

# Amazing Grace in the Face of Adversity

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*Luke*

By Ted Guthrie

**Bible Text:** Luke 8:40-56  
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**Providence Church**  
2146 Buford Hwy  
Buford Hwy, Duluth, GA 30097

**Website:** [www.providenceduluth.org](http://www.providenceduluth.org)  
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I often have the privilege for many years now to set the table for worship but it is Ty who comes along and has the responsibility for delivering the meal, and that's a very different level of responsibility to set the table for worship than it is to come and be responsible for feeding and providing the sustenance for the people who are there, but I'm thankful that Belle came to support me this morning. I don't know how she did it, but she convinced Will and Miranda to let her come. It's a privilege and a blessing to expound the word of God. Preaching is a humbling work as you realize very quickly that you are completely unworthy to speak on something so grand as the grace and the love of God. It is something that 1 Peter 1 tells us that even the angels desire to look into, but God has given us the privilege of being the ones who worship voluntarily. The more time you spend in the word of God, the more convinced you are that it is the word of God. So it is a blessing that has untold benefits to the one who prepares to speak.

I'm thankful too that Ty is a minister of the gospel who studies to show himself approved unto God, a workman that doesn't need to be ashamed so that he can rightly divide the word of truth. I've got to tell you, though, I think one of the reasons why he went on sabbatical was just to remind the rest of us of how difficult preaching is. I don't know about the other gentlemen who have had the opportunity to speak in church, but I suspect this is an ulterior motive that he has. I haven't had a chance to ask him yet. But one of the things we're thankful for is that God has promised us that his word will not return void. Isaiah 55, the wonderful passage of Scripture in verse 10 and 11 the prophet tells us, "for as the sun and the rain come down from heaven, they don't return to heaven but they water the earth and they give seed to the sower and they give bread to the one who eats. So my word when it comes down doesn't return to me but it accomplished, it doesn't return empty, but it accomplished the purpose for which I have sent it." So even though we are imperfect vessels, we are thankful that we have the opportunity to preach a perfect and infallible Scripture.

I've been thinking the last couple of weeks as I've had the opportunity to prepare to preach, as to why that we come to church/ Right, I took a class earlier this week, it was on Monday and it was in SQL which stands for structured query language which sounds really sophisticated, that's probably why I'm mentioning it. Sounds like I know what I'm talking about. No, it's just a programming language that allows you to take a structured

database and to make more meaning out of it. It's like Microsoft Excel on steroids. And if I had gone to the class and I had shown up to the class and the professor said, "Welcome, we're glad you're here. We're glad, you've paid your money. We are going to teach you nothing new. You're going to learn absolutely nothing in this class that is new to you today." We all would have said, "Great, I'd like my money back." But when we come to church week after week after week, month after month, year after year, we come and we hear the exact same message, we hear the message that Jesus is the Christ, that he is the Creator, that he is the Redeemer, that he is the sustainer. In fact, if you hear something different when you come to church, something has gone terribly wrong and you should probably consider leaving. And even though Ty has been gone now for a couple of months, the message that you hear from the people who have the opportunity to speak is the same message. Right, Todd Friel reminded us that we need to see Christ in our marriages. James Rouse presented Christ on the cross and reminded us that you are either one thief on the cross or you are the other thief, one who puts his faith in Jesus Christ or one who rejects Christ. Scott Rouse preached, I think just the week after that, a wonderful passage out of Psalm 73 when he reminds us that God is good all the time. All the time. Todd called us back to being godly men in the first principles in Genesis. Charles Walker and the wonderful passage in Luke 4 presented the uniqueness of Jesus Christ when he says, "Today the prophecy has been fulfilled in your hearing." And Dalton just last week reminded us that there is no meaningless suffering out of 1 Peter 1, and that we need to view trials in light of eternity, in light of Christ. And my message today is going to be consistent with that because we believe that when we come to church that God communicates to us, he communicates through the 66 books, through the 40 different authors, through the 1,500 years of history that it took to write this book, but he has one consistent theme that Jesus is the Christ.

