

# Deliverance for the Desperate

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 03 March 2024

Preacher: Josh Johnston

[ 0 : 00 ] But this evening we are back in Luke's Gospel and if you'd like to turn there now in your Bible, if you have one, if you don't have a Bible, there's some at the sides, some at the front, some at the back, don't be embarrassed, go and grab one, the stewards will be very happy to give you one so you can read along with what we're reading and see where it comes from.

We're going to be in Luke's Gospel at chapter 8 and reading the final section beginning at verse 40, Josh Johnson has been leading us through these few chapters in recent weeks and we're coming to this last bit of this particular section and I'm going to read from Luke chapter 8 and verse 40.

Now when Jesus returned, that is from the country of the Gerizines and all that we were reading about last week with the demon-possessed man being liberated and set free by Jesus, when he returned from that, the crowd welcomed him for they were all waiting for him.

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 for he had an only daughter, about 12 years of age, and she was dying.

As Jesus went, the people pressed around him and there was a woman who had a discharge of blood for 12 years. And though she had spent all her living on physicians, she could not be healed by anyone.

[ 1 : 34 ] I'm always amused by Luke's version of this. If you read Mark's version, he says she had suffered much under many physicians, had spent all she had and not only had not got better, but had got worse.

It's one of the little touches of authenticity. You see, Luke was a physician and he's much more generous towards his fellow physicians. All he says was she spent all her living on physicians and no one could help her, no one could cure her.

There we are. But she came up behind Jesus and touched the fringe of his garment. And immediately the discharge of blood ceased.

And Jesus said, who was it who touched me? When all denied it, Peter said, Master, the crowd's surrounding you and are pressing in on you. But Jesus said, someone touched me, for I perceive that power has gone out from me.

And when the woman saw that she wasn't hidden, she came trembling and fell down before him, declared in the presence of all the people why she had touched him and how she'd been immediately healed.

[ 2 : 43 ] And he said to her, daughter, your faith has made you well. Go in peace. While she was still speaking, someone from the ruler's house came and said, your daughter's dead.

Do not trouble the teacher anymore. But Jesus, on hearing this, answered him, do not fear, only believe, and she will be well.

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 all were weeping and mourning for her.

But he said, do not weep, for she is not dead, but sleeping. And they laughed at him, knowing that she was dead. But taking her by the hand, he called, saying, child, arise.

And her spirit returned, and she got up at once. And he directed that something should be given to her to eat. And her parents were amazed.

[ 3 : 49 ] But he charged them to tell no one what had happened. Amen. And may God bless this word. Well, do you open to look at chapter 8 once again as we come to the end of this section.

The Lord Jesus grants hope for those who are at their lowest ebb.

That is the message of our passage this evening. We've been seeing that Luke chapter 7 and 8 are filled with different aspects of the salvation that comes from the good news of the victory of Jesus'

kingdom.

And at first glance, our passage this evening seems to repeat things that we saw at the start of chapter 7. The centurion's servant, someone who was ill and was healed.

And the widow of Nain's son, who had died, was restored to life. And so what is added here? Which aspect of salvation is being dealt with now?

[ 5 : 03 ] Well, I think we see that in desperation, when all hope seems lost, Jesus is still the all-sufficient Savior.

The one who deals with the dreadful alienation brought on by sin. And the one who grants hope beyond the many griefs of this world.

Even death itself. Even when there's nothing that any physician or politician or priest can do, Jesus stretches out his hand of salvation.

Now notice how Luke unfolds these two stories together. Verse 42, we have a daughter of 12 years. Verse 43, a despair of 12 years.

Verse 42, a daughter. And verse 48, the lady greeted as daughter. Notice verse 41, Jairus falls down at Jesus' feet.

[ 6 : 01 ] Verse 47, the lady falls down before Jesus. Notice. Notice verses 44 and 47. Immediately, something happens for the lady. Verse 55, the little girl got up at once.

Literally, immediately. Notice even the two situations. One is dying, verse 42. Verse 43, the other couldn't be healed by anyone.

And finally, the lady's story interrupts Jairus' and ramps up the severity of the situation. So why are they bound together?

Why does Luke put them to us like that? To show us, I think, that Jesus' salvation reaches even the most dire desperation that can be faced.

And produces something truly astonishing. That's why the passage ends, isn't it? Verse 56, from agonizing desperation to amazement. But we mustn't miss the way that Luke builds the tension of this event.

[ 7 : 08 ] Verse 40, Jesus returns from across the lake, and there's a crowd waiting for him. And within that expectant crowd was Jairus, verse 41. Now, Jairus wasn't just anyone.

