

– sleeping in the boat. And so the disciples were freaking out, because there was a big storm going on that really scared them. And so Jesus woke up. They woke him up, and he rebuked the wind and the storms and the waves. And so he showed how he is sovereign over nature. And then he went, and he cast out demons out from a man showing his power and sovereignty over even demons.

And today, in Luke 8, we're going to start in Verse 40 – if you don't have a Bible, by the way, there's some Bibles in the back here so you can follow along in the text as we go. If you don't have a Bible at home, it's our gift to you. We want you to have that so you can study with us the Scriptures. And so this week, we're going to pick up, and we're going to continue to see Christ's power this time over disease and over even death. And so let's jump into Verse 40 of Chapter 8.

*<sup>40</sup>Now when Jesus returned, the crowd welcomed him, for they were all waiting for him.*

And so if you remember back to last week, Jesus cast the demons out of that man. He cast them into the herd of pigs, and they ran into the sea. Really kind of weird, but that's what he did and that's what the demons wanted him to do, so he allowed that to happen. And so when the people of the Gerasenes saw this happen, it really frightened them and they asked Jesus to leave.

And so they get back in the boat, and they sail back to Galilee. And as the text says, they were all waiting for him there. That's true in our lives today, right? We know people who they see God's hand – they see God working in their life – and it really frightens them. It scares them. They basically reject Jesus. They want him to leave. And then you have other people who, when they see God's work and God's power, they welcome it, and they're waiting for it to see him do more. And so Verse 41:

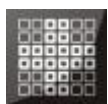
*<sup>41</sup>And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house.*

And so Jairus this man had authority. It said he was a ruler of the synagogue, and so what this meant was he was sort of like an elder. We have Pastor Scott and Pastor Ben who are elders of this church. And in that time period there weren't as many churches there as we have today. So we have all kinds of churches in Greenville. Well, in Galilee there was not that many.

And so this guy had a lot of authority, and he was well known in the community. And for him to fall down at Jesus' feet and implore him – he begged him – to come to his house, this didn't happen. This was a great act of humility on the part of this ruler of the synagogue, because they had to keep a certain picture that had to look a certain way and be a certain way. Well, this guy said no. He fell and begged Jesus to come to his house. And why did he do that? Verse 42:

*<sup>42</sup>for he had an only daughter, about twelve years of age, and she was dying.*

And so he begged Jesus to come to his house, because he had this precious daughter, an only daughter who was about 12. And what we're going to see today in this text is Luke, the author who wrote this letter, he's going to give us all these kind of details about this story that heighten our suspense, that make us think, "Oh, man, really?" And so one of the details is that it's this man's only daughter.



Now, in this time period, you want to have a lot of children, because a lot of times it was good to have the extra help. And children are just a blessing. And so this man likely wanted to have more kids, but for whatever reason it appears they couldn't. And so it's his only precious daughter, and it says she was about 12 years of age. And in this time period, that was about the time that women were preparing to get married.

Now, that sounds crazy today, right? I can't imagine a 12, 13, 14-year-old girl being married to someone. That's kind of wild for me to think about. But for whatever reason, girls were a little more mature back then – I don't know. They were getting – I wouldn't be ready to get married at 12 either. And so not only is it Jairus' only daughter, but she was about to get married.

So imagine, men, you had a daughter, and she was 21-22 years old. She was a senior in college, dating a nice guy, maybe talking about getting engaged sometime soon. And she was about to die, and she was dying. Think about what that feels like for Jairus. So it makes sense, of course, he's going to fall at Jesus' feet and beg him to come to his house, because he knows that this man has healed people before. And so he goes to Jesus and asks him to heal. And so we continue reading in Verse 42:

*As Jesus went, the people pressed around him.*

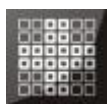
So apparently, Jesus said, "Yeah, I'm going to go," and so they started to go to Jairus' house. And then it says the people pressed around him. Luke sets up this picture of the crowd. The crowd is something that's talked about all throughout that we've seen through the Book of Luke so far. It's talking about the crowd, the crowd. And in this story, they set the scene with the crowd in a really good light. You know, they're sitting there waiting to hear what Jesus has to say, so it paints a really nice picture of them.