We look at the nature around us and we're convinced that God communicates through nature. You guys have seen the pictures of the Webb telescope? I'm sure all of you have seen them by now. Aren't they absolutely amazing? They're just glorious. And a lot of times you read the subtext and the subtext says that the scientists are looking deeper into space than ever before so they can find the beginning of space 13.5 billion years ago. I don't think the universe started 13.5 billion years ago. I'll tell you what I am amazed at is that there's one solar system that God has ordained to have one planet, to have one, well, we would say species, but one kind is what the Bible says, humankind that has the privilege of voluntarily worshipping him. We alone have that privilege of glorifying God. The angels don't have it. The animals don't have it. The fish don't have it. The stars praise God because they reflect his glory. We can see that in those pictures. But we know that Psalm 91 tells us there is no speech or language where the voice of nature in God presenting himself his eternal power and Godhead is not seen.

I love the way that Alexander Maclaren, the great Scottish born preacher, I like to say he's Scottish born because that's my heritage as well, although he spent all of his time preaching in England for 65 years. Second only being well known to Charles Spurgeon. We all know Charles Spurgeon, nobody's heard of Alexander Maclaren, not many people. But his sermons were read just across the continent, across England, almost equal to Charles Spurgeon who was later his contemporary. And he said this, "In Christ as a

great storehouse lie all the riches of spiritual wisdom, the massive ingots of solid gold which when coined into creeds and doctrines, are the wealth of the church. All which we can know concerning God and man, concerning sin and righteousness and duty concerning another life, is in him who is the home and the deep mind where truth is stored. The central fact of the universe and the perfect encyclopedia of all moral and spiritual truth is in Christ, the Incarnate Word, the Lamb slain, and the ascendant King." And we when we come to church, even though the world may look at us and say why are you coming to church and hearing the same thing over and over again, we say because Jesus Christ is sweeter and deeper and richer than anything you could imagine, and we want to come and be reminded of that, that he is the Incarnate one, he is the one who has exegeted the Father. He has made him known so that when he came to live on this earth, we have the privilege of knowing what God is really like because he presented God in all of his glory on earth.

I'm going to invite you to turn with me to Luke 8. We're going to read 16 verses in Luke 8 as our text this morning. Let's begin in verse 40 and we'll read down to verse 56.

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.

Let's begin with prayer this morning.

*Father, we ask that you would bless the preaching of your infallible word. We thank you that we have the privilege of knowing that it provides all that we need for faith and godliness. Lord, meet with us this morning, we pray in Jesus' name. Amen.*

I'm going to ask you to do something with me this morning. It's going to be easy for some of you and it's going to be hard for others of you, and that is I'm going to ask you to place yourself in the story. For some of you, this is very easy. You can watch a 30 second commercial and you are completely engrossed on how it's going to end. I'm this way. I'm like, "Honey, don't turn that off. I want to see how this goes." For others of you to be emotionally engaged in anything is almost a sign that you have forfeited your intellectual independence and you are unwilling to forfeit that intellectual independence. I'm not asking you to set your brain at the door, all I'm asking you is to identify with the characters of this story this morning.

We have a passage of scripture here, these 16 verses in Luke, where God is saying and setting forth a couple of episodes, one embedded inside the other where he wants to communicate something to us. Over 40% of the word of God is narrative. It is God telling stories. It's God telling us the story of the Old Testament, which it tells us in 1 Corinthians, the Old Testament was given to us for our example. Most of the time to not follow the example. Then John tells us the very last verse of John tells us that it says many other things that Jesus did, and I suppose that if the books were to be written of all that Jesus did, the world would not contain them. So we always have to ask ourselves the question when we come to a passage of scripture, especially a story like this in the narrative in the gospels but all passages of scripture: why did God put this in the Bible when he could have filled up volume after volume of books about other things that Jesus did? But God chose this situation and God chose this episode. This book, by the way, or this episode, by the way, is in all three of the synoptic gospels. It's in Matthew, Mark, and Luke. This is the longest one, but it's not only for that reason. Right, Matthew was written to communicate to the Jews that Jesus is the Messiah. That's why you have in the beginning of Matthew in the genealogy, it only goes back to Abraham, because Matthew is proving that Jesus is the Messiah from Abraham through David and eventually to Christ. Mark is writing to Roman Christians so he also has a vested interest in showing this because it proves to the Romans that Christ is one who has power, that he is the one that they should put their faith into. But only Luke is writing so that the entire world knows that Jesus is the Redeemer. That's why in his genealogy he goes all the way back to Adam. Right, in Luke's world, Luke is saying Christ is the second Adam which has come. The first Adam is the one who brings us sin and death, and the second Adam brings us life and righteousness. And so he goes all the way back.