He was a ruler in the synagogue. A very significant individual in the community. Prominent and respected. But look at what he is doing.

Throwing himself at Jesus' feet in desperation. It couldn't be anything else that would have brought someone like him to Jesus. Remember, the religious leaders of the day were consistent in rejecting Jesus.

They were disgusted by him. A friend of sinners and tax collectors, a drunkard. That's what the religious leaders of the day thought of Jesus. Yet here is a ruler of the synagogue waiting, expecting Jesus.

Why? Because verse 42, his only daughter was dying. And so having foregone any dignity, indeed seemingly having left behind the status of his role, he's literally begging at the feet of Jesus.

[ 8 : 16 ] Just another example from Luke of what he recorded for us in Mary's Magnificat. That he has brought down the mighty from their thrones and exalted those of humble estate.

Here was a ruler brought down from his throne, humbled in desperation for his precious daughter. And in his humbled situation, he comes to Jesus.

And verse 42, Jesus goes. Only to be stopped by the crowd pressing around him. The tension builds. And we're introduced to another incident instead.

And so the dying girl must wait. Because before that, Luke shows us that with Jesus, it is possible to know, firstly, the reversal of sin's grim alienation.

The reversal of sin's grim alienation, verses 43 to 48. Reaching out to Jesus brings the warm embrace of God himself. We were created for relationship.

[ 9 : 22 ] But sin wreaks havoc on our ability to build and maintain and enjoy flourishing relationships with God and with one another. But all of the twisted effects of sin that creates rupture in the midst of all kinds of human relationships can be dealt with by Jesus.

And Jesus can even restore relationship between sinful humanity and the living God. Look at verse 43. The interruption comes in the form of the crowds, but particularly a woman who has had a perpetual discharge of blood.

The lady's condition was some sort of chronic and persistent vaginal bleed. And not just for a week, but for 12 years. It's rather unpleasant to be bleeding from anywhere for 12 years.

You'd have a latent weakness. But this kind of bleed in particular would have been horrible to live with. It would be none of the feminine products that we have today.

But this was much worse than just that. Remember what we've seen in Leviticus 15? A discharge of blood meant ritual uncleanness.

[10:38] And it meant that anything she touched was considered unclean. Now, God graciously gave provision for washing and for purifying. But that wouldn't have been possible for a constant bleed like this.

And the significance of that cannot be downplayed for this woman. This was ongoing for 12 years. So think of the implications of that. It meant not being able to gather with the people of God for worship.

Effectively cut off from enjoying fellowship with God. It meant complete isolation within the community. Because anything and anyone she touched would be considered unclean.

It meant no possibility or prospect of marriage. It meant no children. No motherhood. It meant everyone would have to be at a distance from her.

Total isolation from other people. And with that new comfort, solace and hope from gathering for worship at the synagogue. And add into that verse 43.

[11:46] She had spent all of her money on physicians. Poured out everything she had to find a cure. Here was a woman who had exhausted every possibility. She was impoverished.

Completely isolated. But what does she do? Verse 44. She seeks out Jesus. She must have heard something of his amazing salvation. And so where all these physicians couldn't help her.

The great physician of Luke 5. Good. The one who said. Those who are well have no need of a physician. But those who are sick. I have come not to call the righteous.

But sinners to repentance. The great physician might be able to help her. Now if the crowd had realised who she was.

Their question would no doubt have been. What on earth are you doing in our midst? But perhaps she has heard of another who was unclean. But cleansed by Jesus.

[12:47] Again in Luke chapter 5. The leper. Who ventured out in his uncleanness. To come to Jesus for cleansing. And so this woman. Possibly aware of this stigma attached to her.

And being out in public. She doesn't even approach Jesus directly. She's trying to respect that stigma. She just wants to touch him. Not even him. Just his cloak.

Notice how many times. Luke makes mention of this woman wanting to touch. Verse 44. It's again there in verse 45. And verse 46.

Verse 47. Remember Simon the Pharisee. Back in Luke chapter 7. He was very concerned about who Jesus let touch him.

Back in 7 verse 39. Simon's concern was the defilement that it would bring to be touched by a sinner. What was Jesus concerned with being touched?

[13:46] His concern here is wanting to give more to the lady. For this lady. The most crippling thing about her condition was the utter isolation that she was gripped with.

The isolation that was guaranteed for the duration of her life. Anything. Anyone she touched would be made unclean. But what's Jesus' concern?

