

Rediscover Jesus, 25: “Two Daughters Healed”

Luke 8:40-56

Pastor John Eom

Sermon Series & Scripture Introduction

Today, we are continuing in the sermon series, studying through the Gospel of Luke in order to Rediscover Jesus, for some of us, discover Jesus for the first time, to learn who Jesus is, what he did, and what it has to do with our lives today.

We’ve been looking at how Jesus is Lord over all. Two weeks ago, we saw how Jesus is Lord over nature, calming a great storm by his word of command. Last week, we saw how demons do exist in our world but that their power is no match for Jesus’ saving power and sovereign authority. Jesus is Lord over all the spiritual realm. Today is the third event proving how Jesus truly is Lord over all and we’ll see how Jesus is Lord over sickness and even death as he heals two daughters.

Scripture Reading

Luke 8:40-56 (ESV)

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. ⁴¹ 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, ⁴² for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed around him.

⁴³ 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. ⁴⁴ She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. ⁴⁵ 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!”

⁴⁶ But Jesus said, “Someone touched me, for I perceive that power has gone out from me.” ⁴⁷ And when the woman saw that she was not hidden, 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. ⁴⁸ And he said to her, “Daughter, your faith has made you well; go in peace.”

⁴⁹ While he was still speaking, someone from the ruler’s house came and said, “Your daughter is dead; do not trouble the Teacher any more.” ⁵⁰ But Jesus on hearing this answered him, “Do not fear; only believe, and she will be well.” ⁵¹ 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.

⁵² And all were weeping and mourning for her, but he said, “Do not weep, for she is not dead but sleeping.” ⁵³ And they laughed at him, knowing that she was dead. ⁵⁴ But taking her by the hand he called, saying, “Child, arise.” ⁵⁵ And her spirit returned, and she got up at once. And he directed that something should be given her to eat. ⁵⁶ And her parents were amazed, but he charged them to tell no one what had happened.

This is the Word of God. Amen.

Sermon Introduction

You may have heard the common English idiom that goes like this: “Desperate times call for desperate measures.” It’s a way to describe difficult situations that we find ourselves in. And the idea here is that the only way to get out of that difficult, desperate situation is to do something equally extreme. So for example, let’s say you have a project due for work (or for school). You’re working on it late into the night and the deadline is in a few hours. You might say, “desperate times call for desperate measures.” And it’s past midnight so you start drinking coffee and energy drinks and you’re going to stay up all night to finish the project. I wouldn’t recommend it because it’s terrible for your health but you might still say, “desperate times call for desperate measures.”

So if we think about it, this isn't the best way to go about life. Because it assumes the idea that we could overcome any and all desperate situations just by working harder and putting in some more effort to fix problems and solve issues. So this idea might work for tasks like a project. But there are desperate times in our lives that simply cannot be fixed by any amount of desperate measures or efforts that we make. Specifically, two desperate situations we will cover in today's text are incurable sickness and inevitable death.

In such situations what can we do? What can we do when we face such desperate times that are beyond our understanding, beyond our control, beyond our power? Well, scripture today will teach us that there is someone who does understand. There is someone who is in control and who is mighty to save us, even in death. And therefore, he gives us hope in our desperation. His name is Jesus and he desires of all of us, that in desperate times, we don't look to ourselves but we call on him, that we come to him by faith.

The One Thing

So, the One Thing for us today is this:

*Approach Jesus Christ by faith in your desperation
for he is Lord of our salvation and over all situations.*

Overview

We'll look at Luke 8:40-56 in 3 parts, looking at three people in three situations, so that we learn how Jesus is Lord of our salvation and over each and every situation in our lives. First, we'll look at...

1. A prominent man in dire despair (vv.40-42)
2. A lowly woman with a chronic condition (vv.43-48)
3. A dead girl in an impossible situation (vv.49-56)

Prayer for the Preaching of the Word

Lord, thank you again for the privilege we have to gather together as your people.

