

11.16.25

Luke

Chapter 8 - A Groundbreaking Attraction  
Painful Repression (vs. 40-56)

**Luke 8:40-56:** And as Jesus returned, the people welcomed Him, for they had all been waiting for Him. And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house; for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him. And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped. And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You." But Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me." When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the

presence of all the people the reason why she had touched Him, and how she had been immediately healed. And He said to her, "Daughter, your faith has made you well; go in peace." While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore." But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she will be made well." When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother. Now they were all weeping and lamenting for her; but He said, "Stop weeping, for she has not died, but is asleep." And they began laughing at Him, knowing that she had died. He, however, took her by the hand and called, saying, "Child, arise!" And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. Her parents were amazed; but He instructed them to tell no one what had happened.

This has been one of the most meaningful passages that I've ever read. Because it really demonstrates God's involvement in our lives in ways that aren't always seen. There is a hidden work that's going on within this passage; things that you can't see overtly, but that are going on. Nevertheless, God is healing. When you consider the Book of Esther, as you were to read through it, you would realize that this is an interesting story, but God is not mentioned one time in it. Nevertheless, by the time you finish reading the Book of Esther, you realize it was all God. The same thing is happening within this passage. And Luke himself, as God has called him in many ways to write for the down and out, those that have been rejected, the outcasts, as a Gentile himself, Syrian probably of birth, he can understand that. And as he begins to write this wonderful gospel, he begins to share, God is for people that you would have never thought He would have been for. And he begins to show us these humble individuals that have in some way been outcast or have had low positions, perceived as nobodies, and yet become somebodies in such a great way. So, you start off with Elizabeth, you go into Mary, you go into a Simeon,

you go into Anna, you go to shepherds keeping watch over their flock by night, they become the focus, and then he begins to focus on people like fishermen and a tax collector. The stories that he begins to tell will be of individuals that you would have thought would be discarded, like a prodigal son, as the Gospel of Luke will only reveal this. Or you'll have a good Samaritan, which was clearly the outcast of society, and yet he was the one that God saw as good. Above the Levite, above the priest, he was the good one. The ones that you would perceive to be good and gracious are not. And Luke gives an interesting scenario there in Luke 18, where you have two people praying. Obviously, one that knows how to pray and has those long words and perceives himself to be extremely righteous, and then one that comes, a publican and a sinner, that just cries out, "Have mercy on me, a sinner." Jesus makes it clear, "Who do you think I heard?" And you realize that God is clearly for the down and out. This is why it will only be the Gospel of Luke that will convey that wonderful picture of the man on the cross that receives and calls upon the name of Christ to help him come into His presence in that dying day. How

magnificent it is that God is for those that you would never think that He would be for. And it is the humble of spirit that are blessed. It's not the extremely educated, it's not extremely talented. As we have seen continually throughout, it's the Pharisees and the Sadducees and the ones that have the education and have the degrees that are so critical of Christ. But the ones that follow Him and are part of His entourage, literally, as you begin in Luke 8, are those that had been... Well, look with me in Luke 8, as it begins.

It states in verse 1,

(Luke 8:1) “Soon afterwards, He began going around from one city and village to another, proclaiming and preaching...”

And once again, the word that is oftentimes used, “*euangelizō*,” which makes reference, and where we get our word “evangelism”; which the emphasis is “good news,” the good news of the kingdom. And really, the question is, well, what is actually the good news of the kingdom? And it clearly is that God loves you. I mean, you go to Luke 4, and God says, “You know what I'm going to

do? I'm going to free those people that are in bondage. I'm going to rescue the people that are down and out. The oppressed, I'm going to give salvation to.” And you realize, wow, that is good news. It will go on to repeat that in Luke 7:22, and it'll go on now in Luke 8:1. And what are they proclaiming? The good news of the kingdom of God, right? “We've come to help you.” But not only is He proclaiming the message, the message is being lived out. People are being healed. Oppression is being released. And those that have been hurt and stepped upon and misused in so many ways, are finding salvation in a tangible way. So, the gospel is not just words that we proclaim. It actually works, and the power of God saves.

So, the way it reads, if you look in verse 2, is, not only were the 12 with him in verse 1, but also,

(Luke 8:2) “... some women who had been healed of evil spirits...”

Scripture is actually telling you the reason why they've become a part of this following. They were healed. It works. It wasn't just some words that were coming out. It

was the living Word of God, and it's transformed their life. And that transformation caused them to embrace Christ. They don't want to leave Him.

“... some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out.”