But then it says in Verse 42 that the people pressed around him. The word "pressed" here has been used earlier in this chapter talking about – do you remember the parable of the sower and the seed? And the sower was spreading his seed out, and there's the four different soils. Well, one of the soils was crushed by the thorns. That word is the same one here, so the crowd is crushing Jesus. And you remember from that parable that's not really a good thing that the thorns crushed the seeds. And so this isn't really a good picture that is being painted here of the crowd. Verse 43:

*<sup>43</sup>And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone.*

And so in this crowd of people, there's this one woman who had a discharge of blood. Now, this is probably her menstrual flow, and she had it for 12 years. Ladies, imagine being on your period for 12 years, what kind of agony that would be. Husbands, imagine your wife being on her period for 12 years. That has, I mean, just all kinds of bad things that go along with it, and that's what this woman experienced. She has been sick as long as Jairus' daughter has been alive. Again, this is just another one of those little details that Luke is giving us to say, "Geez, her situation is dire."

And so she has also heard that Jesus heals people, and so she comes to him. And you have to know, for her to be discharging blood for that long, that would make her ceremonially unclean. So she couldn't go



to church. She couldn't be around people, because if she touched someone else, that would make them unclean as well. And so she's been cast out of her community for 12 years. She hasn't had Christian community in her life.

Now, imagine what that would be like. At Integrity, life groups are incredibly important. If you're a regular attender here, if you've even here a few weeks, a month, and you want to continue coming here and you're not in a life group, you really need to be in one. This woman was cast out of her community missing Christian community, and you're not. So come to life group. It's a vital part of the body. That's a little plug for life groups.

Again, Luke continues to heighten suspense of the situation. Though she had spent all her living on physicians, she could be healed by no one. So she's going around to all the doctors that she's heard of, and she pays them money, whatever the things that they might be able to heal her with. She isn't healed. So for 12 years all of her money, she's broke. She comes to Jesus, because she's heard that he can heal. Verse 44:

*<sup>44</sup>She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased.*

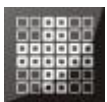
So she comes up behind him. She didn't want him necessarily to see her, because she knows she wanted to be close to him, because she knew that he could heal her. And so she comes up behind him and touches the edge of his garment. And she is immediately healed. She spent 12 years and all of her life savings on trying to fix her body, and it's fixed by one brief touch by Jesus because he has the power, right?

And you have to understand this wasn't like his jacket is really magical, and if I could only get his jacket I would be healed and I would be rich or whatever. No, everyone is touching Jesus. And so if it was just magic that everyone touching him would be healed or have these good things happen to them, but she had faith that Jesus could heal her. And so when she touched his garment, she was healed because of her faith. And we'll learn that later. Jesus will say that to her later on in this passage. Verse 45:

*<sup>45</sup>And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!" <sup>46</sup>But Jesus said, "Someone touched me, for I perceive that power has gone out from me."*

So Jesus is asking this question, "Who touched me?" and then he insists – Peter's like, "Jesus, these people are crushing you. Do you really think we could tell you who? I mean, everybody's touching you. What are you talking about?" And he continues to insist, "No, someone touched me, because I perceive that power has gone out from me.

So do you think Jesus was asking this question? Do you think he didn't know? I don't know why he didn't know, but maybe he didn't. Well, there's this big word. It's hermeneutics. It's basically the study of the Bible, and there's rules for how you're supposed to study it. And one of these rules is, "Let Scripture interpret Scripture."



And so when we come to a difficult part of the Bible, if we don't understand it, what we should do to better understand it is to look in other places of the Bible that talk about the same topic. We believe the entire Bible from Genesis to revelation is inspired by God. So it's truth. It's God's Word to us. But there are parts of it that are difficult to understand. I mean, Peter one of the apostles says that about Paul's writing, "You know, this is difficult to understand." And so what we do to better understand it is look to other places that talk more clearly about that same topic.

Well, you can look at other places, even in the Gospels, about Jesus. And does he know everything? You think of John in the Book of John, Jesus goes to the well and sees the woman there, and he tells her everything that she had ever done. He knew that she has been married and divorced five times and that the guy she's shacking up with right now isn't her husband, and so she's in sin. And so she goes back and tells everyone, "Hey, this guy, he told me everything I've ever done wrong," and comes back, and so some of the town believes in Jesus. And so Jesus displays that he knows everything in that situation.

So we know that he's not literally asking, "Who touched me? I don't know who it was." But he's doing it for a specific purpose, and we'll see that as we read on in Verse 47.

*<sup>47</sup>And when the woman saw that she was not hidden –*

So she knew that she couldn't hide from Jesus, right? She saw him asking the crowd, and she knew, "Oh, man, the jig is up. I'm found out. He knows it was me."

