

## A PARABLE OF SALVATION

## Healing of woman with issue of blood

Intorduction. Eusebius (H.E.VII.18 says this woman's name Veronica and she lived in Caeserea Philippi. He said he had seen a statue of her. This is in a sense a parenthetic miracle bec done on way to Jairus' house at his request to heal his daughter. As much as any miracle this is a parable of salvation. Good evangelistic message.

## I. THE CONDITION OF THE SINNER, Mk 5:25-6.

- A. Helpless, 25. Lit in a state of hemorrhage and under its control for 12 years. Same length of time as daughter of Jairus old, Lk 8:42. So sinner is enslaved to sin, Rom 6:20-21. Made her ceremonially unclean. *Lv 17:19-20*
- B. Hopeless, 26. Lk 8:43. Tried all physicians and spent all her finances. Hopelessness piled on her sufferings. Not only didn't get well (Lk) but actually got worse. Cf Rom 2:5-hardness of heart. Luke loyal to physicians and doesn't report that she was actually worse. Physicians or finances can't cure sin. Can only show hopelessness of sinner's condition. Can only treat the symptoms never the cause.

## II. THE COMPASSION OF THE SAVIOR, Mk 5:27-30b.

- A. It attracts, 27. The Fame. Perhaps superstition brot her but she had heard enuf about Jesus to want to come. So should we present Him to the sinner so that He attracts. The X of Isa 42 wouldn't reprove woman for superstition. He cured her and then patiently led her to intelligent faith. *She heard of Him then works no doubt but led to Him.*
- B. It alievates, 28, 29. The <sup>Fringe</sup> Faith. PB's who were shocked when I suggested little faith and much superstition. She touched tassel. Square overgarment had tassels of white threads attached by blue cord on each of corners. 2 hung in front and 2 behind. Easy to touch without the wearer feeling. Virtue didn't go from X involuntarily, for miracle couldn't be done without the will of X. Impossible for an omniscient person. Touch didn't heal as X makes plain in vs 34. Touch was like plug which connects lamp to source of power. Note compassion of X is at basis of all salvation. Bec He loved us, He chose us to salvation. Bec He loves us He is sensitive to the faintest appeal.
- C. It assures, 29. <sup>The Fountain</sup> The cure was felt by the person. It was immediate. It was complete, it was permanent for Mk uses iatai pf pass I have recd permanent cure. 1 Thess 1:5. It goes to root of the trouble. Hemorrhage stopped, word used of drying up of a fountain. Lk uses medical term.

## III. THE CONFESSION OF THE SAINT, 5:30b-34.

- A. The Enquiry of the Lord, 30b. X seeking a public confession not information. Who is tis, masc, very general. Rom 10:10. Note different ways of dealing with people. Some He tells not to speak and some to speak. Need spiritual discernment.

B. The Error of the Leaders, 31. Peter takes lead in answer acc to Lk. They didn't perceive the distinction bet the touch of the woman in faith and the press of the multitude. So we can't always discern bet those who are real and resolute and those who are curious and casual.

C. The Education of the Lady, 32-34.  
In confession. X asks for public confession of Himself, not just the miracle.  
In comfort. Daughter would relieve fears. Be of good comfort. Faith, not finger made whole.  
In conversion. Go into peace, lit. Go enjoy peace which I can impart to all who trust me. Doesn't say that she had it when healed but possibly she got it later as she reflected on these things.

G Thomas. First touch, then testimony.  
Faith, faithfulness.  
Power, peace.  
Comfort, consecration  
Healing, holiness.