Probably one of the most endearing characters of all of Scripture is Mary Magdalene. And the one that will ultimately be there and the first one that will see the resurrected Christ, Mary Magdalene. Scripture is telling us, and in particular Luke is emphasizing, because it's only the Gospel of Luke that emphasizes these women, but Luke will emphasize that they are ministering to Him because of the transformation that they experienced. And the Gospel is, well, it transforms your life. It is with this that this chapter then really builds upon. And as Jesus begins to explain, “This message that I'm proclaiming, this Gospel that people are seeing, this transformation that's happening in the lives of people, it happens to some and others don't.” I mean, you have to ask yourself, “Why is it that some people were healed and others weren't? Why

is it that some are transformed and others are not?" And He begins to explain through the parable of the soils. And you realize that some are repulsed by the message and some just resist the whole concept of having to commit to anything in order to follow. And some are wrapped up in the affairs of everyday life and it begins to choke out their desire for these things. What causes some, even in that state, to eventually come and others not? Why is it that some are saved out of and others remain in? You begin to realize that there are individuals, and really you can see the division within the Gospel of Luke, that there are those that actually go around hurting people, and there are those that are just hurt. And sometimes you can't fully tell the difference. It is strange. I've known people that were angry, and at first sight I would just think, "Well, that's just a nasty person." And then they come to a point in which God begins to work in their life through a particular event, through a hardship, through a difficulty, and they come and there's just a transformation. I go, "I never would have thought that person was one of His." But they were. And you realize that it was just a person that had been hurt.



As we come into this passage, what you're going to see is that there are all kinds of things that cause people to fall away. I mean, obviously, Christ is the light of the world, and some shun that light, but others in the midst of their darkness embrace the light.

John gives an interesting picture in John 3. We oftentimes embrace that verse 16, "For God so loved the world," but we don't read on, and as you go into verse 17, 18, 19 in particular, he begins to describe, "Now, the Light is coming into the world. But the problem is men love darkness rather than light because their deeds are evil." So, they're not coming to the Light. I mean, if in fact they come to Christ, it's because they're looking for something real, they're looking for something true. And all their life they haven't seen. And I can understand where people have been disenchanted with the whole religious thing because of their experiences. It's been anything but enlightening. They haven't seen the light of God. But as John 1 will say, Jesus came into the world and He was the Light. Actually, it starts off that He is the life that gives men light, which is an interesting picture. It gives men a

sense of hope. And so, as He comes into their lives, it's like what they've always been looking for. And here again, John gives these wonderful pictures of like the woman at the well that, as we have oftentimes described her, looking for love in all the wrong places. And then you have Jesus coming up, and He asks this question that seems so bizarre; I would say to myself, it almost seems embarrassing that He would ask the question, "Where's your husband?" I mean, He obviously knew that she had five husbands, and the one she's not living with, as He goes on to say, "He's not your husband." But why would He ask such a thing? And the answer is He's exposing the problem. Now, you're saying, "Oh, so Jesus actually feels good about embarrassing us." No, it wasn't about embarrassing. That wasn't why He was exposing it. He was exposing the very thing that was holding her back from embracing the truth. So, when Christ exposes, when the light of the Gospel exposes, it's not to condemn. Jesus makes it very clear, "I didn't come into the world to condemn the world," but that the world through Him might be saved. And there are things in our lives that are holding us back from putting all of our trust in Him. And

so, what He does is He comes into our life and He exposes those things. The man at the pool of Bethesda there has been sitting there 38 years. He goes, "So, you want to get well?" Now, once again, the question that arises would not be one that we would necessarily ask ourselves. But what Christ is doing as the Light of the world is He's exposing some problems in this individual's life that's keeping him from faith. So, the same thing is happening within this passage. And you realize that people fall into a place that they never thought they would fall into. They find themselves in a sense of being unable to trust. It's hard for them to really believe God because of maybe the circumstances and situations they've gone into.

Sometimes the influence of family members, as He actually states within Chapter 8, in which the family members have a draw and they begin to have an influence and you begin to believe other voices, and that takes you off track. And sometimes it's an overwhelming, perhaps even a traumatic event, that takes place in which, well, your boat gets rocked, and the seas start knocking you around, and the winds start getting intimidating, and you become overwhelmed. And even Jesus' disciples

begin to wane in their faith, in which Jesus goes, “Where's your faith?” There are things that happen in our life, and before long, they catch us.