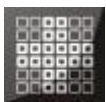
*– she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed.*

Okay, so this is why Jesus asked the question. He was setting her up to have an opportunity to proclaim the Gospel, to proclaim what God had done in her life. This word "declared" – well, first of all, she came trembling, so she was afraid. What was she afraid of? Well, by touching him, even by touching his coat, by the Jewish law, by the Mosaic law in the Old Testament, that would have made him unclean as well. So she was afraid probably that, "Man, he might be angry that I've made him unclean. And he'd be justified in that, because then we would have to go through all these rituals to be made clean again before he could go to church."

And so she's afraid, and so she comes trembling, falling down before him, again an act of humility just like Jairus did earlier in the passage. "And declared in the presence of all the people," this word "declared" that's the same word that's used of people when they proclaim the Gospel, when they preach the Gospel to people. So he was setting her up to have an opportunity to preach what God had done in her life, to tell her testimony about what God had done in her life.

And so that's why Jesus was asking the question. Don't misunderstand that he doesn't know. We know that Jesus knows everything. And so he was asking that for a specific purpose. Verse 48:

*<sup>48</sup>And he said to her, "Daughter, your faith has made you well; go in peace."*



And so he reassures her. You know, she's trembling. She's so afraid about what his reaction might be. She knows that she's been healed, but he still might be angry. And when he talks to her, he calls her daughter. This is a really reassuring term. It's like, "Daughter, calm down. Daughter, it's okay." It's a term of endearment. "Your faith has made you well; go in peace." It's not just because she touched him. It's not that his jacket was magical. But she had the faith that Jesus could heal her, and that's why she was made well. And that's what Jesus said, "Your faith has made you well; go in peace." And so he's telling her, "Go, be in community. Live in peace." Verse 49:

*<sup>49</sup>While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore."*

Well, I kind of forgot about Jairus, right? He opens up this story and says, "Jesus, come to my house. My only daughter who's getting ready to get married is going to die." And so they go, and then there's this interruption here. It's as if Jairus was driving the ambulance and Jesus in the passenger seat, and they're racing. They have the lights on, the sirens going, and they're racing to see Jairus' daughter. And this woman hops out and flags the ambulance down and says, "Can you heal me?" And so Jesus gets out and spends some time talking with her.

If you think about it, what's more important? This woman who's been sick for 12 years or this 12-year-old girl who's about to die? I mean, she's been sick for 12 years. She's probably going to live another day, right? So it doesn't make sense that Jesus would stop and spend time with this woman and heal her. But guys, this isn't the main point of this message, but it's in here. We can't look by it.

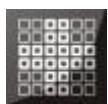
God's timing isn't our timing. Maybe you're waiting for a job. Or maybe you're waiting for a spouse. And you're just like, "God, please, come on. Why are you taking so long to give me this thing?" It might be because God's waiting to show you his glory, and he's waiting to show you something even more miraculous like we're going to see in this passage.

In Verse 49, when the man says, "Your daughter's dead; do not trouble the Teacher anymore," this is a statement by this man. And what he's saying is this. "Hey, Jairus, man, your daughter's dead. Don't bother Jesus anymore. He can't raise people from the dead. I mean, he can heal her. Yeah, we just saw him heal someone else. But he can't raise her up from the dead." And that's what this servant is community. Verse 50:

*<sup>50</sup>But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well."*

So Jesus is reassuring Jairus, "Hey, don't listen to him. He clearly doesn't know what he's talking about. I'm the Son of God. I'm Jesus. I can do whatever I want. So don't be afraid. Only believe." Only believe that he has the power to heal if he chooses. And so he's reassuring him, "And she will be well." Verse 51:

*<sup>51</sup>And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child.*



And so there's these groups of people that he ministers to. We have the crowd that we talked about earlier. These are massive amounts of people. Later on in the Book of Luke, we'll see that Jesus feeds 5,000 men. So it's a group of probably like 12,000 or 15,000 people. He feeds them with a couple fish and a loaf of bread. And so there's this massive amount of people that he ministers to, but then there's this smaller group of people that he ministers to, and that's his 12 disciples.

And so he spends all this time with them. He travels with them, and he pours his life into this 12 men. But then even in those 12, there's a group of three that he specifically points out among those 12 and he really pours his life into. And later on, we'll see that he takes them up on this mountain. It's called the Mountain of Transfiguration. We'll get to that eventually, but he singles these three men out, because he's really pouring himself into them. And so it's significant, because this is the first time in the Book of Luke that this is mentioned. Verse 52:

*<sup>52</sup>And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping."*

And so in this time period, when someone died, the whole town would come to their house and weep and mourn with them. And this was their way of bearing each other's burdens and being there for each other and being in community together was that, when someone died, they would come around each other and support one another. And this only happened when it was sure someone was dead.