It wasn't that she would defile him. No. Verse 44. She reaches out to touch Jesus. To touch his garment. And immediately she is healed. Immediately. And so Jesus asks.

Who touched me? Verse 45. Who was it? Peter scoffs. Look at the crowds. Everyone's touching you. Pressing in on you. Verse 46.

No. Someone touched me. Who was it? Power has gone out from me. That is Luke's way of talking about Jesus' miraculous power. It comes out of him.

[14:43] That's what happened back in Luke 6. Before the Sermon on the Plain. His saving power. It's Luke's way of talking about it. Comes out of him. Simon the Pharisee was bothered by Jesus.

Allowing a depraved woman to touch him. But now as a defiled woman touched him. What was Jesus' concern? He doesn't ignore the touch. He wants to know who touched him.

And so there's no dodging the question here. Jesus is persistent. And so verse 47. Delight and relief for the woman. Suddenly becomes fear and panic. The one who was estranged from people.

Was about to be exposed publicly. She trembles when she realizes she isn't going to be able to get in and out undetected. And so she has to testify that she reached out and touched Jesus. Was healed. And look at Jesus' words. Straight away he speaks not to condemn or to ridicule. But to comfort. To reassure.

[ 15 : 46 ] His concern wasn't that he might have been defiled. His concern was to give more to this lady. Notice his first word to her. Verse 48.

A word laden with deep relational significance. Daughter. Daughter. For the woman who had known only alienation.

Jesus' first word to her was familial. You see Jesus' concern isn't that he will come into contact with our defilement and be tainted. Jesus does take that upon himself.

He takes our contamination and sin. But he washes it clean. And notice Jesus isn't seeking to expose this woman for what she's done.

No, this woman's terror is met with tenderness. Her concern is met with compassion. Jesus wants to give her more. She isn't going to know his power.

[ 16 : 45 ] She isn't just going to know his power. But she's going to know him personally. I wonder if there's a little hint of Eve in here. A woman afraid before the Lord.

Trying to hide from him. Having misunderstood something about touching. Well, Eve enjoyed fellowship with God. But her hiding was the precursor to alienation from God.

This woman knew only alienation. But her encounter with Jesus was the precursor to fellowship with God. And so Jesus' concern to identify this woman is important for a few reasons.

First, he wants her to know that he isn't just a lucky charm. He isn't some kind of superstitious trinket that gives out power just by invoking him or having him hang around.

Salvation here isn't through a supernatural frock. But sincere faith. Jesus doesn't allow her to be left in any doubt about that.

[ 17 : 52 ] It wasn't about the cloak. It's about the Christ. Verse 48. It is her faith that saved her. Her reaching out to touch Jesus was the evidence of real faith.

It was saying, here is the one, the only one who can help me. I'm hopeless and helpless but for Jesus. And isn't that incredibly comforting for us?

Jesus doesn't scold her. No, he says, daughter, your faith has saved you. Go in peace. The same word spoken by Jesus to the woman that Simon took such issue with.

Go in peace. Aside from the disciples at the very end of the gospel, just after Jesus' resurrection, there are only two instances of Jesus saying, go in peace in Luke's gospel.

And they're to a lady defiled by sin and a lady defiled by ceremonial uncleanness. But two ladies who reached out to touch Jesus.

[ 18 : 59 ] And both times he speaks words of reassurance and comfort and salvation. To this woman who didn't have a fully formed understanding of theology and salvation, nonetheless, he speaks words of comfort.

She didn't know the ins and outs of the Christian faith. She simply recognizes that Jesus is the one who can help her. And so she reaches out to touch him in faith. Friends, we don't need to know everything to come to Jesus.

We don't need to have it all sorted out. We just need to know that Jesus is the one who can rescue us. And then reach out to him in faith. Jesus isn't just a lucky charm.

It isn't a lucky charm. Second, with Jesus, salvation is always personal. We don't get salvation without getting him. His power and his person are deeply bound up.

There isn't one without the other. Think of the person who sees salvation as a passport to avoid hell. But that's it. Or salvation is what will rid me of my addiction.

[ 20 : 15 ] Or will give me a sense of purpose. No, salvation does or can do some of these things. But only as the fruit of restored relationship to the living God.

One commentator says, In his mercy, God will not have a person treat his salvation as a cure. He will insist that such a man come to him as a person.

And like the woman, to confess him publicly as Savior. This woman's desperation was ultimately an alienation from all that humanity is meant to enjoy. Alienation from God himself.