Paul tells us that he's a beloved physician, but he's more than a physician. He's also an intellectual. He's a historian. He works very hard at getting the facts right and we can tell that in the passage that we have this morning before us, a lot of details in the passage. But it's not only that, Luke is also one who takes great care to show that Christ is one who reaches out to the ones who are less fortunate, who are not seen by the world. He reaches

out to the publicans and the sinners and the prostitutes, the tax collectors. He shows the ones who are less fortunate, the children, women who were not regarded in that age, shows that Christ is no respecter of persons and he ministers unto them.

Quick fact about Luke that I had never thought about. Luke is the only Gentile writer of any book of the Bible. I don't know if you've thought about that. Paul tells us in a later one, I think it's in 1 Corinthians, he lists out all of these people who are circumcised that he's traveling with and Luke isn't mentioned, although Luke is there, Luke's in the passage. But he doesn't mention Luke among the circumcision because Luke wasn't a Jew. Luke was a Gentile.

So he is the only Gentile writer of a book of the Bible of those 40 authors that I mentioned earlier and he, of course, wrote two books of the Bible. He wrote Luke and he also wrote Acts. And he tells us the beginning of Acts, he's like, "I'm setting down everything that Jesus did and said so that you will be confident in your faith, so you will know what your belief lies in." He goes on to say that once Jesus rose from the dead, he appeared through many proofs demonstrating that he was the Messiah, that he rose from the dead, indeed. So we pick Luke because of all of these reasons, that he is one who has probably the most thorough, the most thorough story that we're going to enter into today.

So let's set the stage here for a minute. All good stories set the stage. Right, so this is in Capernaum. Capernaum is the number one city where Jesus practiced his ministry. This is where he calls Peter and Andrew, "Just come. I'm going to make you fishers of men." Capernaum is set on the, if you picture with me the Sea of Galilee, right the Sea of Galilee, then you have the Jordan River, then you have the Dead Sea down at the bottom, and Capernaum on the Sea of Galilee is on the northwest corner of the Sea of Galilee. Right and Christ does miracle after miracle after miracle. Right, he has the large catch of fish in Capernaum. He heals the demon-possessed man. He heals Simon's mother-in-law. He heals the sick in the evening. He heals the Centurion's servant, which we're going to talk about in a minute. He heals the paralytic, the woman with internal bleeding. He heals the blind man. He heals the mute person. He heals the man with the withered hand. And in the miracle just before this, while he's going over to the Gerasenes, right, a great storm comes up with his disciples and they are afraid. Right, and Christ has to come and say, "Don't be afraid, I'm here." And he calms the wind and the waves, and they're amazed at him that even the wind and the waves obey him. And he goes on over to the Gerasenes, which is just over on the northeast corner of the Sea of Galilee, and he cast out the demon and all the people of the Gerasenes say, "We want you to go. We don't want to believe in you. We want you to leave." And so now he's coming back across. I'm amazed by the way sometimes that the disciples got back in the boat. Do you ever think about that? They just had a horrific journey where they thought they were going to die because of a storm and Christ is like, "No, let's get back in the boat again. Let's go back over." I would've been like, "I think I'm going to walk around and I'll meet you when you get to Capernaum." But they get back in the boat and they communicate and that is the beginning of our story.

So here you have Capernaum, a major city, a city where Christ has performed a lot of works, where he is well known, where he has taught in the synagogue. It's also a city where you have a Roman garrison that is stationed. You have a Roman Centurion who built the synagogue. It tells us that in the chapter before, right when the Centurion is coming and he has a sick servant and he comes and he doesn't come himself but he sends some Jewish delegates, and it is said when those Jewish delegates approached Jesus, they said, "This is a man who has helped us, who has even built for us a synagogue." And so the city of Capernaum is no mean city. It is a major major city and that is where we pick up with the text today.

Let's start with verse 40, "Now when Jesus returned, the crowd welcomed him, for they were all waiting for him." Why was the crowd waiting for him? Again, I want you to kind of put yourself in the story. You have this huge crowd, hundreds, maybe thousands of people are waiting for Jesus at the port for him to get off the boat. Why? Because just one chapter before he raised a woman's son from the dead. Just to the south of him, he fed the 5,000. They have heard about him over and over. They're there the same reason Jairus and the woman who has the issue of blood is there. They want to be healed. They want to see a miraculous work.