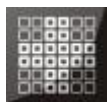
This girl, she wasn't in a coma. She wasn't blacked out. She wasn't sleeping. She was dead. The mourners were there. And we'll continue to see Jesus pointing out that she really is dead. She's not in a coma, but everyone was around. And so Jesus tells everyone, "Don't weep, for she is not dead but she's sleeping."

We know that she's dead, and we'll continue to see that she's really dead, but why does Jesus say that she's sleeping? Well, sleep is a euphemism for death, and it's used throughout the Bible. We see So and So's gone to sleep. And it's a way of saying they're dead. It's sort of a softer way of saying that they have died. But why does Jesus say that she's not dead but that she's sleeping? Well, we're all going to die, but at the last day, the Day of Judgment that's talked about very often in the Bible, we're all going to be raised from the dead. And that's people who don't know Jesus and people who do know Jesus. We're all going to be raised from the dead, and then God's going to judge. And he's going to judge you on whether you know his Son Jesus or not.

And so when we die, we're all really sleeping, because we know we're going to be raised back up again. And so that's why Jesus says she's but sleeping. And we'll continue to see his sort of play on words there. Verse 53:

*<sup>53</sup>And they laughed at him, knowing that she was dead.*

So when we first saw the crowd in this story, they were really good. They were eagerly waiting to hear what Jesus had to say. And then they're pressing and crushing in on him, which isn't a really great picture. And then they're laughing at him, and this isn't like a "Jesus, that was a hilarious joke" laugh.



This was a derisive or they're ridiculing him. And so they're saying, "You're crazy." That's the sort of picture that's being painted here, because they knew that she was dead. Verse 54:

*<sup>54</sup>But taking her by the hand he called, saying, "Child, arise."*

So he took her by the hand. And again this would have made him unclean, but he doesn't care because he's about to help her up. And it says he called. So this word, it doesn't mean that he kind of whispered or he just spoke. But he called, as if it was a child who was taking a nap. And he's calling her awake. And he says, "Child, arise." This is again a term of endearment. It's like he's saying Sweetie or Honey. It's like, "Honey, get up. Arise. It's time to wake up." And so he grabs her hand and tells her to wake up and helps her up out of death, out of sleep. Verse 55:

*<sup>55</sup>And her spirit returned, and she got up at once.*

And so Luke is telling us she was dead. She wasn't in a coma. She wasn't merely sleeping. No, she was dead, because her spirit was gone, and it had now returned. And in this time period, the spirit was the part of our body that lived on past death. And our body's going to eventually one day quit working, but our spirit is going to continue on. And this little girl's spirit returned back to her after Jesus called her out of death.

*And she got up at once. And he directed that something should be given her to eat.*

So Luke and Jesus want to make sure that no one's misunderstanding this. This girl, she's not a hallucination. She's not a ghost. This was the literal girl that was dead that was now alive again, so much so that Jesus is saying, "I want to prove it to you. Give her something to eat." So this is her literal body. This is herself. Verse 56:

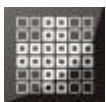
*<sup>56</sup>And her parents were amazed –*

Duh, I mean, she's alive again.

*– but he charged them to tell no one what had happened.*

That little phrase is a little hard to understand. We think back to last week. Jesus cast the demons out of this man, and then the man asks Jesus, "Can I follow you?" and Jesus tells the man, "No, you may not, but go return from where you came, and tell everyone what God has done for you." And then Jesus heals this woman, and he sets her up to tell everyone what God had done for her. But then this little girl is raised from the dead, and Jesus tells them, "Don't tell anyone what happened." This is sort of hard to understand.

Well, I mean, many of you are Christians in here, and you know that the Christian life is not easy. It's not. And we go through difficult times, and Jesus himself said that your life won't be easy. And if the only thing that was ever talked about Jesus was that, "If you're sick, he'll make you well. If you have a child who dies, he'll raise them from the dead. If you're poor, he'll give you money," this is not the picture that Jesus wants to paint. It's just the opposite, actually.



You can remember the rich young ruler is another story in the Gospels. And it's this rich man who comes to Jesus and says, "Jesus, I want to follow you." And Jesus says, "Okay, well, don't steal. Don't lie. And don't commit adultery." And this man says, "Well, I've never done those things since my birth. I'm solid. I'm good." And Jesus says, "Okay, yeah. Well, go ahead and sell everything you have, and follow me." And the guy's like, "I don't really want to do that." And so he leaves.