And the thriving that comes from fulfilling relationships. But what does Jesus do? He reaches out to her personally. So that she gets to know him.

Because salvation is a restoration of that relationship. It's adoption into the family of God. And so Jesus calls her daughter.

[ 21 : 22 ] Jesus' power cannot be separated from his person. Salvation is relational. And the third thing that we see from Jesus identifying as women.

Jesus demonstrates to the crowd that this woman is now clean. That's what results from Jesus calling out to identify her. He graciously assures her of fellowship as a daughter in God's family. And he makes it known to the crowd and to her that she can enjoy relationships horizontally too. She's no longer unclean and defiled. And isn't that so often the way with salvation?

When people come to know the grace of the Lord Jesus. To know his touch upon their lives. Then relationships that have been ruined by sin. Are able to be restored and mended and transformed. I remember a fairly new Christian telling me that he had had a great rift with his wife. His behavior, his sin had caused it. His anger often fueled by drinking had caused great problems.

[ 22 : 26 ] But he had since become a Christian. And his relationship with his wife was on the mend. Why? Because she could see that he was a new man. That the old man had been left behind.

The man marked out by his sin which bred estrangement had gone. And here was a new man. We are designed for relationships.

Made for them. We aren't meant to be cut off from people. We need people. But sin is the great scatterer. It creates rifts and it destroys relationships.

And sin is a great barrier to relationship with the one we are chiefly created to relate with. The Lord God. But Jesus' salvation deals with that alienation.

Restoring us like he does with this lady. To the possibility of real fellowship with Jesus. To real worship of him. Which is life. But also to real fellowship with his people.

[ 23 : 27 ] And when it comes to salvation. That isn't something we can afford to overlook. There is no salvation outside of the church. No salvation without gaining Jesus himself and Jesus' people.

This woman could once again go to the house of worship that she had long been cut off from. And Jesus declares for all to see that this woman is saved. She has been cleansed. She is clean. She no longer needs to be cast out and alienated. Instead she receives the words that express God's pleasure. Go in peace.

But whilst Jesus ministers so tenderly to this woman. Word comes from the house of Jairus. And so as we return to his desperation.

We see that with Jesus it is possible to know resurrection from sin's great penalty. Resurrection from sin's great penalty. In verses 49 to 56.

[ 24 : 29 ] Salvation is ultimately all about the hope of resurrection. Salvation is primarily eschatological.

That is it will be experienced only fully and finally at the last day. And it's the hope of resurrection that will ultimately fulfill all of these pictures of salvation that Luke has put before us in chapters 7 and 8.

That doesn't mean that we don't enjoy something of salvation now. This lady really did know and taste fellowship with God. She could return to the synagogue.

She could enjoy fellowship with God's people. But the ultimate fruit of that reversal of alienation will be known most fully when we are gathered to God at the last day.

Where there will be feasting and banqueting with him. And that day is also going to be the day when Satan's grasp and influence is banished forever.

[ 25 : 34 ] Then we will enjoy by sight the relief of our debt being forgiven. Salvation is ultimately all about the hope of resurrection.

And we see something of this illustrated here in this event. But remember this comes to us with great tension. Jairus had relinquished his respected demeanor and place in order to fall at Jesus' feet begging for his daughter's life.

He pulled himself off of his throne lowering himself so that Jesus might lift him up or rather lift his daughter up. Jesus had set off to go with Jairus but he's waylaid here.

And that must have been a trial for Jairus, wasn't it? Time was of the essence. His precious daughter was dying. And yet here was Jesus ministering to someone else.

And so verse 49, word comes. Your daughter is dead. Do not trouble the teacher anymore. Now we might think at this point, we've already seen Jesus perform a miracle on someone else who was dying.

[ 26 : 42 ] The centurion's servant was healed from a distance. Could Jesus not have done that here? Why didn't he? Well, I think we have to take it that Jairus had something that he needed to learn.

Just like the lady. She was healed, saved. But Jesus wanted to give her more. To help her understand that it was her faith that saved her. To understand that she didn't just get Jesus' power but she got him.

And Jairus has more to receive from Jesus too. Listen to Ralph Davis on this. These instances teach us that Jesus' severity may only be the wrapping or prelude to his goodness. Behind a frowning providence, he hides a smiling face. And so Jairus has a dark valley to pass through. He gets that phone call that can only be bad news or that person knocking on the door that their face tells you that it's going to be the worst news imaginable.

Perhaps some of us know what that is. Experienced it. And hearing about the death of a dear loved one is perhaps as earth-shattering a thing as can happen.

