

The Power Going Out

Luke 8:43 - 46

Nutshell: Spiritual power outages can affect generations. They prompt prayer for revival. Power “went out” from Jesus and healed the woman. Power goes out from Jesus for our healing/ making whole/ sanctification. If we know what we need and what He’s got, we should, like the woman, be able to access it.

I. Context: Jesus on His way to heal a dying girl.

II. Text

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 doctors, not a one of them able [enabled] to heal *her*),
44 coming up behind *Him*, she handled the fringe of His garment; and instantly the flow of her blood stopped.

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. *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 H₂O, 22-25
 2. Casting out a legion of demons, 26-38
 3. Becoming the healed man's word as an evangelist, 39
 4. A Word of healing power
 - a. A synagogue head pleads for his dying 12-year old daughter, 40-42

Kid-speak: Last time, we saw a 12-year old girl who was about to die. Who did the dad ask to come heal his daughter?

- b. On the way, a woman hemorrhaging for 12 years touches the hem of his robe and is healed, 43-44
- c. To this point in Scripture, 12 had been the number of Israel, the chosen nation
 - i. In healing the girl, Jesus will show that Israel did not have to come to an early end (cf., Mk 12:6 - last chance)

- ii. In healing the woman, Jesus will show that He could mend Israel's (ceremonial and) real defilement

B. 8:43-46, The woman with the 12-year hemorrhage finds herself healed, yet still afraid. Jesus realizes that power went out from Him but doesn't know whom He healed.

Outline:

- I. A woman ceremonially locked out of worship, v 43
 - II. She touches the hem of Jesus' robe and is healed, v 44
 - III. Jesus asks who touched Him. The disciples remind Jesus of the jostling crowd, v 45
 - IV. Jesus knew that power had gone forth from Himself, v 46
- C. "And a woman, being in a flow of blood [or experiencing a hemorrhage] starting twelve years back"
1. Last time, we considered the correspondence between the 12 years of the child's age and the 12 years of the woman's affliction. No Scripture words are arbitrary.
 - a. We connected "12" to the 12 tribes of Israel. The number seems to connote choosing/ election.
 - b. Though we would not deny other possible connections

Kid-speak: Last time, we saw that the number 12 had to do with Israel. Why was that? Because Israel had _ tribes.

2. We discussed the lady's affliction in terms of its ceremonial (not medical/physical) uncleanness in Lev 15
- D. "(who had utterly consumed her whole living on doctors, not one of them able [enabled] to heal *her*)"
1. Greek uses verb inflection where we need parentheses
 2. Luke the doctor is breathing a sigh of discontent with his profession here
 - a. Not necessarily blaming anyone. Many of the doctors might have sincerely thought they could heal her.
 - b. But more than one of them would have been willing to take her money with no real hope of a cure
 - c. Mark 5:26 puts it even less sympathetically, "who had suffered many things from many doctors"

- i. Which would have still included those who honestly thought they could heal her
- ii. But showing that their cures had brought her suffering, as even successful remedies can do

Kid-speak: All kinds of doctors had tried to fix the poor lady, but none of them could. Can doctors fix everything that's wrong with us? No. But who can? Does He promise to always fix us *right now*? No. But does He promise to fix us? Yes!

3. Luke knew that doctors can only do so much
 - a. The human body is almost infinitely complex
 - b. It is a wonder we can heal anything! Of course, we mostly only aid the body's own healing processes, but it is still amazing
4. God, of course, made us this way
 - a. The Fall broke us, but we still 'work'
 - b. Yet ailments are deeply felt
 - c. They're there to remind us where we came from and *where we can get back to*: normalcy- no ailments
 - d. My malady is, in reality, drawing me back to God. But men live in denial of reality.
5. This pitiable lady, then, was not only perpetually weak, losing blood, she was poor
 - a. And at wit's end. Everyone tried; everyone failed
 - b. But then she hears about this man who's freely healing ailments of all kinds
- E. "coming up behind Him,"
 1. Matt 9:21 and Mk 5:28 both tell us her thoughts- "If I could only touch the hem of His garment, I will be saved" (our regular word for salvation, meaning to be made whole)
 2. This is quite a thought she had!
 - a. No one had had it yet, it seems. Others had been touching Him, Lk 6:19, but apparently from the front.
 - b. This incident, then, seems to represent a 'new thing'
 - c. It will soon become a *trend*! Mk 6:56
 - d. The Apostles in Acts had similar power, 19:12
- F. "she handled the hem of his garment"
 1. "Handled," or "touched"
 2. The hem or border
 - a. Because that was the most easily reached, unnoticed?

- b. Or (partly) because of the meaning of Israelite garment hems?
- G. “Hem/ tassel”
 - ★ 1. The peculiar Israelite tassels originated in Num 15:37-40, four “wings” added to the hem, Deut 22:12; Matt 23:5, to remind them of the commands and their **holiness**
 - a. It was right after a Sabbath-breaker had been executed
 - b. It sounds like a safety precaution for the future to avoid other such lapses, like Lev 10:8-11
 - c. (And sin even spoiled the hem precaution, making a contest with Moses , comp. “holy” in Num 15:40b w 16:3)
 - 2. Was the woman seeking to share in the **holiness** which she assumed was the source of Jesus’ power?
 - 3. Whatever her reasoning, she was ‘right’

Kid-speak: God told the Jews to have special, blue hems on their robes to remind them that He had made them holy—meaning He was making them like Him. Did Jesus have that special hem on His robe? Yes. And that’s what the woman wanted to touch.