We come with desperation in our hearts because we are going through a variety of desperate times. Help us realize today that no amount of our own desperate measures or our own efforts could solve spiritual matters that have to do with our hearts and our souls. Help us to see that you are Lord over all our lives, Lord over our salvation, and therefore, Lord over every situation. We ask for your grace and power to be at work in us today. Speak to us, Lord, through your Word we have before us. We need to hear from You.

Let's look at the first point...

Sermon Outline

I. A prominent man in dire despair (vv.40-42)

Luke 8:40 (ESV)

~~⁴⁰Now when Jesus returned, the crowd welcomed him, for they were all waiting for him.~~

- The writer, Luke, is providing for us some context as we move onto this next event. He also provides for us an important contrast that is significant for us to see throughout this passage. Just before, in verse 37, we saw a crowd of Gentile (non-Jewish) people who witnessed Jesus' power and authority. Jesus cast out an army of demons from one man. Jesus powerfully transformed this man's life. But, the crowd saw Jesus as a threat. So in their fear, they asked Jesus to go away. They wanted nothing to do with him. So Jesus got back into the boat and sailed back to the Jewish side of the Sea of Galilee.
 - And now in verse 40, there's a completely opposite response from this Jewish crowd. It says, "Now when Jesus returned, the crowd welcomed him, for they were all waiting for him." Usually, when crowds gathered around Jesus, they came to see Jesus, hear his teaching and receive healing (Luke 6:17-18). There seems to be an extra buzz in the air as this crowd has been waiting for Jesus' arrival. So I imagine it's like a scene when famous K-Pop celebrities arrive at

the airport, and all the fans crowd around to welcome them. Holding up signs, screaming out their names: “Omg BTS!” So while the Gentile crowd rejected Jesus after seeing his power, this Jewish crowd welcomes Jesus wanting to see more of his power and miracles.

- Now in contrast to this crowd, there is one man who comes to him unlike everyone else. He comes desperately in need. Verses 41-42 says...

Luke 8:41-42 (ESV)

⁴¹ 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, ⁴² for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed around him.

- The lesson we see here is this: As Lord and Savior, Jesus uses our desperate situations to humble us and draw us closer to him. So let’s unpackage this truth.
- Jairus was a prominent man as a ruler of the synagogue. A ruler of the synagogue was the president or “head” of a local Jewish worshipping community. He was entrusted with general oversight of the synagogue and responsible for tasks like building maintenance and security. But also, he was involved in the elements of worship, designating those who would read Scripture, pray, and preach.¹ So within a Jewish community, he would be well-known and well-liked as an important member of society.
 - So let’s just play out what the past twelve years of Jairus’ life was like: for twelve years, he had a successful and meaningful career. He had a good reputation among his people. His leadership was respected by everyone. And he had a wonderful family. What else could he ask for in life? Well that was before his daughter was dying. Now, Jairus’ career, his reputation and leadership could do nothing for him and for his daughter. None of these things could keep his daughter alive.
 - She was twelve years old, which was the coming of age of young girls becoming young women. Jairus was probably looking forward to seeing his daughter grow as a young adult with her whole life ahead of her. But, she was literally on the edge of death. And Jairus’ despair shows us that he had no other hope of seeing his daughter again apart from Jesus. Jesus was his only hope.
 - So he approaches Jesus in desperation. He pushes through the crowds to get to Jesus. And he falls at Jesus’ feet, begging Jesus to come to his house to see his only daughter who was dying. The reality is, no matter how good his life on earth could be, he still actually needed Jesus. Everyone does for reason we will see. And while before this moment, Jairus may have never felt his need for Jesus, but now it is crystal clear he needs Jesus.
 - And in his desperation, his faith in Jesus began to grow, trusting that only Jesus could help his daughter. So, as Jesus agrees to go to Jairus’ home, Jesus will continue to guide Jairus on his journey of faith.² This is important for us to understand Jesus works not only at the beginning of faith but throughout our lifetime, throughout our journey of faith walking with Jesus.
- We see that Jesus uses our desperate situations to humble us and draw us closer and closer to him. Even when our lives are going well, we as sinners—we as messed up people living in a messed up world are always in need of Jesus. But it is so easy for us to forget this when we think that life is going well and we have everything that we could wish for.
 - Our temptation is that when we are full and satisfied, we would forget and deny God has anything to do with our lives (Proverbs 30:9). We would never be hopeless enough to turn to Jesus as our Lord and Savior. There would be no desperation to show us that we are not our own lords and saviors. Just think about it for a moment: If we were living our best life now apart from Jesus Christ, and we had the job we always wanted, the relationship we always dreamed about, the success and reputation that we desired—what would compel us to give up our lives and follow

¹ James Edwards, *The Gospel According to Luke* (Eerdmans, 2015), 173.