So this crowd is pressing in and meeting Christ at the at the port. So when Jesus returned, meaning he came back across from the Gerasenes and he came back to Capernaum, the crowd welcomed him for they were all waiting for him. And then we have the camera come up on Jairus, "there came a man named Jairus, who was a ruler of the synagogue." Let's stop just for a minute. Here Jairus is a ruler of the synagogue. What synagogue? The synagogue that the Roman Centurion had built for the Jews. Sometimes there's multiple rulers of synagogues, right? The ruler of the synagogue was responsible for taking care of the buildings, for scheduling the services, basically he is the one who takes care of everything having to do with that place of worship for the Jews. All the Jews would have known Jairus. He was well respected. He was renowned. He was no doubt intelligent. He had some amount of means, though probably wasn't rich, but he had some means. This is a man who was viewed very highly in the community. In fact, you can kind of tell this because he's the one who got to Jesus first. You have this large crowd pressing around him and Jairus is the one who says, kind of goes to the front of the line, right? And he gets to make his request first.

So he is a ruler of the synagogue, so you're picturing Jairus and he is the one who is well-respected and he falls at Jesus' feet and he implores him to come to his house for he had an only daughter about 12 years of age and she was dying. By the way, the Bible does this quite often, it's not only way back in the Old Testament where he says to Abraham, "Take Isaac, your son, your only son, and offer him in on the mountain." Of course, he provides a ram caught in the thicket, a picture of Jesus Christ. He does this with the widow of Nain, the one who he just raised her son in the chapter before. He says it's a widow and this was her son, her only son. So she had lost both her husband and her son. It tells us when the man who had a son who was afflicted with a demon, it says here was a man whose son, whose only son, was afflicted with a demon. And it's like the word of God is kind of pulling back the veil and it's showing us the difficulty that families have

when it is your only child who is afflicted. Over and over and over again, the word of God says it's his only son. It's her only daughter. So he's picturing whenever you get to Christ and it is Jesus Christ, the only begotten of the Father, and you can picture the weight of that sacrifice that Christ made.

So here's Jairus. He's well known. He's a rule in the synagogue. He comes, and he recognizes that Jesus had probably preached in the synagogue when Jairus was there. So he comes and he falls down at Jesus' feet, and he implores him, "My daughter is sick, she is dying. Will you please come and help her?" And again, put yourself in Jairus' perspective because Jesus says, "Fine, I'll go, I'll do it. And I'm going to go help her," and Jairus is like, "Yes!" He's so excited. He's probably not going to show it on the outside, but he's like, "She's dying. I have finally gotten the one who is the great physician to come and help me heal her."

And so he goes and Christ is making his way now to Jairus' house, probably not that far. He probably lived not that far from the temple or from the synagogue because he was the keeper of the synagogue. So the synagogue probably would have been in the middle of the city. By the way, we don't know a ton about Capernaum. What I told you is kind of what we know, because Capernaum has kind of been destroyed so it's hard to go back and archaeologically recreate it. But the synagogue is probably in the middle of the city, and so he doesn't have that long of a walk from the port over to the house.

And he starts to go to Jairus' house and as he went, the people pressed in around them, and the word there, and MacArthur says this, the word there is literally choked. They literally crushed upon Jesus. So Jesus is walking along from the port and he's headed to Jairus' house and the crowd is crushing in on him. And you can see Jairus, he's probably trying to clear the way, right? "Please get out of the way! We're headed to help my daughter." It's interesting to note too that his 12 year old daughter and the woman has an issue of blood for 12 years. The Bible doesn't tell us if this means anything but the Bible doesn't do anything by accident. So the entire life of this little girl, the woman who has the issue of blood, has been sick all 12 years that she has been alive, the woman has been sick. Again, Luke gives us these details, these little insights into the story and how the story goes.

And if you look at Jairus, just like we're going to look at the woman in just a second, his condition is completely hopeless. Even though he has means, he has respectability, you would think that he has access to doctors, but apparently all of those means have been completely fruitless, and he's coming to Christ as his last ditch attempt. And then, just like you're watching a movie and you're watching the same scene and you have Jairus who's in sharp contrast and then he just kind of fades, right? And you have this woman who's at the back of the crowd and the camera just kind of comes up on her, right, and puts her in sharp contrast and we know, "Oh, she's now the focal point of the story."

