.

The synagogue ruler, whose name is Jairus, had an only daughter who was twelve years old - and she was dying. This important figure met Jesus in a posture of worship or profound respect, in humility, and begged Jesus to help him. He found himself at the feet of Jesus like the demon-possessed man earlier and also like the outcast woman would be later.

Jairus, as the synagogue ruler, was “responsible for the order and progress of worship” in the synagogue (*TDNT: 7:847*). This was a very important position. It is possible that he lived right beside the synagogue (Blomberg, *Matthew*, p. 160). He most certainly was a man of means and could afford the best care. His current situation found him desperate and seemingly out of resources.

We usually believe death to be a distant caller, only for the elderly. I did not do a member-funeral in Midland, MI for almost 6 years. But then I lost two of my elders to cancer, both 51 years old. As tragic and sad as any death is for family and loved ones there is something almost unnatural and certainly more difficult when death involves a young child.

From a human perspective there is quite a contrast here between the synagogue ruler and an unclean, and likely unknown woman.

II. Jesus Heals in His Timing.

When do most of us want to be well and feeling better? Now, right? The woman who had suffered from this bout of bleeding was healed as soon as she approached Jesus and was able to touch him.

A. He heals the woman instantly.

She had been to every doctor she could for years, and now in an instant she was well. It is hard to know what motivated her to approach him this way. Maybe she had heard that to touch him could mean healing. Luke tells us what happened after Jesus chose his disciples and gave what is called the Sermon on the Plain.

Luke 6:17-19 (NIV) ¹⁷He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon, ¹⁸who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured, ¹⁹and the people all tried to touch him, because power was coming from him and healing them all.

If a person is sick enough, he'll try almost anything, especially if there have been positive reports.

Jesus does in an instant what 12 years of trying had failed to accomplish. This woman's bleeding stops immediately, unlike the synagogue ruler who actually had been first in line with his request. Jesus suspends his travel to Jairus' house.

B. He delays healing the young girl.

Can you imagine the frustration of the synagogue ruler with this delay. After all, his daughter was dying, and he had the only possible Help stopping to heal someone less critically ill.

Illus. It would be like getting news of your child who was dying in ICU and you wanted to get there immediately. You were in the car with the minister and you ask him to drive to the hospital, but on the way he stops to visit a shut-in.

The disciples and the crowd, I am sure, did not understand why Jesus was taking time with an outcast, possibly an unknown woman, instead of taking care of a highly regarded official. "Ultimately, trusting in God's care means accepting his timing for events" (Bock, Luke, p. 249). It may also be that Jesus wanted to show the onlooking Jairus what he could do for *this* woman.

It may be that Jesus saw that the synagogue ruler needed to grow his faith. The centurion earlier in Luke's gospel had insisted Jesus did not even need to come, just say the word, he said, and my servant will be healed.

Luke 7:7-10 (NIV) ⁷That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. ⁸For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." ⁹When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." ¹⁰Then the men who had been sent returned to the house and found the servant well.

And the centurion was a Gentile.

Augustine: "Few are they who by faith touch him; multitudes are they who throng about him." - Ancient Christian Commentary on Scripture, *Mark*, p. 75

Jesus is here among us if you would only realize what he is capable of doing for you. He can heal you in every way.

III. Jesus Heals in Different Places.

A. He heals openly in large crowds.

Even though Jesus heals in this large crowd, he takes the time to deal with the individual who has been healed. Jesus did not allow the now healed woman to slip away without being recognized. There is an almost humorous question here where Jesus asks who touched him. The crowd is literally almost crushing him. Everyone was touching him, but not all had faith. It is amazing how this woman was even able to break through the crowd to touch Jesus' cloak at all.

Once the woman is found out, Jesus wants to give her an opportunity to confess her new faith to the crowd. "Faith is not truly whole until you can say it."

Matthew 10:32-33 (NIV) ³²"Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. ³³But whoever disowns me before men, I will disown him before my Father in heaven.

Jesus wanted to develop a personal relationship with this now healed woman. Faith can be personal, but it dare not be private. Her "timid faith" becomes a "testifying faith" (Bock, Luke, p. 250).

Romans 10:9-10 (NIV) ⁹That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

Jesus also wanted to help integrate this woman back into her community and present her clean as an example of what the power of God can do. She needed to be accepted.

B. He heals in private settings.

After what must have felt like an eternity to the worried, yet hopeful father (and maybe only a few blocks away), a person arrives to give Jairus the bad news. His daughter has died. Jesus reassures him, and they continue to the house.

When Jesus arrives he takes his inner circle of disciples and the parents up to the room where the daughter was lying. Jesus is ridiculed for his seemingly unfounded optimism. The professionals know the girl has died, and they'll have none of this silly talk. Jesus dismisses them. I can hear him say "thank you for coming, but your services are no longer needed." The funeral is at this point stopped.

Matthew adds: **Matthew 9:25 (NIV)** ²⁵After the crowd had been put outside, he went in and took the girl by the hand, and she got up.

εκβαλλω “‘Put outside’ seems too mild a term for ekballo, which can be translated *throw out* or even *exorcise!*” - Blomberg, *Matthew*, p. 161

The twelve year old girl was given food to eat probably more as a proof she was no ghost, but truly alive and of sound body. I wonder what the professional mourners said when they saw the girl walking around.

Even with Jesus’ own resurrection he had no interest in showing himself risen to the crowds, but he did take time for people of faith. He was looking for reliable witnesses.

Conclusion: Jesus always heals to establish or build faith. An important distinction is: faith never heals; God does! Positive results with Jesus are never in question because of who it is, when it is, or where it is we need God’s help.

Most of our prayers seem to center around our fragile, mortal bodies, yet God is truly more interested in our spiritual conditions. Even today he *may* choose to heal us of various ailments. But, if he elects not to heal us that way, his words to Jairus should still be heard through our pain: “Don’t be afraid; just believe” (v. 50).

Jesus truly wants us to tell us like the disreputable woman who had anointed him at Simon the Pharisee’s house and also this woman who was an outcast:

Luke 8:48 (NIV)... “your faith has healed you. Go in peace.” (s. 7:50)

Death happens somewhere all around the world every day. If Jesus comes again soon, there will be over 160,000 funerals interrupted (worldometer.com). Later in Scripture, in another life and death situation, Jesus speaks to Martha about the death of her brother, Lazarus:

John 11:25-26 (NIV) ²⁵Jesus said to her, “I am the resurrection and the life. He who believes in me will live, even though he dies; ²⁶and whoever lives and believes in me will never die...”

That is a good passage for the bereaved, but it is an even better word for the living. Jesus can save you too, if only you will put your faith in Him.