And one of the things that I appreciate about Scripture is it actually takes us to extremities. Like if you ever want to see what it's like to be rich, just look at Solomon. There's nobody that has ever been richer than him, or wiser. So, Scripture will oftentimes, I mean, who's the strongest guy? Samson, no problem. So, you go through and Scripture will give us, who's the oldest guy? Methuselah. So, it'll take us to the extremities. In every case, you see somebody like David, I mean, talk about extremities of passion. David's the extremity of passion. What is it like to be really passionate about something? Read what David writes. This is a passionate guy, and he's willing to die, and he wouldn't mind dying over things that are worthy. The same thing is true in Scripture, that it's going to give you, almost in every case, extremities. So, the question would arise, “Okay, what if I got knocked off course? What if, in fact, something happened in my life that the winds pushed me to a degree that I was going, ‘I don't

even know if I believe this.” Isn't that what the disciples were saying? “Don't You care that we perish?” as the waves were pushing them around in Chapter 8. And Jesus goes, “What happened? What happened to your faith?” So, maybe that's what happened. And maybe you were thrown off. I don't know. There are people that are resistant and rebellious, and hateful. There are people that look resistant, rebellious, and hateful, and they're just weak. There are those that are hurting people and those that are hurt. Sometimes you can't tell the two apart. But God can. And so, as He goes on, He thrusts us into the other side of Galilee where this demonic meets them. And of all people, the first thing on my mind would be, “Okay...”

I remember one Sunday night, John MacArthur was sharing about going into a home of somebody that was demon-possessed. And he had some elders with him, and they were going in the house. And when they went in there, he was hearing the noise of things being thrown from one part of the room to the other. And he looked at his elders and he goes, “What's that?” And they said,

“Those are people being thrown across the room.” And John goes, “Okay, I'm out of here.” And then he said, “No, no, we've got to go in.” But what's interesting is that in this particular text, it takes us to a place where we're going, “We're out of here.” I mean, somebody, you ask who's in him, and he says, “Legion.” This is not going to be a good situation. And yet, Jesus sees one that will be saved. How did he get caught up in this mess? And we sort of touched upon this. I mean, whether it was listening to the wrong people or perhaps it was just simply misdirected by virtue of difficult times and hardships that come into their life. I don't know how they get there, but you can get to the extreme in which a person is almost unrecognizable in the sense that could they ever be redeemed? And God goes, “I see things you don't.” And so, this individual, we begin to realize, is probably the only sane person in that countryside. Because as the passage will end, not only is he completely healed, but he ends up at the feet of Jesus, sitting up in his right mind. And of course, the rest of the people are going, “Jesus, You've got to get out of here.” As this man wants to follow Jesus, it'll be the grace of Christ that says,

“Why don't you go back? Because they don't want Me here, but they'll take you.” And he goes back and ministers to his whole community. Think about that. It's such an amazing picture.

We come out of that picture and we come into this setting. And I give you all that introduction to show you that there are things that we don't see. And Luke is very much attuned to this. I mean, you wouldn't expect a Samaritan to be good. He's just very attuned to these things that you wouldn't normally see. And so, he's the one that will record in Luke 2 that Mary pondered things in her heart. Who could ever see that? I mean, she's pondered in her heart. Who could know that? So, all the way through, he's showing us things that you can't normally see. He takes us to this story, and I just want to emphasize this, too. As you look at the very beginning of the Gospel of Luke, he starts off by saying, “Look, I've put all these things in,” and the way that it is translated is “in consecutive order”. Now, Luke's not really that concerned about timetables. But what he is concerned about, as the passage will go on to say, making reference to that you

might completely understand God's intent, basically. He uses the word "*epiginōskō*," which basically is saying, "That you might have a true understanding of what God is doing." So, what he fundamentally is doing, and, look, I'm not arguing the point that there's an orderly, sequential thing in this, maybe historical, as far as the events are concerned, but this is not his goal. His goal is to place things in a consecutive order so that you might understand God's intent in the work. You understand what I'm saying? So, he'll place certain things, and there are certain things that he leaves out in these particular situations that other gospels will add in, but he leaves them out. Why does he do that? Well, yeah, it's still in kind of chronological order, but there are things that have been left out. Why didn't he put those in? Because these things have been placed in that you might see why Christ is working and what He's doing.