Verse 43, "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." Mark tells us she had spent all her living on physicians, and she not only grew the same,

she grew worse. Physicians back then, by the way, they weren't like the physicians of today. Their cures often hurt the people they were intended to help. I'm so thankful we have physicians today, we obviously have our church physician Dave Kunz here. What a wonderful blessing people who know medicine and know how to apply it. But back then, if you went to a physician, it was going to be risky. And you put yourself, again, in her perspective. She's gone to physician after physician after physician after physician and each one tells her the same thing, each one says, "I think I can help you. I think I understand your condition. Maybe I've studied in Egypt and I know how this works," right? And they promise her some kind of cure because they're willing to take her money. And they take her money and they say, "Oh you could just do this treatment or take this medicine or take this pill," or whatever it was that they had promised that she was going to be better and in every single case, she ends up being worse and poorer.

You can see her probably approaching the crowd thinking, "I'm going to go see Jesus," and as she gets close to the port she's like, "There is a huge crowd here that is crushing. How in the world am I ever going to get to Jesus?" But she knows that, "If I can just get to Jesus, I've heard he does wonderful things, I heard he can heal people. I think he can help me." You have to admire her fortitude and her faith because she has tried physician after physician and she may know of Christ and she may have faith somewhat of the grain of a mustard seed in Christ, but she is just going as her last resort. It's interesting to note too that it's often as we think of ourselves and then think of how needy and how completely utterly hopeless that we stand before God, that we often go and we look for different solutions to life's problems. We all have the same problems. Right, everybody in the world, Christians and non Christians have the same problems. We all want to know what happens after we die. We all want to know why are we here, what is the purpose of my life? How should I spend my life, invest my life? It's just that Christians have made the decision that Christ is the answer but many times the world will convince you that you need to pursue something different, you need to go to a different physician to solve your sin problem, to solve your death problem, to solve whatever problem you have.

Spurgeon in one of his sermons on this topic, he gives the example of George Fox. George Fox was the celebrated founder of the Quakers. And when perplexed about his own salvation, he went to diverse friends and ministers for advice, and one said he thought it would do him good to smoke tobacco. My thought exactly. Another recommended him to get married as speedily as possible, "This will solve your depression and your melancholy." Another thought that if he joined the volunteers that would certainly take his thoughts from melancholy. Alas, he says, "I found them as empty as a hollow drum. Such physicians minister no medicine to the mind diseased."

He told another story of Carlini and Carlini was a great Italian actor in the day in the 1800s, who, being the subject of heavy depression of spirit, he went to a French physician and the French physician recommended that he go to the Italian theater and the physician said this, "If Carlini does not dispel your gloomy complaint, your case must be desperate indeed." The physician was not a little surprised when his patient replied, "Alas, I am Carlini and while I divert all Paris with mirth, all Paris with mirth and make them almost die with laughter, I myself am dying with melancholy." How empty and insufficient are



the amusements of the world even in their laughter, their heart rejoices not. Miserable comforters are all those who would drown seriousness in wine and merriment but that is exactly what the world tells us. If you are afflicted with thoughts of eternity, if you are afflicted with thoughts of death, if you are challenged with the difficulties in life that you feel are insurmountable, the world says, "Here, let me give you something to make you forget that." But even in merriment, even in laughter, you don't forget. You still know that you have the same problem. You still know that at the end of the day, "I'm going to die and something is on the other end of that door."

There's a wonderful quote that I love, "The devil pays poorly those who serve him well." The devil pays poorly those who serve him well. If you want to serve yourself, if you want to serve Satan, which is the same thing, he will promise you an amazing salary and when you get done, you will have nothing. You will be just like this woman who has spent all of her money on physicians and is worse and now financially destitute. The devil pays poorly those who serve him well.

But she's not only financially destitute, and she's not only physically incapacitated, basically slowly dying, she's also one that she's not even allowed to mix in polite company; because of the issues she has in the issue of blood, she's not allowed to mingle, right? She is ceremonially unclean and anybody she touches is also ceremonially unclean. So she you can see she's approaching the port, she's trying to get through to Jesus, she realizes, "I hope nobody recognizes me, because if they do, they're going to shun me because if they even touch me, they're going to be ceremonially unclean." But she, fortunately the crowd hides her, and so she comes up behind, and she's able to touch the hem of Jesus' garment.

It goes on to say, "She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased." She's trying to be hidden. She's trying to be secretive. She's exactly the opposite of Jairus. Jairus, comes right up and falls down at Jesus' feet and makes his request. And this woman is like, "I hope nobody sees me. I hope nobody even recognizes me. I'm going to come up and just touch the hem of his garment." And she realizes that the discharge of blood has ceased, and she is hoping beyond hope that that is the end of it, that she can then just kind of sneak away and go back home and celebrate the fact that she has been healed.