² Note that in the parallel account in Matthew 9:18–26, Jairus approaches Jesus telling him that his daughter has just died. While this seems to be contradictory, it can be understood that Matthew has decided to shorten the narrative by combining Jairus initial request with the news of her death. His condensed narrative shows his intention to focus on Jesus’ healing power rather than providing detailed interactions with Jairus and the bleeding woman.

Jesus? This is the danger of a life that goes exactly according to our plans and our desires. The danger is that it can actually hinder us from growing in our faith because we might not really believe that we need Jesus to help us any more or even at all.

- So, some of us may feel like we're in Jairus' situation. We had a good life going for us but suddenly, there is a desperate situation that has turned our world upside down. That dream job turned out to be the worst decision. That perfect partner you thought would complete you turns out to be hurtful and even. Or your wonderful, happy family suddenly has taken a deep dive into conflicts or financial difficulties or severe illnesses.
- For others of us our desperate situations might be internal, dealing with our mind and heart, our thoughts and emotions. On one hand, Jairus' desperation was because his daughter was dying. But in his desperation, there was turmoil and chaos going inside him. On this level, I relate to Jairus. For me personally, I don't necessarily have an external crisis in my life in this season—it might come later but at least for now, there are people in my life struggling in various ways, but no one on their deathbed. But this season seems to be full of internal desperations. I often talk about how parenting is one of the most difficult things I have ever attempted in my life. And I used to think my kids were causing me to feel hopeless and desperate because I just didn't know how to communicate or understand them. But I'm realizing actually, parenting is a situation where I see my limitations. And that makes me desperate.

In my desperation, I've tried to fix myself, trying to learn about children's emotions and behaviors. I've tried to just copy what my wife does but she's professionally trained to handle children and supernaturally gifted to understand them. But my efforts didn't help. And I cannot shake this inner voice that keeps telling myself how I'm a terrible father and how I'm messing up my children and how I'm a disappointment. No one has said these things to me before. But I keep thinking them. I keep feeling these emotions. And I don't want my memories and experiences and joy with my children to be stolen away by these thoughts but I couldn't shake them off. I was so shocked by how I am usually not an angry person, but this inner turmoil almost always builds up and blows up into anger. And I regret it every time. Finally, God led me to a point where I concluded I needed help. This internal desperate situation has led me to more honest prayers to God as a humble position where I'm asking God for help. And He has led me to look into his Word with a greater desperation to understand my sinfulness, as well as to seek out help from a Christian counselor. This is still an ongoing process in me and I don't see it resolving any time soon. But I can still thank God that he is using my desperation to humble me and draw me closer and closer to him.

- In such desperate situations, can we trust that Jesus is still our Lord and Savior? Will we turn to our own wisdom and efforts to figure out all our problems, or will we humbly approach Jesus by faith? Will we trust that Jesus is able to use our difficult and desperate situations for our good?
- If you are not yet a believer in Jesus Christ, I want to say that I am glad that you're here. I don't know where you are in your approach to Jesus. But I encourage you to keep on taking a step toward Jesus. I hope that you can see that actually there are actually many problems in our broken, messed up world that no one has a permanent, lasting solution for. And if you are here because you are in a desperate situation in your life, we welcome you to a group of people full of desperate situations who are trying to walk with Jesus by faith.
 - So I pray that for all of us, God's Word is a great encouragement. Because Jesus is sovereign, because he is Lord and Savior, Jesus is able to use the hopeless, desperate seasons of our lives to help us believe in him. He is graciously and lovingly showing us the brokenness of this world so that we would be humbled and that we would long for him more than we long for anything else.
 - This leads us to our first life application, and they will all be various reflection exercises for us.