So, as we come to the passage, if you look with me in verse 40, Jesus returns. He'd just been to the Gerasenes, actually to the other side of Galilee. Now, He heads back to where He had been, to the multitudes that have been



longing for Him to come back, because their hope was that they could have some of this wonderful, marvelous grace that He had been showering upon them. And so, you have a stark contrast in which the Gerasenes were wanting Him to get out of there. He goes to the other side, and He goes, “But these are those that want Me to stay.” Which in many respects, once again, it's going back to the fundamentals of John 3. The Light comes in the world, and some resist. Why? Why do some resist the Gospel? Why is it that they repel the Gospel? Why is it that they reject it? Well, some repel because of the fact that they love their evil. But others are saturated in evil, not necessarily of their own choices, though they've made choices that brought them there. But they were looking for something more, and they've been hurt by the world. They've been hurt by the things of the world. And so, when the Light comes, they don't shun it; they embrace Him. So, the contrast is the Gerasenes go, “Get out of here,” verse 40, the multitudes go, “Welcome.” And you have that interesting contrast. And it says,

(Luke 8:40) “...for they had all been waiting for Him.”

(Luke 8:41) And there came a man named Jairus..."

So, once again, now another individual that comes within it. What's interesting is, if you take and define his name from the Hebrew, which he's obviously a Hebrew because the fact that he's a synagogue official, that it would actually mean "him who is enlightened". So, what we're going to see is one actually enlightened by what's going on in this passage.

And so, it says,

"And there came a man named Jairus, and he was an official of the synagogue..."

This is kind of an organizer. He is more a layman. He is not a rabbi. He is a person that heads up stuff. And he more works with the community. And he is concerned about getting the community to get in the synagogue. And he actually heads up the order. He has quite a bit of power.

"Official" actually means "chief," or "first". So, he's kind of in control of getting things organized and concerned about the community as a whole, getting them to worship as they should. So, he comes before Jesus, and he falls at His feet. So, obviously something tumultuous, something

difficult, something hard, physical pain perhaps that has brought people to Christ, illness that has brought people to Christ, in some cases storms in their life; hostile forces had brought him.

“... and he fell at Jesus’ feet, and began to implore Him to come to his house;

(Luke 8:42) for he had an only daughter...”

Interesting passage here.

And the way Luke puts it,

“... about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.”

Now, at that point, the passage almost stops. And it says, “Now, a word from our sponsor,” and it goes into another event. And the other event is this woman that comes, and she's been hemorrhaging for 12 years. So, on the way, and in the process, you have this woman, and this story takes precedence. Now, that doesn't happen in the Gospel of Matthew. He doesn't interrupt the story like this. But Luke will. And the reason why he will, and this is a very interesting point, is because the two events are

inextricably tied. Luke is letting you know that. Now, what Luke won't let you know is how. And this is what makes it very interesting to me, because God is revealing something and not telling you everything. And we'll talk about that as we go.

But if you look at the passage, it goes on and says,

“... But as He went, the crowds were pressing against Him.

(Luke 8:43) And a woman who had a hemorrhage for twelve years...”

Isn't that interesting? I just heard the kid was 12 years old.

“... and could not be healed by anyone.”

In the King James, I think it adds that the physicians, and I think Luke is probably fairly generous towards the physicians, Mark will say, “They not only didn't help, but they made things worse.” But Luke goes, “I'm a physician. I'm not going to fink on my own.”

But anyway,

“... and could not be healed by anyone,

(Luke 8:44) came up behind Him...”

It's very interesting. So, what you're watching is this woman. Now, think about this. You have masses of humanity converging on Jesus largely for the purpose of being healed, of being helped in some way. They're not shy. They're not holding back. Immediately what you need to ask yourself is, why is she? Why is she hiding? What is she hiding?

“came up behind Him and touched the fringe of His cloak...”

Having a fringe, as the rabbis would have, was actually in many respects, I guess you could say, a command. It's actually seen specifically in Deuteronomy 22, and it talks about “You need to have this fringe.” What it begins to talk about are the laws of God. Here again, we don't have time to go into the text itself, but what's interesting to me is when you go back there and you begin to read that particular passage, if you're to read the whole section in Deuteronomy 22, it's dealing with the relationships that you have and responsibility that you have to community and to fidelity. So, both those issues, in fact, in that particular chapter is going to deal with the woman that's

accused of being unfaithful, and she comes before..., but it also talks about the fact that somebody's animal wanders away. It says, you cannot ignore the animal wandering away. You have to go help them. You can't put animals unequally yoked. And it's showing a responsibility. You can't take a mother from its young. Wow. It was talking about actually a bird in that situation. So, he goes into some interesting details of responsibility of compassion as well as responsibility of fidelity. And those two are kind of blended within that particular chapter. And then stuck right in the middle is the passage, "Oh yeah, by the way, you need to wear these tassels." She touches the tassel. Now, I'm going to tell you what I think, and here again, it's just what I think. But she's touching one of the passages that makes reference to the whole issue of fidelity and accusations. Maybe, maybe not. But we know that it comes out of that text.