And Christ doesn't allow her to do it. "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!'" I wish I had the time to say I don't know how many of you are thankful that Peter was put into the Bible but I am, and I have a number of examples that I was going to go through, but just for sake of time we're not going to do that this morning. I am so thankful that Peter even though he in his boorish behavior oftentimes is still one that Christ includes among his inner three. Not that he shouldn't try to do better, he should, but he contradicts Christ.

"Master, the crowds surround you and you say that somebody is pressing in on you, somebody touched you?" Jesus ignored the question. He said, "Someone did touch me for

I perceive that power has gone out from me." And the woman who wanted to be kept in secret saw that she was not hidden, "she came trembling and falling down before him, and declared in the presence of all the people why she had touched him and how she had been immediately healed." I want to make a quick application here and that is this and that is that Christ sees you when you think no one else sees you. I'm not talking about his omnipresence or his omniscience where he is very God of very God. He is absolutely very God. He is absolutely omnipresent. He is absolutely omniscient. He knows everything. What I mean is that he gets you. He understands you. He sees you when you think no one else sees you. And there are people in this church and you're like, "I don't think anybody ever even sees me. There's my friend over here, she's super popular, but nobody pays attention to me. I don't have anything to offer. And night after night I go to sleep and I wonder about things in my mind," right? And he sees you when you're doing that, he sees you when you're on your bed. He sees your questions about eternity. He sees your questions about Christianity. And he sees you when nobody else sees you. He sees you when you've gone through year after year after year of difficulty, or you're trying to make a relationship work. You're just like, "I just can't quite make it. It doesn't quite work for me." And you're there questioning. Jesus sees you.

It's important to make because in Luke all throughout his gospel, he points out that Jesus sees people that nobody else sees. Right, he sees the woman just a few chapters before who is the prostitute who at Simon's dinner, she comes and she washes his feet with her hair and Simon is aghast. Right, "If Christ knew what man of woman this was, he would never allow this." Right and of course, Christ turns to Simon and he goes, "The thing that she has done, will not be taken away from her. You never gave me water to wash my feet and she hasn't ceased to do it. Right, her sins will be forgiven." You see it in Zacchaeus whenever he can't get to Christ so he runs up on ahead and he climbs the sycamore tree, we all know the little song. Right, and Christ comes and he could have walked right underneath. He stops and he looks up, "Zacchaeus, I'm going to your house today." Zacchaeus is said was a rich tax collector, absolutely detested, and Christ sees him when everybody else doesn't want to.

You see this over and over again in the word of God, where Christ sees the Samaritan woman, another great example. The disciples were amazed that he was talking to the Samaritan woman. They would have completely ignored her. Christ does not. Christ stops and takes the time and ministers to her, and he does the same thing with this woman. Even though she is called out in the open, Christ says that wonderful wonderful passage in verse 48, "And he said to her, 'Daughter, your faith has made you well; go in peace.'"

For sake of time, we're going to let the woman just fade just for a minute. We're going to bring up Jairus again because this is like a story within a story. Right and now Jairus is back to being the focal point. "While he was speaking," in verse 49, "someone from the ruler's home came and said, 'Your daughter is dead; do not trouble the teacher anymore.'" Again put yourself in Jairus' perspective. The absolute worst thing that you could have hoped happened actually happened. Your worst fear is now realized. You were coming, begging the Master on your knees, by the way, just like the woman ended up on her

knees, both of them together at the foot of the cross, kneeling before Christ. And he's like, "Jesus is coming," and he can't believe there was a delay. Do you ever have periods in your life and you're like, "Why is God delaying?" And you can tell he's sitting there even though he's kind of faded out, right, in our picture. He's sitting there, can't believe that Christ is taking time with this woman who has the. Issue of blood. She could have just touched him and Christ was on his way. But no, he stops and you know he's thinking, "We have to get going. We have to get going. We have to get going." And Christ delays and over and over in the word of God Christ does this. Christ does it in Lazarus in John 21 where he hears the Lazarus is sick and he delays for two more days. And it's not because he doesn't care about Lazarus. Three different times in that passage, the word of God tells us that Jesus was deeply troubled in his spirit. So much so that the people who around him say, "Behold, how he loved him." And then again as he stands before the tomb and Jesus, the word of God says Jesus was deeply troubled in his spirit.