- H. “and instantly, the flow of her blood stopped”
 - 1. “Instantly,” almost lit., “right on the money”
 - 2. “Stopped,” lit. “stood *still*”
- I. “Instantly” is a favorite Luke word, associated with healings up to this point, 1:64; 4:39; 5:25
 - 1. It will be the word for the dead girl rising up, 8:55
 - 2. “Instantly” indicates a miracle. It didn’t start to get better and mend over time. It was 100% fixed on the spot.
- J. Mk 5:29 adds that she could tell internally that she was cured (How did evolution manage to link our brain to our innards?)

Luke 8:45 And Jesus said, “Who *is it who was* taking hold of Me?”

And all denying *it*, Peter and those with Him said, “Boss, the crowds compress You and they squeeze greatly. And do You say, Who *is it who was* taking hold of Me?”

K. Luke 8:45, “And Jesus said, ‘Who *is the one who was* taking hold of Me?’”

1. Mark quotes more simply, “Who touched my garment?”
 - a. Meaning that Jesus’ actual statement was longer or more repetitive than Luke or Mark alone.
 - i. Luke took this part, Mark took the other
 - ii. *Or* one of them is paraphrasing/ summarizing
 - b. In v 44, we translated the same word as “handled”
 2. We note that Jesus implicitly considers His clothes an extension of Himself
 - a. To touch His garment was to touch *Him*
 - b. Our clothes are extensions of ourselves
 3. Think about Jesus’ notice your own prayers
 - a. Is there anything in your attitude that would gain *anyone’s* attention?
 - b. This woman had an unsolvable problem and was desperate. Do I and am I?
- L. “And all denying *it*”
1. If the crowd understood Him to mean some particular touch, only the woman was lying, from fear
 2. If it was regular touching, a whole bunch of them are lying, because, as Peter says, lots of them were touching Him

Kid-speak: When Jesus asked who had touched Him, what did they all say? “Not me!” Hey, they’re just like us when we think we’re in trouble!

- M. “Peter and those with him said, “Boss, the crowds compress You and squeeze greatly, and are You saying, “Who *is it who was* taking hold of Me?”
1. Ah! There goes Jesus again, not making sense!
 - a. This might go for anyone, though. We misunderstand anyone when we don’t have all the pertinent details.
 - b. But misunderstanding Jesus seemed standard. You can’t make earthly sense out of heavenly speech, **Col 3:1**
 - c. ***You’d think He’d be more accommodating!***
 - i. But which direction are we going?
 - ii. He came *this* direction to grab us
 - iii. Does He mean to *stay* here and translate heavenly stuff into earthly?
 - iv. Or does He mean to draw us *to* His heavenly ways?
 - ⚡ v. He gave us a whole vocab book and encyclopedia. We just don’t USE it (enough).

Kid-speak: When Jesus asked who touched Him, what did His Apostles say? “It’s jam-pack crowded! *Lots* of people were touching You!”

N. “Boss.” We saw that word (lit., stand-over) when the ship was about to sink.

Luke 8:46 But Jesus said, “Someone did touch Me, for I Myself realized *that* power *was* going out from Me.”

O. Well there it is. An answer. You gotta love Peter. We’re all thinking it, but he’s (mainly) the one who blurts it out.

1. Once we state our confusion (even saying *He* must be confused), the door’s open for an explanation
2. So be forthright in prayer

P. “I Myself realized,” just as the woman realized she’d been healed

1. Apparently, we can’t ‘sneak up’ on Him anymore
 - a. In all of eternity, you could only do that while He was in the flesh
 - b. Maybe Jesus was a little surprised? Lk 7:9
2. Now we must ask: *was* He actually ignorant of who touched Him?
 - a. Is that problematic, since He’s God?
 - b. No more than His “growing in wisdom,” Luke 2:52, since God doesn’t do that either

Q. “Power”: *not* on ‘standby’, to be used by us at will

1. Lk 5:17 was our best clue in that regard. “The power of the Lord was present to heal them.”
2. God *decided* it was time to heal. Healing flowed.

Kid-speak: How did Jesus know that somebody in the crowd had touched His robe and been healed? Because He could feel power for healing go out from Him.

R. “Power *was* going out from Me”

1. Reading the Gospel records, it seems like God was ‘open for business’ on healing fairly regularly
 - a. But remember, none of those healings guaranteed an illness-free rest-of-life

- ◆ b. Nor did they guarantee faith, repentance, and cleansing from sin
- c. They were all just *pictures* of the **real** healing to come, purchased at the Cross. That healing is rest-of-eternity.
- 2. That's the power we need.
 - a. There are many "power" verses
 - b. The two most foundational are probably 1 Cor 1:18 and Philip 3:10, where we connect with God's power in Christ's cross and resurrection
- 3. The Lord's Table brings us back to reestablishing/confirming those connections week by week

Kid-speak: Can power still go out from Jesus to help us DO what's right and NOT do what's wrong?

V. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
We've all got internal problems. Bad on deniers.

VI. Conviction (2 Tim 4:2, "Convince, rebuke"): *What have I done wrong? How have I lost righteousness?*
Do I feel sufficient need to awkwardly reach out to Jesus?

VII. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
I will say who the Bible says I am in prayer, reminding *myself*.

VIII. Schooling in Righteousness: *How do I take this on the road?*
Lord, let my self-assessment match reality, making me yearn for Your touch.

Wrap-up: The power going out. The expression means two different things. It's either what's happened to us (and our generation) spiritually, or it's what Jesus does in fixing our power outage. We need the latter because of the former.

"Jesus, You're the only one who can help me." We must pray that, however deeply we feel it. We must pray for sufficient life and awareness (power) to also feel our healing: "I *can* resist sin. I *can* walk uprightly!" Col 1:11.