

Under a Better Covenant—Part 1

By Mary Bernice

To begin, let us look at Luke 8:45 where Jesus is surrounded by a crowd of people. Then out of nowhere, it would seem, Jesus asks “Who touched Me?” But they all denied it. “Master,” said Peter, “the people are crowding and pressing against You.” But Jesus declared, “Someone touched Me, for I know that power has gone out from Me.”

Before Jesus spoke of **feeling** the power having gone out of Him, that power had already been appropriated by the woman who touched His garment. Immediately her hemorrhage stopped--Luke 8:44 “She came up behind Jesus and touched the fringe of His cloak, and immediately her bleeding stopped.” What is interesting in this event in the Gospels, is that all similar writing prior to this event spoke of people wanting to get to Jesus in order to touch Jesus for healing; not his clothes. Throngs of people, pushing and shoving to touch Jesus. After this healing encounter with the woman with the issue of blood, the Gospels started recording that the people were pushing to touch Jesus’ clothes. This woman’s use of faith set a precedent.

I propose that perhaps this woman had read the Old Testament writings from Malachi 4:2a, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;...” In some other passages in the Old Testament, the word translated wings here in Malachi had been translated extremity or borders, loose edge, skirt, sleeve. [1 Samuel 15:27; 1 Samuel 24:5; Deuteronomy 22:12; Jeremiah 2:34 (figurative); Ezekiel 5:3; Haggai 2:12 (twice in verse); Zechariah 8:23; Numbers 15:38 (twice in verse)].

In Luke 8:48 we read, “And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace” So then, touching the border of Jesus’ clothes came to be understood as being enough to get healed. Jesus said that it was her faith that made her whole (i.e. the power was available, her faith accessed it). And this happened before Jesus went to the Cross.

We are under a better Covenant than they were. Hebrews 8:6 states “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

In Matthew 28:18-20 Jesus has told us the following “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you...” Which, part of the command is found in Matthew 10:1&8 “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease....” Including the command to “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

It is given to the believer not only to receive healing but also to heal. So then, Mark 11:24 shares: “Therefore I say unto you, What things soever ye desire, when ye pray, believe (4100 *pisteúō* (from 4102 */pístis*, “faith,” derived from 3982 */peíthō*, “persuade, be persuaded”) – believe) that ye receive them, and ye shall have them.”

Jesus tells the believer, that in making prayer requests for things, “believe—faith” is key to receiving. That is, faith that is from God

(Mark 11:22). On an expanded note we now look at the prodigal son.

Luke 15:11-32 gives the information about the prodigal son. Jesus talking: There was a certain man who had two sons.

12And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13And not many days after the younger son gathered all together, and took his journey into a far country, (*“WooHoo, I am out of here! See ya! Wouldn’t wanna be ya!” Perhaps were the thoughts of the deceived younger son as he danced away from the father’s house*) and there (*in that far country*) wasted his substance with riotous living. 14And when he had spent all, there arose a mighty famine in that land; and he began to be in want. (*Contrary to Psalm 23:1—The Lord is my shepherd; I shall not want.*) 15And he (*the Prodigal son*) went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17And when he came to himself, (*the prodigal son realized who his father is. And thus, enlightened (reminded) as to his relationship to that man of wealth*) he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! (*This is not to say that he embraces the cause of the generous father, but rather that he realizes that the life that he has chosen –absent the father– has left him broke and hungry. He is now willing to work for the father*) 18I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19And am no more worthy to be called thy son: make me as one of thy hired servants. (*The son is now contemplating offering himself to serve the father as a hired servant—not requesting or expecting any unearned provision or family benefits*) 20And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion (*moved in the inward parts*), and ran, and fell on his neck, and kissed him. 21And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22But the father said to his servants, (*the father is not in lack, he still has servants—perhaps even more wealth now with time having passed*) Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: (*he met the son's needs*) 23And bring hither the fatted calf, and kill it; and let us eat, and be merry: (*Yay, the prodigal son gets to eat good food! Also, a party is held, which is above/more than just needs met*) 24For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (*Up to this point, this incident is in keeping with the other 2 Scriptures immediately preceding it (in Luke 15:1-10.) However, Jesus reveals more to us believers in the following supplement to the joyous celebration parables.*)

(To be concluded in April's article)