[ 27 : 59 ] How much more when it's a dear child? Someone you would never in your worst nightmares imagine having to bury. What else could cause you to be shaken to your very core like that?

Why? Why them? And so as Jairus sees the messenger come, all of this would be going on in his head and his heart. And look at Jesus' words, verse 50.

He hears the announcement and says, Do not fear. Now Jesus doesn't do trite. Do not fear.

Those were the words spoken by the angel to the shepherds in chapter 2. Do not fear. For I bring good news of great joy that will be for all the people. For unto you is born this day a saviour.

Do not fear. Am I not the one you are waiting for and expecting? The one who has caused the blind to see, the lame to walk, the lepers to be cleansed, the deaf to hear, and the dead to be raised up.

[ 29 : 08 ] Do not fear. Instead, believe. Trust. And she'll be saved. Jesus is saying, If you trust that I could be her rescue when she was dying, trust that I can be her resurrection when she's dead.

I wonder what we might be thinking in such a situation. When we see others receiving grace, others having their prayers answered. And in the meantime, our situation gets worse.

When time seems to be running out on our particular area of desperation, which seems so much worse than what others are facing. Isn't it easy to hear ourselves asking, Lord, why are you tending to them when I'm in such dire need?

Lord, why don't you hear my prayers? Maybe some of us are tempted to conclude, or perhaps some of us already have concluded, do not trouble the teacher anymore. Maybe we've ached in prayer, longing that God would relieve us of something so painful and burdensome.

And we think, I just can't bring myself to him in prayer anymore. Listen to James Philip. This teaches us, do not fret when others' needs seem to be met, while the answer to yours is delayed.

[ 30 : 32 ] Only believe. Think rather for your encouragement, that if he can help the other, he can help you too, and meet your needs. Perhaps this is why Jesus delayed.

Perhaps this is what Jairus needed to learn. Perhaps we do too. Do not fear. Only believe.

That's so very hard to do at times, isn't it? But Jesus' words to the desperate are, do not fear, only believe. Not as some kind of wishful thinking, not as a kind of magical genie that means if we believe in Jesus, we'll get everything just as we would like it.

But no, trust Jesus. Trust that he is the savior that is ready and willing to be all that we need in his timing and in his way.

Trust that in the end, he will see us through. He will receive us at his great banqueting table when death and all of its dreadful tentacles are removed forever, and there will be no more tears or mourning or pain.

[ 31 : 43 ] You see, Jesus doesn't pretend away the real desperation that we can do in this world. He doesn't minimize the great sadness that marks life as a human being.

But what he does do is promise that a day is coming when he will end all of the sadness, when he'll do away with all that causes it for those who reach out to him in faith, for those who fall at his feet and believe him.

Jesus stopping on the way, as he did for this woman, Jesus stopping on the way to be gracious to others is never a barrier to his grace pouring out to you.

Indeed, because he stops on the way, we can be more sure that he'll visit us in our need. That's who Jesus is. He's the compassionate Savior who responds to faith by giving more and more to his

people.

And sometimes the more that he gives to us is teaching us to trust him. But we can trust him.

[ 32 : 56 ] And so we get a picture of what Jesus will do at the last great day of resurrection. Jesus goes to the house, verse 51, and he enters with Peter, James, and John, and the parents.

Verse 52, amidst the mourning, Jesus says, do not weep. She's not dead, but sleeping. And then verse 53, there's the kind of nervous, awkward laughter that comes when someone is just being so inappropriate.

Has he not seen what's just happened? What else can we do but laugh? This buffoon can't tell the difference between death and sleep. Or worse, he's trying to give some sort of false hope.

Isn't that the kind of thinking that's so common today? Death is the end. It's final. There's nothing else afterwards. Don't fall for any silliness that says otherwise. Instead, cling on to this life and maximize it at all costs.

Isn't that why our culture is so obsessed with health and healthcare, safety and safe spaces, well-being, fitness? But actually, Jesus framing this girl's death as sleep is so very significant.

[ 34 : 08 ] Death is not final. It isn't the end. A day will come when we wake up to a world free from all-term oil and terror.

This life that is so littered with devastation that forces us to taste desperation and despair at times. It's not the end. Paul uses that language of falling asleep in 1 Thessalonians chapter 4.

That's in a passage that speaks about Jesus' return. When he will gather to himself those who belong to him and those who have fallen asleep will not miss out on resurrection at that great day. You see, Jesus talking about sleep here is Jesus spelling out that death is not final. This world, with all of its miseries, isn't the end.