- Life Application #1: What are the desperate situations in your life? Reflect on your responses to these situations.
 - Is there a sudden crisis that has happened in your life that you feel unable to handle? How have you responded to it? The purpose of this reflection is to see if Jesus is our true hope or if we are searching for other sources and solutions.
 - Are you trying to figure it out by yourself? By your own wisdom and experience and ability?
 - Are you trying to get other people to solve your problems only to be disappointed that ultimately no one can help you?
 - Are you frustrated that God is not answering you right away?
 - As we come to realize what other things or people we have placed our hope in, I pray that we will humbly confess and humbly turn to Jesus.
 - So, we saw a prominent man in dire despair (vv.40-42). Next we'll see...

II. A lowly, unclean woman with a chronic condition (vv.43-48)

Luke 8:43-44 (ESV)

⁴³ 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. ⁴⁴ She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased.

- So in the middle of Jairus' story, we are introduced to a woman with a chronic condition. It might seem strange that these two stories are overlapping. We haven't resolved Jairus' situation and now we start another. But I believe it shows us that Jesus is Lord even over timing. The way that these two desperate situations overlap in one passage shows us that Jesus is truly in control over our lives and his timing is perfect. Everything happens according to his desires and nothing happens apart from his purposes. In every single one of our lives as well, everything happens according to God's desires and purposes. And we can trust his good timing.
- Going back to the story, we see that for as long as Jairus' daughter was growing into a young woman for the past twelve years, there was a woman who was suffering from an unhealable, incurable bleeding for those same twelve years. This discharge of blood refers to women's monthly flow of blood. But in the case of this particular woman, she had an uncommon, chronic illness that could not be healed by any doctor. And as a result, she spent all her money trying to find someone who could heal her. She must have been in great physical pain that she felt from her constant blood flow. And, she must have suffered great emotional pain and anxiety from her disappointments from various medical treatments and all of her financial losses. But also, understanding the Jewish culture and religion, this woman also suffered from social isolation from her own people.
 - According to Jewish cleanliness laws, women were considered ritually unclean during their monthly flow. And during that time, whatever she touched and whoever she touched would also be considered unclean and those items or those people need to follow the proper cleansing rituals to be included back into temple worship.³ So this woman, even though her chronic condition was uncommon, she was ritually unclean for as long as she suffered. In other words, she was a nobody in society: she was a woman during that time when women were considered second-class citizens to men in society. And she was also unclean among her own Jewish people, living in isolation and frustration for the past twelve years.
 - So she approached Jesus from behind him to avoid being seen. And as soon as she touched his garment, immediately, her incurable, chronic bleeding was healed. But then she also immediately went into hiding, slipping back into the crowd. Verse 44-46 says...

³ Some context regarding these cleanliness laws of Israel: Just as women were considered ritually unclean by women's discharge of blood, so men were also ritually unclean by men's discharge during sexual relations (Leviticus 15:32-33). These laws were not a matter of morality, because it was not morally wrong for a woman to have her menstruation or for a husband and wife to have sexual relations. However, God in his holiness commanded his people with such ritual laws to ensure that they do not take his presence lightly. If they did, and approached God with disregard for his moral laws (The Ten Commandments) as well as his ceremonial laws, God would condemn them to death (Leviticus 15:31).

Luke 8:45-48 (ESV)

⁴⁵ 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!" ⁴⁶ But Jesus said, "Someone touched me, for I perceive that power has gone out from me." ⁴⁷ And when the woman saw that she was not hidden, 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. ⁴⁸ And he said to her, "Daughter, your faith has made you well; go in peace."