Nevertheless,

she "touched the fringe of His cloak, and immediately her hemorrhage stopped."

I always do research on these kinds of things. And it was interesting for me, there is such a thing that's called postpartum hemorrhaging. The longest recorded lasted actually two years, but they say that it can actually be brought on many ways, not only by a physical problem, but it can actually be brought on by some emotional distress and it can be prolonged by emotional distress. Which I thought was very interesting. Just a note that I'm dropping.

So, the passage goes on. It says, "So, now she's healed, and it stopped."

(Luke 8:45) "And Jesus said, "Who is the one who touched Me?" And while they were all denying it, Peter said, "Master, the people are crowding and pressing in on You."

"We're squeezed to death by these people." He will actually use the word "pressed" or "squeezed".

(Luke 8:46) "But Jesus said, "Someone did touch Me, for I was aware that power ("dynamis"- the exertion of a nature to save) had gone out of Me.""

Now, what the passage seems to be convey, and of course, Jesus has been healing people all along, but that there was something greater that was going on here of a greater nature of healing. There was a force. And once again, I mean, we can easily find ourselves not only controlled by obsessive thoughts, but controlled by obsessive thoughts by virtue of the past things that we've had to deal with, whether it be issues of guilt or fears or bitterness; we find ourselves caught in this place and we can't get out of it. When difficult times happen, i.e. physical issues, physical pain, illness, storms of life come into our life, we think of that as a negative, but literally that's God using it to bring out the problem. That it's the physical problems that come into our life; it's the hardship; it's the difficulties that begin to draw out those things that are causing the true pain that's within. Because the true pain isn't her hemorrhaging. There's something else. Why are you hiding? Now, we know that she wasn't hiding from the doctors. She was going to the doctors. Why are you hiding from the Rabbi? That's the question. She's healed.



And it says in the passage,

(Luke 8:47) “When the woman saw that she had not escaped...”

She heard Jesus go, “Oh, no, somebody touched Me.” She goes, “It's me. I've got to say something. I've been caught. I've been caught.”

“When the woman saw that she had not escaped notice...”

Look at the passage, which is telling us that she was trying to what? Escape notice.

“... she came trembling and fell down before Him, and declared in the presence of all the people the reason...”

That word is actually a forensic word. It's dealing with a lawful issue. More specifically, it's dealing with the detection of a crime. So, the point is that in the presence of the people, she shared her crime with them; why she had to touch Him and how she had been immediately healed. You go, “Well, why doesn't it share with us?”

Because God's desire is not to expose for the purpose of condemnation, but to expose for the purpose of healing.

(Luke 8:49) “While He was still speaking...”

Oh, back to the other.

“While He was still speaking, someone came from the house of the synagogue official, saying, “Your daughter has died; do not trouble the Teacher anymore.”

(Luke 8:50) But when Jesus heard this, He answered him, “Do not be afraid any longer; only believe, and she will be made well.”

(Luke 8:51) When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl’s father and mother.”

Now, why those three? I've wrestled with this for quite some time. What I began asking myself is, where does Luke mention them, the three of these together, at first? And the answer is in Luke 5. And what happens in Luke 5? Well, what happens in Luke 5 is that Peter comes to the realization that he's a sinful man, and he falls at the feet of Jesus, and he drops his nets, and it says, “And James and John with him.” These are men that have come to the realization that they are undone. These are men He can

bring in with them. Why just three? Because you have to have fullness of testimony; to take any more than that would be to broadcast. Is He going to broadcast? No.

So, the way it reads is,

“... He did not allow anyone to enter with Him, except Peter and John and James, and the girl’s father and mother.

(Luke 8:52) Now they were all weeping and lamenting for her...”

I guess these people were trying to help. I don't know.

People come to your house trying to help, “We're trying to help.” “Okay, you're more of a mess than I am.”

“... but He said, “Stop weeping, for she has not died, but is asleep.”

(Luke 8:53) And they began laughing at Him...”

Which obviously, at this juncture, they're more of a hindrance than help.

“... knowing that she had died.

(Luke 8:54) He, however, took her by the hand and called, saying, “Child, arise!”

(Luke 8:55) And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat.