And that's the picture of the Christian life. Jesus says, "Take up your cross, your instrument of torture and death, and follow me." The Christian life isn't easy. Jesus himself said, "Blessed" – we talked about it in the past couple of months – "Blessed are you when people persecute you and speak ill of you. It's going to happen."

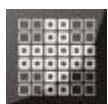
I have this quote that I want to read to you guys. "Excessive focus on his works of power will undermine the type of commitment he will ask from people." And so if the only thing that people know about the Christian life is that it's easy, people are going to be confronted with the hard truth that, "No, the majority of the disciples who follow Jesus were killed because of their faith." And in America, it's not that way. We can worship freely and thank God for that. But our Christian life isn't easy. And when we undergo persecution, it shouldn't be a surprise to us. And so that's why Jesus tells them, "Don't tell anyone what happened."

And so the point of both of these stories is that Jesus has power. These two stories are a continuation of what we studied last week that Jesus is sovereign over everything. He's sovereign over nature. He's sovereign over demons. He's sovereign over disease. And he's even sovereign over death. You know, both of these girls, the woman and the little girl, were both healed. Well, one was healed and one was resurrected because of the faith that they had.

Now, a lot of churches and a lot of preachers will tell you that, if you have faith, you'll be made well. And they preach this. If you're sick and you're going through something difficult, and you're not being made well and you're not getting better, they'll tell you, "Well, it's because you don't have enough faith." And they'll point to passages like these and say, "Well, see these two people, they had faith. So they were made well."

Thinking about this I got so angry this week, because you can have all the faith in the world, but that doesn't mean that you'll get better, and it doesn't mean that your child might not die. The purpose of both of these stories were to point to God, to point to Jesus and to show that he has authority and power. And sometimes, when difficult things happen in our life and outcomes we necessarily don't want to happen, the purpose of it is for him to get glory.

And I'm going to tell you a story to illustrate this. I had a sister who about five years ago she died. She had an infection in her heart. And we both grew up in the same Christian family, and I became a Christian at a young age, and she made a profession of faith at a young age. But in high school and after graduation, she started living rebelliously. And she eventually got sick, but just a month or two before she died she went to this conference called Women of Faith. And there she met Jesus and made a proclamation of faith.



And at the time, she was engaged to a nice guy. It was probably the best guy she had ever dated. Had a good job, real smart financially and everything. But when she came back from that conference, she broke up with him. And I asked her – I remember asking her – “Why did you break up with him? He’s a nice guy.” And she told me, “He wants the old me. That person doesn’t exist anymore. I’m new. I’m different.”

And that’s the story of the Gospel that Jesus will take your broken life and make it new and make you clean. And I remember I got called home, because she was sick and she had to be raced to the hospital. And they were in the emergency room, and they were trying to resuscitate her. And I remember laying down on that floor and saying, “God, I know you have the power. I know you have the authority to heal her that she won’t die. I know your arm is not too short to save.” But she did. She died.

And because of how she lived, she had a lot of friends who didn’t know Jesus. And a couple of days later, we had a memorial service for her. And I remember driving in, and the amount of cars that were in the parking lot just absolutely blew me away. And then I remember walking in the sanctuary and it being filled with people. And I know so many of those people didn’t know Jesus. And that service was probably the most God-honoring and Christ-honoring memorial service I’ve ever been to. And so even through her death, God used her to preach to more lost people than I ever have. God used that situation in her life and in our lives to proclaim his power and to proclaim his sovereignty and his glory. God was most glorified in that.

And so the Christian life isn’t easy. It’s not. It was never promised to be. But what’s most important is that Jesus has the power and that God will always get the glory.

Now, in this story in this text, this woman was made well and this girl was raised from the dead. And later on we’ll see Lazarus was raised from the dead. And in Chapter 7, an only son was raised from the dead. Well, these people aren’t here today. They all died again. There was one person, though, who died but rose again never to die again. And that person was Jesus. He was born of the virgin Mary, as we’ll talk about in the next five weeks. He was God that became man, and he lived a perfect life. And then he died a bloody and gruesome death on the cross in our place, because we couldn’t make that sacrifice. And then he was put in a tomb, but three days later he was raised to new life. And when we place our faith and our trust in him for his work on the cross that we couldn’t do, we’re saved. And we can walk in new life with him.

And so if you don’t know Jesus today, cling to him. Ask him to be your perfect sacrifice. And if you do know Jesus today, persevere. Remember that God will always get the glory, and Christ is sovereign over all, even if it doesn’t look like it. Let’s pray.

Jesus, we thank you so much for your power and for your sovereignty. We thank you that you love us, and we thank you for your son Jesus.