- The lesson here is this: As Lord and Savior, Jesus grows and guides our faith in a restored relationship with him and one another. Let's see how this is true.
- It's noted here again that the crowds of people were "pressing in" on Jesus. This word "pressing in" literally means to choke or squeeze someone. So Jesus is in a very claustrophobic, suffocating situation, with people literally squeezing all around Jesus that it would be hard to breathe.
 - And then, we see here Jesus do the most ridiculous thing when walking in a crowd. He stops and starts looking for someone. He is asking everyone around, "Who touched me? Was it you? How about you?" Just think about standing in public transportation during rush hour. Whether it's a public bus in Jakarta or NYC Subway. It's crowded and you can't even turn around without your nose touching someone else's nose. And now everyone is getting off together and suddenly, Jesus is that one person who stops walking, causing traffic. He's like that one car in a crowded intersection trying to make an illegal U-Turn and creating so much more traffic and delays. What is Jesus doing here?
- Well, when Jesus calls her out, the woman is visibly afraid. She comes trembling. And this is probably because all people around her for the past twelve years would have responded negatively to her if she ever touched them with her uncleanness. As people would be angry and upset with her, she seems to fear that Jesus was also angry that she touched him.
 - But Jesus does not respond to her like anyone else would to a lowly, unclean woman. Jesus stopped the whole crowd. Jesus put everything else on hold, even Jairus, a prominent man, a distinguished leader. He responded to her with his full, loving attention and care. And in his love, he was teaching her that a relationship with Jesus must not be a secret. She no longer needed to live hidden and isolated from God's people. And he was leading her to publicly testify about her faith in Christ, why she touched Jesus and how she was immediately healed from an incurable illness.
 - This was an amazing testimony of Jesus' power, and while we praise God that she is free from her twelve years of suffering, we also have to understand that her health will be temporary. Because all life is temporary. But, thankfully, Jesus gave her more than just physical healing. He gave her an eternal, everlasting gift of spiritual healing and salvation. We see this in what Jesus says to her. He says, "Daughter, your faith has made you well; go in peace." There are two significant transformations happening here:
 - First, Jesus is literally calling her his daughter here. And by doing so, Jesus gives this woman a brand new identity. And for twelve years, in the Jewish tradition of worship, she was disconnected from God because of her uncleanness. But now in Christ, she is no longer disconnected but can experience a personal relationship with God through Christ.
 - Second, Jesus welcomes her into the family of God. Not only has he restored her relationship with himself, but he has restored her relationship with all of God's people. or isolated from others. This is why Jesus desired for the woman to approach him, not secretly, but publicly. When Jesus was asking who touched him, he was obviously not asking for information that he didn't already know. He is able to perceive the invisible and intangible, and he has already perceived people's thoughts when no words were spoken (Luke 5:21-22; 7:39-40). He perceived that his power went out from him because she touched him by faith. And Jesus desired to grow her faith in the context of community. This is why from the very beginning moment of her salvation, Jesus guides her to publicly express her faith. Her public confession not only models for all other disciples what we should do when we put our faith in Jesus. But

also, it is by her public confession of faith that she joins everyone else in God's family who makes the same confession of faith in Christ.

- This is the peace that Jesus is talking about here. It's not a peace as in how the world understands peace. The world understands peace as a calm situation that is free of conflicts and arguments and misunderstanding. Peace between countries would mean that they are not at war. Peace between children means that they are not fighting. This kind of peace would also be temporary. So this is not the peace Jesus is talking about and it is not the peace that he offers. It's a peace for her soul. It is an eternal peace regarding our relationship with Jesus and also with fellow brothers and sisters in Christ. See what it says in...

Ephesians 2:14–16 (ESV)

¹⁴For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶and might reconcile us both to God in one body through the cross, thereby killing the hostility.