(Luke 8:56) Her parents were amazed; but He instructed them to tell no one what had happened.”

Is it because He didn't want anybody to tell anybody of the miracle? No, everybody knew the miracle had happened. Everybody knew the miracle had happened. He's saying, "Don't tell anybody of what this was about." The miracle was made known immediately. Every time somebody sees a girl walking, they're going, "A miracle!" So, it wasn't like it was hidden. What was hidden? Everything that this was about. Now, the interesting thing about the passages and both issues is that nobody really knows exactly what happened. Nobody really knows what they're wrestling with, or what they were fighting with. I know this, that Scripture ties the two of them together. A woman hemorrhaging for 12 years and a 12-year-old girl. I know that to have a synagogue official, that synagogue officials were known to be community-oriented, and they would involve themselves in adoption. They perceived

this to be one of the greatest things. In fact, if you could not have a child, according to the Hebrew law, or way of thinking, it was as if you were procreating if you adopted. They put it literally on that same level as having your own child. Is it possible that guilt had flooded, that pain had hurt? And is it possible that Jesus would just in one swoop heal everybody? From not only the pain of the inflictions that were upon them...? Let me ask you one other question, why would Jesus command the girl to eat? There is this thing called anorexia. It will take your life. Let me just read something about John Hopkins' report of children who have anorexia tendencies. 90% of them are girls. Often, they come from critical or rigid homes. Would that be a synagogue official? Parents who are intrusive or overprotective. Would you have a tendency to be overprotective if, in fact, you rescued this girl from something? You couldn't have children. She is your only child. I don't know. I can't say with any dogma that that's exactly what happened. I know that they are two inextricably tied events. And I know that God is saying within the text, "We will not reveal the problems, but we will heal them." And God has a way of taking the pains

that we have, the hurts that we have, and not only revealing them through the difficulties of our life; sometimes you go through hardships and sometimes you go through pain, and you go, “What in the world am I going through this for?” And God goes, “We're getting stuff out. We're getting stuff out that you'd been denying. We're getting stuff out that you'd been refusing.”

Remember passages like Psalm 32, 38, 39. Actually, in Chapter 38, he says, “My sin brought anxiety to me.” It's an interesting phrase.

Psalm 32, “I kept quiet about my sin and my body wasted away.”

Psalm 39, “I was going to say something, and I said, ‘I'm not going to say anything.’ And then thought, ‘I have to say something.’” I mean, you can hear him wrestling with suppressing the thoughts. There are people that are in a lot of pain. We might, from a perspective, go, “They're just not one of His. They don't love God.” Maybe that's not the case at all. Maybe they're just so hurt that they don't know how to call upon the Lord. And maybe the Lord is working in their lives to such a degree that the

hardship that He's bringing upon them is going to get them to cry out to Jesus and to go beyond their fears of what anybody else will think. And at that particular moment, they're going to touch hold, and He's going to go, "Done." We don't have to talk about this anymore. We don't have to share about this anymore. You know, people are always concerned, "What will I tell everybody?" Don't tell everybody. Tell very few people about your sin. If it will help somebody, go ahead. But the healing doesn't come from sharing your sin. The healing comes from turning to Christ and confessing your sin. And you can do that in your room. And you can find freedom in your room. You don't need me to give you freedom. You need Christ to give you freedom. And how wonderful it is to know that He cares for us.

### **Closing Prayer:**

Father, we come before You and we give You thanks for Your love for us. Lord, we see two incidences that don't seem connected, and yet they are. We see the very beginnings of Your calling us and how some have a hard

time with receiving the gospel, and we begin to realize why. There are things that come into our life and things that push out and squeeze out and bring fears and trepidation, and yet how gracious You are to not only with the Gospel, how gracious You are to bring us in a humbling position in which we finally just call to You in great simplicity and great genuineness of heart. And we don't have to be a great scholar, but it's in our weakness that we say, "Have mercy on me, a sinner," and that day we're saved. We're free from the very guilt and the very pain and the very bitterness, the very anger, of all the things that we've held onto. We're free.

Your head's bowed and your eyes closed. These passages are for you and me. You can ignore that you have issues or problems or concerns or fears or anxieties. You can suppress them. But they don't go away. But you can confess them, and they will. And it's by coming to God and saying, "That's me. That's me." As you touch the fringe of His garments, is it possible that you literally touched the sin that you've committed? And in your admitting, is it possible that now you're free? We're



asking you to be honest with God. We're not asking you to tell everybody about everything. It's none of our business. You share with Christ.