So he sees Jairus, he cares for Jairus, but yet he still delays. Why? Why couldn't he have healed Jairus' daughter from a distance like he did the Centurion's son just one chapter before? That's what he did there. "You know what, Jairus, thank you for coming. Your daughter is healed." That would have been a nice text. That's not what Christ does. Do you think that Christ couldn't have healed the woman with an issue of blood for 12 years, you think he couldn't have healed her in year 2, year 5, year 8, year 11? Of course he could have. Why make her wait 12 years? And it's true, we often have this thought. I don't know about you, but if something is wrong with me, I want it fixed immediately. I'm asking what's the medicine and how long does it take to work? If you've ever waited for a diagnosis, if you've ever waited for a job opportunity waiting to see if you're going to get that job or not get that job, if you've ever waited to find out how a surgery turned out when it's one of your loved ones, you know what it's like to wait, and God often takes us through that, and he does that because he's proving out our faith.

And you can hear this because when he turns to Jairus and the person comes and says, "Do not trouble the Master anymore," what he's basically saying, the man who's coming from his household says, "Don't trouble the Master anymore. All is lost. There's no hope anymore," and Jairus is completely deflated at that point and he could have at that point, Jairus could have said, "Forget it." He could have said, "Christ, I came to you. I had a need. You were supposed to heal my daughter. I wanted you, I begged you to heal my daughter and instead, in fact, you were coming to heal my daughter and instead you delayed and you failed me." And he could have said, "I'm done. I'm out. I'm leaving." Right? But Christ, what does Christ do? Christ turns to him, and realizing that he is having a crisis of faith, he says, what? "Do not fear. Only believe and she will be well. Don't fear. Only believe and she will be well."

The concern that he shows for Jairus even in the midst of his having to delay, and his being completely overwhelmed by sorrow and grief is amazing. And he does this, by the way, with us and he's telling you this morning if you're having to wait for a long period of time for healing, or for a job, or for a relationship to be recovered, or for whatever it is in your life that is taking more time than you think it should, he is telling you this morning, "Do not fear. Only believe and it will be well." He doesn't promise that he's

going to physically heal us. He doesn't promise that you're going to get the job that you're expecting to get, but he does tell you that, "I'm going to prepare a place for you and if I go I will receive you unto myself, and there where I am you will be also. If it weren't so I would have told you."

So he is promising that it will be well and we don't have a high priest who is not touched by the feeling of our infirmities. He knows what it's like to be rejected. He knows what it's like to suffer intense pain. When he comes to you and he says, "I see you and I'm comforting you and I care about you," it's because he's been there. He knows what it's like to be human. He knows what it's like to feel the pain and the difficulty and the waiting that we're going through. Can you imagine knowing for 33 years that you're going to die on the cross and having to wait for that? I don't know about you, I'd be like can we just do it tomorrow? But yet he still fulfilled perfectly the law.

"Do not fear. Only believe and all will be well and she will be well." Verse 51, he comes when he enters into the house and he allows no one to enter except for him and Peter and John and James and the father and the mother of the child. And they were all weeping and mourning for her but he said, "Do not weep for she is not dead, but sleeping." Of course, they laughed at him, knowing that she was dead. But taking her by the hand, he called, "Child, arise." Again, let me pause just for a minute. Set the scene. Christ is here. Peter, James, and John are in the room with him and the father and mother. You have a little girl who's been dead for probably a few hours, a little 12 year old girl. Undoubtedly her skin is already cold. And you have the Lord of life who gives life to every creature, who in essence, not in essence, who actually created every living thing that ever existed in the universe, he created it and he sustains it, and he's in the room with death. Let me tell you, death didn't have a chance. It really didn't have a chance. Christ is the only one who has the power of life. In fact, it doesn't say that just in him is life, he is life. To know Christ is life. It is everything that you ever wanted in the sense that you now know where you go after you die, you now what your purpose in life is. It is not a false physician that you pay and you pay and you pay and never gives you a return.

Christ is the one who absolutely fulfills as the great physician. In fact, if you approach Christ, you never go away dissatisfied. He always satisfies. And in this case in Jairus, he basically sells the young girl... by the way, he reaches and takes her by the hand and Christ has no difficulty with this false pretense. He often does this, right? He heals on the Sabbath. He eats with unwashed hands. He touches a coffin in the chapter before with the widow of Nain, again, which would have made him ceremonially unclean. He allows prostitutes to wash his feet. In this case, he touches a dead body. Not allowed. Not concerned at all with that. He's only concerned with serving those that God has called him to minister to.