- In other words, Jesus restored our relationship with God and our relationship with one another as one package of restoration. When he died on the cross, he broke down the hostility we had with God and with one another due to our own sin. We know we are sinful before God because we could not live up to his law of commandments. And so by his mercy and grace, Jesus died for our sins. He offered us forgiveness for our sins and he reconciled us together to God.
- So when we gather together like this, as fellow brothers and sisters in Christ who have made the same confession of faith in Christ, we must understand that it is only possible by Jesus and his peace. No matter how different we may be, Jesus has made us one in this body of believers. Yes, there will be conflicts and arguments and disagreements, but our peace will not be taken away. Jesus Christ himself is our peace. And in this community of believers, we share in one salvation. We share in one faith and one baptism. We share in one Lord, Jesus Christ who has given us new life. We share in one new identity as fellow children of God. All this peace is because of what Jesus has done for us. And it is in this fellowship of believers in which Jesus will grow and guide our faith. So this brings us to another important question to reflect on in our second life application...
- Life Application #2: What are the ways you feel disconnected from God and isolated from others? Reflect on the peace Jesus offers to you.
 - It's a far too common thing as we feel far from God, or dry in our spiritual life, or disconnected from God. And there might be many reasons why a believer in Jesus Christ could feel this way.
 - Also, in our relationship with one another, we can often feel isolated. We might feel like others in our church don't seem to understand us as well as people outside the church understand us. We might feel disappointed by unmet expectations that we have of one another.
 - So as we reflect on these relationships—in our relationship with God and in our relationship with fellow brothers and sisters in Christ—we must make sure that we remember what is the peace that Jesus has offered to us. We must understand and believe that he has already made us as one body. By faith, he has already broken down the hostility in these relationships.
 - As you reflect, I believe that Jesus will guide you to share these thoughts and feelings with someone you can learn to personally love and trust in our church. He is faithful to grow and guide our faith in a restored relationship with him and with one another so I pray we will continue to live out and experience the peace we have received from Jesus.
 - So, we saw a prominent man in dire despair (vv.40-42), and a lowly, unclean woman with a chronic condition (vv.43-48). Next we'll see...

III. A dead girl in an impossible situation (vv.49-56)

Luke 8:49-50 (ESV)

~~⁴⁹While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more."⁵⁰ But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well."~~

- While Jesus was finishing his last words to the healed woman, Jairus greatest fear became a reality. And a word of hopelessness is delivered to Jairus. A messenger from his house comes to him and says, "Jairus, your daughter is dead. Do not trouble the Teacher anymore." These words would be crushing for Jairus to hear.
 - Well for every human being, death is a crushing word. Death has the final word for every person. Yes, even for the woman who was miraculously healed. Even for the specific individuals who Jesus raised back from the dead, they too will also face death again eventually. Death is the ultimate force that crushes any hope. It is the ultimate hopeless, desperate situation. It is inevitable, unavoidable.
 - So, in such hopelessness, this messenger makes a wrong conclusion about Jesus. He thought there is nothing stronger than death. Jesus may be able to heal the sick, but he doubts Jesus can overpower death. He has limited Jesus' power and tells Jairus to not bother Jesus anymore. But Jesus will not be bothered by death, who is much more than a teacher. He is Lord and Savior over all. He is God in flesh, the Son of God.

- Jesus knows death is crushing, death is a final word for limited, finite human beings. That's why Jesus assures Jairus,⁴ "Do not fear, Jairus. Only believe and she will be well." This journey of faith just took a deep turn for Jairus. All Jairus desperately wanted was for his daughter to be healed, but Jesus is concerned for something greater than that. Jesus is concerned for his faith.
 - Because at this point, Jairus must have thought all this waiting for Jesus was not worth it. He must have started to think that maybe Jesus did not care about his daughter. All the more as this woman who was healed from a chronic condition came forward, Jairus might have even accused Jesus of neglecting his dying daughter.
 - Let's think about it this way. So a few years ago, I was diagnosed with chronic appendicitis. It just caused ongoing pain that might not go away for several weeks or months. There was a possibility that it could become acute appendicitis, where my appendix could possibly burst. This would cause a serious infection that could be life-threatening. So my doctor recommended I get surgery to get my appendix removed and I went ahead with the operation.
 - But just imagine as I am in the operating room, ready for surgery for my chronic appendicitis, imagine that a patient with acute appendicitis is rushed into the emergency room. His appendix has already burst and so a nurse rushes in and tells my surgeon that he has to operate on that patient first. But for whatever reason, the surgeon says, "No, can the dying patient wait? I'm going to help out John first." This would seem outright evil. And if that patient ends up dying because my surgeon decided to help me first even when I could have waited, then that surgeon is going to get fired, his license removed, and publicly shamed because there is a death on his hands because of his negligence.
 - This is what Jairus must be thinking about Jesus. Why did Jesus need to take care of this woman first? He could always come back and the woman will still be there. His only daughter could have been saved if Jesus just hurried along. Wasn't it obvious that his daughter was in a more urgent situation than this woman? But this was how Jesus was revealing who he is and his power. Jesus was not evil or negligent or uncaring about him or his daughter, no matter how much it would seem that way. Jesus was preparing a greater miracle for his daughter to help Jairus know the extent of Jesus' power, not only in sickness, but even in death.
 - Let's read the rest of verses 51-56. It says...