And notice, too, who does Jesus allow into the room with him? Parents aside, we see Peter, James, and John are the only people present. Why does Luke tell us that?

[ 35 : 17 ] Well, it isn't long until we see them again over the page in Luke chapter 9. In verse 28, we see the three of them present for a highly significant event, the transfiguration.

an event that speaks of Jesus' coming departure, his death, and also his resurrection and ascension to glory. An event that gives Peter, James, and John a glimpse, a taste of what that glorious, resurrected Jesus would be like.

These three disciples are only singled out as a group twice in Luke's gospel, and both times, it's for events that center on death and resurrection. I wonder if Luke includes this selective little detail here to tie in our minds that Jesus offers hope beyond the grave and hope beyond this world that is overcome with the curse of death.

Because Jesus' own death and resurrection, spoken of and anticipated and glimpsed in his transfiguration, are the means of undoing and overcoming death's dark shadow, of undoing the dreadful effects of sin that blighted this world.

That's what's being pictured in this little girl. Those who reach out to Jesus in faith will know and experience real and physical resurrection so that death and sin will not be victorious over us.

[ 36 : 48 ] We will know the relief and hope of life beyond this world. Life made new. And so Jesus says, verse 54, child, arise.

And verse 55, her spirit returns to her and she gets up. There are only a few instances in Jesus' ministry where he raises people from the dead, but they picture his ultimate work.

I think that's why he urges secrecy here in verse 56. Don't tell anyone what's happened because that day in Jairus' house wasn't the great day of resurrection, just like today isn't.

No, this miracle was but a glimpse, a t-test, a picture of Jesus' salvation and the coming of his kingdom. But that day is coming because Jesus himself encountered death's dark shadow and he did so whilst taking upon himself all of our uncleanness.

And he descended to the grave and burst forth out of it as he was raised. And so sin and death were dealt with. And Jesus' vindication, his resurrection, paves the way for ours.

[ 38 : 08 ] And this isn't airy-fairy stuff. Spirits floating in the clouds kind of thing. No, the Bible makes very clear that resurrection is real and physical. Do you see that verse 55? He directs that this girl is given some food.

When Jesus appears to his disciples after his resurrection later on in Luke's gospel, what does he do? He eats some fish with them. Just a little note that reemphasizes our resurrection bodies will be real.

Food will still be needed. Will still be a delight. Indeed, feasting with God is an important part of our future. All right, right at the end of this section of Luke, it's no accident that death is here to bookend the section.

That's how chapter 7 began, a dying servant and a dead son. And it's how chapter 8 ends. Death bookends the various aspects of salvation that we've been seeing throughout these chapters. It bookends it because the means of Jesus' mastery over darkness, his means of disarming Satan of his power over humanity, Jesus' means of forgiving our death of sin, the means of bringing about the great eschatological day of salvation, is Jesus' death.

[ 39 : 30 ] death, and with it, his defeat of death, his resurrection. It was sin that brought death into the world, and the dark tentacles of death spread far and wide.

It was the original sin that gave Satan a foothold from which to wreak havoc upon humanity. And it is sin that means we owe a debt that we cannot ever pay.

But Jesus, in his death, takes that sin upon himself so that he is touched by our sin, that it does pass from us to him.

But his resurrection sees him vindicated, sees him defeating sin, and so death. And that means he doesn't say, child, arise, to just two or three people like in the Gospels.

No. Jesus will say to any and all who reach out in faith to him, arise. For the day is coming when we will be raised in glory, the likes of which Peter, James, and John witnessed on that mountain in chapter 9.

[ 40 : 41 ] And so listen, once more to Ralph Davis. One could say that the trip to Jairus' house shows us that don't trouble the teacher anymore is never a right response in our troubles.

Because Jesus' salvation is, verse 56, truly amazing. It grants real and lasting relationship with God himself and with his people.

And it will one day deal with all of the grim effects of sin that litter this fallen world. And so Luke wants us to reach out our hands in faith to Jesus.

And when we do, we're assured that the day will come when he says to us, finally, arise. let's pray. Gracious Lord God, grant us the help of your spirit to keep our hands free from the apparent security and comfort that this world creeds and celebrates.

[ 41 : 57 ] and instead that we would have empty hands which can truly reach out to Jesus. And Lord, as you help us so, continue to be gracious to us that we might be blessed to receive more from you, to have a firmer grasp upon and vision of your glorious kingdom which we will one day see in all of its fullness.

Grant us this, we pray. For we ask it in Jesus' name. Amen.