And he takes her by the hand and he says, "Talitha cumi." Right, which basically means "Little lamb, arise." And the word "arise" here isn't like, "I hope she gets up. Will you please get up? I'm hoping God hears me." The word cumi there, arise, is actually the word fineo, and it's the same word that they used whenever they cock crows in Peter. Whenever Peter denies Christ and the cock crows. It's the same thing whenever

Christ calls on the cross, "My God, my God, why have you forsaken me?" It's whenever the demon who's possessed the boy and he throws him on the ground and he cries with a loud voice and then he leaves the boy, that's the word "arise." That's the word whenever Christ says he commands death to leave. Christ doesn't approach death timidly. He's not cautiously saying, "I hope you get up." Whenever Christ is in the room, he commands death to leave. You look at it again in John 21 with Lazarus. Whenever he calls with a loud voice, "Lazarus come forth," and Lazarus comes forth. He does it the same thing with the widow of Nain when he stops the funeral procession and he raises her son to life and he says, "I say to you, arise."

Whenever you have the Lord of Life who approaches death, I want you to realize that the same power that he applied in these situations he applies in our situation. When we have difficulty, when we have struggles, when we have challenges in our minds about, is this really how this works, he's saying, "Don't fear. I am the Lord of life. Only believe and it will be well." And it will be well if we're willing to persevere. 1 Thessalonians tells us that, "Behold, the Lord himself will descend with a shout, with a shout with the voice of the archangel and with the trumpet of God and the dead in Christ will rise first and then we which are alive and remain shall be caught up together with them in the air, and so shall we ever be with him in the Lord. 1 Corinthians 15, it's a similar passage that says, "Behold, I show you a mystery. We will not all sleep, we will all be changed." Same thing, "in the moment, in the twinkling of an eye." You can see when Christ commands death, she gets up immediately, Lazarus comes out of the tomb immediately, and whenever he comes to call us forth to our heavenly home, we get out of the ground immediately and we meet those who are alive and remain. "For this perishable body must put on imperishable, the mortal body must put on immortality." And then it is said death is swallowed up in victory. "O death, where is your sting? And O grave, where is your victory," for the sting of death is sin, but Christ has no sin and the strength of sin is the law but Christ has perfectly fulfilled the law, therefore there is no way that death can hold him. "But thanks be to God who gives us the victory through our Lord Jesus Christ."

Just two small applications here and we close. If you're here and you have not put your faith in Jesus Christ, I just want you to realize you are still pursuing physicians who cannot solve your problem. There is only one Savior and he is the great physician. And it only takes faith, the grain of a mustard seed to come to Christ, and it's the faith indeed, that he gives us to come to Christ and put your faith in him so that he is the one who fulfills all of that longing that we have been searching for, could be for years and years. I encourage you to push through the crowds, set the embarrassment aside, climb the tree, whatever you have to do to get to Christ, get to Christ. If you're here and you've put your faith in Jesus Christ this morning and you're a Christian, persevere in that faith. Just let those words ring in your mind, "Do not fear. Only believe and keep on believing," because you could be like this woman who is after 12 years had no opportunity and then her salvation and her healing was realized. Like Jairus, he was no hope. Ah, but he does have hope because Christ raised his daughter from the dead. Continue to put your faith and your hope in Jesus Christ. He is the solid rock. He is the friend that sticks closer than a brother. I encourage us to realize that he is the one that provides meaning to all.

Let's continue to praise him. Let's bow for our prayer.

*Father, we thank you this morning that you are a God who sees us, who comforts us, who cares about us, Lord, even when we don't see you, even as Dalton preached last week, Lord, when we think of these momentary light afflictions that are indeed just that, but for a moment, they pale in light of the eternal weight of glory. May we persevere this morning in faith. We may have come this morning and we are overwhelmed by the difficulties in our lives, they could be physical, they could be relationships, they could be financial, Lord, but we as a body of believers we are here to bear one another's burdens, and to remind one another that Jesus is the Christ, and he should be worshiped even in the midst of difficulties. Lord, help us to persevere in faith. We're thankful that we have the opportunity to look into your word and see this wonderful example of where these two people did just that. We pray this in Jesus' name. Amen.*