⁴ Jesus assures Jairus in Mark 5:36 but his words would benefit the messenger as well.

Luke 8:51-56 (ESV)

⁵¹ 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. ⁵² And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping." ⁵³ And they laughed at him, knowing that she was dead. ⁵⁴ But taking her by the hand he called, saying, "Child, arise." ⁵⁵ And her spirit returned, and she got up at once. And he directed that something should be given her to eat. ⁵⁶ And her parents were amazed, but he charged them to tell no one what had happened.

- The final lesson we see here is this: As Lord and Savior, Jesus defeated death and made true and eternal life no longer impossible for the spiritually dead. Let me explain.
- As Jesus arrived with his crowd, there was another crowd already at Jairus' house. Family, friends, people of the synagogue and others in the community were gathered to weep and mourn the death of this young girl. But as they were all weeping and mourning, Jesus said, "Do not weep, because she's just sleeping."
 - This was so ridiculous to the people that in the middle of tears running down their face, they all laughed at him. They weren't even treating Jesus like a comedian because people laugh with the comedian and his jokes. Here they are laughing at Jesus. The word "laughing at" actually means that the people were making fun of Jesus by laughing at him, ridiculing, belittling Jesus. And instead of Jesus striking down everyone who is severely disrespecting Jesus and thinking so low of Jesus' power, he leaves them in his mercy.⁵
 - And he goes into the house with Peter, John and James, as well as Jairus and his wife, to see their dead daughter. While everyone's still laughing at Jesus from outside the house, these five people have the privilege of seeing the impossible happen before their very eyes. They see that death to Jesus is really just like sleep. Inevitable, crushing desperation of death is just a nap for Jesus.
 - Jesus simply takes the girl by the hand, affectionately calls to her, "Child, arise." And the spirit of the girl returned to her body and she got up. Not only do the winds and waves go away as they obey Jesus, not only do demons go away as they obey Jesus, but now we see death also goes away as it obeys Jesus' word of command. Jesus is this powerful that he has the final word over death.
 - Her parents were amazed as they are now preparing food for their daughter, who was just dead moments ago. And though it would be natural for them to jump outside the house to the laughing crowd and declare how Jesus has raised their daughter from the dead, Jesus commands them not to tell anyone. This is a strange command but a command nevertheless. Everyone will eventually see their once dead daughter alive and well and eating. But Jesus here was not looking for their logic. Jesus was not looking for growing his fame. He was looking for faith-filled willingness to obey. And if storms, demons and death all obey Jesus, how much more are people to obey Jesus? Jesus is looking for faith and we close out this narrative hoping that Jairus, like the woman, will also grow in his faith as he follows Jesus' guidance.
- Today, for all of us on this side of the cross, we see how Jesus has proven his power over death in a greater way than bringing back dead people to life. We have to understand that physical death is the result, the consequence of sin and rebellion against God. And all people are sinners and all sinners are spiritually dead. We were headed for eternal separation from God and to rightfully receive the crush wrath of God that we deserved. This is our ultimate desperate situation. But Jesus entered our hopeless and desperate world. He lived the perfect life we should have lived, he died the death we should have died. He was buried and after three days, Jesus rose again from the dead. He rose to defeat sin and death once and for all. Now for anyone who believes in him and lives for Jesus for the rest of their lives, they will be forgiven of their sins. They will receive the peace of Jesus Christ. They will receive a restored relationship with God and with others. Though we will one day face physical death, when our bodies will turn back to dust and fade away like a mist (Genesis 3:19; James 4:14),

⁵ The chronological order of events is made clearer in Matthew 9:25 and Mark 5:40, where after all the people laugh at Jesus, Jesus puts them outside/brings a few people inside the house.

we will see life again. Like Jesus was raised to life, we will also be raised to life and be given new resurrection bodies. And we will enjoy a fully restored relationship with God and with fellow believers in the new heavens and new earth. An eternal, permanent place without weeping, without mourning, without sin, without pain, without suffering. This is true hope for those who are desperate. This is true peace for those who are spiritually dead.

- So by faith, even as we face our desperate situations, even as we face the threat of physical death, we can believe that desperation is a gift from God. A gift to help us so that we no longer rely on ourselves but we rely on God who is able to raise the dead. See what the Apostle Paul writes, as he face the threat of death on many occasions in his life for his faith in Christ:

2 Corinthians 1:8–10 (ESV)

⁸For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. ⁹Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. ¹⁰He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again.

- This is the hope we can live with. This is how we can approach Jesus by faith in any and all of our desperate situations. So this lead us to our final life application...
- Life Application #3:
 - What doubts do you have about Jesus? Reflect on the gospel (the power of God) to believe that he truly is Lord of all and Savior of sinners.
 - We might not find ourselves laughing at Jesus, but like the crowd, we might be doubting Jesus' power. We might find ourselves limiting what Jesus is able to do because he is not yet doing what we have desperately asked Jesus to do in our lives.
 - We might doubt and question Jesus' love and care for us because we continue to suffer.
 - It is ok to doubt, but not ok to stay there. As you find yourself doubting Jesus in various ways, all the more, take the time to reflect on the gospel, which is the power of God for salvation for all who believe. Reflect on how Jesus faced your ultimate desperate situation of death for you and I believe God will help you grow in faith.

Conclusion

Going back to the question I asked at the beginning of the sermon, I pray each one of us can now answer: What can we do when we face such desperate times that are beyond our control, beyond our power, beyond our understanding? We go, we run, we cling to Christ by faith, trusting in his power to save us from our sins. Trusting that for Jesus, incurable sicknesses and inevitable death are no problem for Jesus.

Martha Snell Nicholson lived a life of chronic illnesses ever since she was a child. She was bedridden and experienced great pain for the majority of her life before she passed away at the age of 55. But out of her suffering, out of her desperate situations, she wrote books and poetry about her relationship with the Lord. This is regular poem I read for myself as I find myself in desperate and difficult situations and I thought it would be an encouragement for you as we close.

Show picture "Martha Snell Nicholson.jpg" side by side with this poem

The Thorn by Martha Snell Nicholson

I stood a mendicant of God before His royal throne
 And begged him for one priceless gift, which I could call my own.
 I took the gift from out His hand, but as I would depart
 I cried, "But Lord this is a thorn and it has pierced my heart.
 This is a strange, a hurtful gift, which Thou hast given me."
 He said, "My child, I give good gifts and gave My best to thee."

I took it home and though at first the cruel thorn hurt sore,
As long years passed I learned at last to love it more and more.
I learned He never gives a thorn without this added grace,
He takes the thorn to pin aside the veil which hides His face.

For Nicholson, with great faith, saw her incurable illnesses not as a curse but as a priceless gift. She captures the reality that the comforts of this world, a life free of desperate situations, is like a veil that hides God's face from our eyes. She also captures the reality that trusting in the Lord is a long, and painful, journey of faith. As Jesus is Lord and Savior over our lives, I pray we learn to hold onto the gifts of God we have received. So even in desperate situations, may we hold onto our restored relationship with God. May we hold onto our restored relationship with one another. No matter who you are, no matter what your desperate situation is, come to Jesus and he will show you his peace.

The One Thing:

*Approach Jesus Christ by faith in your desperation
for he is Lord of our salvation and over all situations.*

For TGR: Can we all stand together as we close?

For JKT: I'll close us out in prayer before P.Eric comes up to lead us in response.

Potential Closing songs: