

Title: The Purpose of Providence

Text:

Luke 8:40-56

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Proverbs 4:12 tells us that *"when we walk in the way of God's wisdom and uprightness our steps will not be hampered and in our running we will not stumble."* I want to share that with you because as I was considering what to share with you this morning, I want to acknowledge that this has been a heavy week for us as a church. And earlier this week I remember just sitting in my study thinking what in the world am I going to share to the church today. And as I was thinking about that I looked down and started reading providentially the next passage that God has for us in Luke 8. And realized as it was a comfort to my own soul it's exactly the comfort that I should give to you this morning from the Lord.

As scripture says, *"When the cares of my heart are many, your consolations O Lord cheer my soul."* And so that's what we're going to be looking at if you have your copy of God's word with you this morning and I hope you do please turn to Luke 8. We're going to be looking at verses 40-56 this morning which describes what I believe to be one of the greatest and most wondrous works of God ever performed in scripture. One of those moments that shows the absolute supremacy and control of God over all things and just causes you to sit back in wonder and in awe in worship. And then when you realize that he does the exact same thing in our lives every single day even more so.

And so, our passage is Luke 8:40-56 this morning and as you're turning there, I want you to listen to the words of Psalms 86:8-10 which reads, *"There is none like you among the gods, O Lord, nor are there any works like yours. All the nations you have made shall come and worship before you, O Lord, and shall glorify your name. For you are great and do wondrous things; you alone are God."* Today's passage represents one of those great and wondrous works though you may not recognize it at first because God's glory and greatness is not only seen in what happens in the foreground but also, and perhaps even more importantly what happens in the background. Not only through God's power openly displayed but also in God's providence played out behind the scenes.

See while Jesus does some astounding and breathtaking miracles in this passage on just the surface, what's even more fascinating at least for me is to observe how he is orchestrating all of the times, all of the events, and all of the people to bring about the fruition of his desired end. And as we'll see today one of God's greatest desired ends in absolutely everything that happens in life is to create, cultivate, and grow faith in us for our good and for his glory. In this created universe in which we live there is no such thing as luck or coincidence. There're only miracles laid upon the backdrop of providence. And that's what we're going to see today from Luke 8:40-56 as we look at the purpose of providence.

First in verse 40 through the beginning of verse 42 we're going to see how God grows faith often through providential desperation, providential desperation. That's in verses 40-42. God often orchestrates details and circumstances in our lives to bring us to the absolute end of ourselves so that we would learn to more greatly trust in him. He grows our faith through providential desperation. Second from the end of verse 42 on into verse 48 we're going to see that God grows our faith through providential disruptions. God often interrupts our plans, our schedules, and our ambitions so that we would learn to trust him when life is chaos and does not make sense. He grows our faith through providential disruptions.

And then finally through in verses 49-56 we're going to see that God grows our faith through providential demonstrations. As God shows us through moments and miracles of wonder that he is in control and that he has a plan for his glory and our good all along. And this is the purpose of providence to show God's glory and to grow our faith through providential desperation, disruption, and demonstration. As all those loose threads that we thought were so out of control will one day come together perfectly for God's glory and our good.

And so, with that in mind if you're able please stand with me out of honor and attention to the word of God as I get to read our passage before us today from Luke 8:40-56. Our author Dr. Luke under the inspiration of the Holy Spirit writes these words for us today,

"Now when Jesus returned, 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 twelve years of age, and she was dying. As Jesus went, the people pressed around him. 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. She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. And Jesus said, 'Who is it that touched me?' When all denied it, Peter said, 'Master, the crowds surround 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 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. And he said to her, 'Daughter, your faith has made you well; go in peace.'

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.' 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, but he charged them to tell no one what had happened."

This is the word of God which is a lamp to our feet and a light to our path.

Let us pray.

Father, we thank you so much for your word this morning which reveals to us the glory of your son Jesus Christ displayed so powerfully not only through his almighty power but also through the hidden providence of this story. Father, we thank you that when we go through the trials of life, we don't have to wonder whether you're in control and we don't have to wonder whether you have a reason. For we see your glory on display in passages like this and remember that we don't have to be afraid. We have only to believe. And so, father give us grace this morning to see your good person and power and providence at work in this story so that we might see it in our story for your glory and our good.

We ask this in Jesus' name, amen.

You may be seated.

So, the first reality that we're confronted with in this count is how God often grows our faith through providential desperation. That's in verses 40 to the beginning of verse 42. I want you to look at verse 40 where we read first that Luke records, *"Now when Jesus returned, the crowd welcomed him, for they were all waiting for him."* What a contrast to that compared to where Jesus had just been. If you remember Jesus was back among the country of the Gerasenes across the lake when he healed the demoniac. And if you remember all of those Gentiles told Jesus to get out of Dodge, they didn't want him there because they were more afraid of his deliverance than they were of demons. And yet here Jesus crosses the ocean, crosses the Sea of Galilee to return to Capernaum once again and there he is greeted enthusiastically by large crowds who welcomed him and cheered his return.

And this contrast becomes even greater in the next verse. In verse 41 whereas Jesus on the other side of the lake was begged to leave. Here he is greeted by a man who begs him to come. Verse 41 says, *"And there came a man named Jairus, who was a ruler of the synagogue."* His name incidentally means whom Yahweh enlightens and Luke mentions this man's name because Jairus would have been a man of some importance. He was likely well known because he was as Luke tells us a ruler of the synagogue. As a ruler of the synagogue, he would add prominence in his community responsible for teaching and leading that entire region and worship.

The closest equivalent I could come up to when I was thinking about it in our secular culture is the idea of being like a mayor or a member of the city council. That's who this man would have been in terms of people knowing him. And it should be noted that as one of Jewish religious leaders Jesus and Jairus would have naturally not probably been friends. In fact, as we've seen repeatedly in this gospel the Jewish leaders were actively trying to undermine Jesus and his ministry. Nevertheless verse 41 tells us that this man who was used to having men bow the head to him says *"and falling at Jesus' feet, he implored him to come to his house, for he had an only daughter, about twelve years of age, and she was dying."* All the status and significance and rivalry in the world comes to absolutely nothing when you walk into your house to find out that your 12-year-old daughter, your only daughter, is dying.

And so here is this prominent religious leader doing something that he never would have done before. Prostrating himself at the feet of Jesus because his circumstances had providentially reduced him simply to nothing more than a desperate father who was pleading for his daughter's life. And he does this with some degree of faith as one of the rulers of the synagogue in Capernaum. He would have remembered that Jesus cast out the demon from the man back in Luke 4:35 and healed the whole town. And as one of the elders who probably came to besiege Jesus back in chapter 7, he would have remembered Jesus healing the centurion servant who was almost dead also.

And so even though he had never submitted himself in faith to Jesus' power before, now with his only daughter dying with providence driving him to absolute desperation. He finally falls at the feet of Jesus as Jesus who is his only hope. And that's exactly why God put him in this situation and why he often does for so many of us as well. God will often providentially drive us to desperation so that he can break our hearts and finally cause us to turn to him. It's just like what we saw with the disciples in the storm if you remember. They had to be backed into a corner and brought to the point of utter desperation before they finally trusted in Christ to save them. They had to exhaust all of their skills and all of their resources and all of their life experiences upon that lake. They had to lose it all before they finally turned to Jesus and called out to him to save them in the way that only he could. And that's why God sent that storm in the first place, to bring them to the point of desperation so that they'll finally believe.

That's exactly what God does here with Jairus through the sickness of his only daughter. He brings him to the point of desperation so that he'll finally come to the place that he would have never come any other way humbly to the feet of Jesus. Please come to my house. My only daughter. She's 12 years old. She's dying. Please. And there in his providential desperation there is at last a glimmer of hope for this man because desperation is often the precursor to grace. Desperation is often the precursor to grace. As Jeremiah 29:13 says, *"if you search for me,"* how, *"with all your heart, I will be found by you."* The question is what will it take for you to finally seek after God with all your heart? For most of us in fact I think probably for all of us it takes absolute desperation as it did with the disciples and just like it did for Jairus. And that's why God sends providential crises of desperation. It's so that in our desperation he can create and cultivate and grow faith in him. God grows our faith through providential desperation.

Second, God grows our faith through providential disruptions. The end of verse 42 tells us that upon hearing this desperate father's plea Jesus in his compassion immediately agrees to go to his house to see his daughter. And it is at this point that the providential disruption comes. And because this is a miracle within a miracle this is really almost a sermon in and of itself. But I'm going to do my best to keep it short and to keep the focus on where I think the narrative wants it to be which is on Jairus and the crisis that he's going through and how he is impacted by what happens here next. This is focused on what Jesus is trying to teach Jairus. And so, this is about Jesus cultivating faith in him first through providential desperation.

And second through providential disruption. End of verse 42 introduces this providential disruption by saying, *"As Jesus went, the people pressed around him."* Literally Jesus was in danger of almost getting crushed. The only other time that this word is used in the entire New Testament is in the parable of the

soils when it says that the thorny cares of this world can squeeze out the life of the plant in Luke 8:14. The crowd around Jesus was doing that. This must have been excruciating for Jairus. If you've ever tried to get to work on time and suddenly you hit traffic. You are experiencing just a small degree of what this father is going through. His daughter is dying, and he is trapped in the middle of the worst crowd you can imagine.

They're slowly trying to move through it like an ambulance stuck in traffic. Can't we move any faster? And then it gets worse. Verse 43 and it says, *"And there was a woman who had a discharge of blood for twelve years."* Same age as Jairus' daughter. *"And though she had spent all her living on physicians, she could not be healed by anyone."* So as Jesus and Jairus are slowly pressing through the tight crowd of thousands of people they just so happened to elbow their way near a woman who had had a discharge of blood for 12 years. Now that would have been absolutely debilitating in that culture for three main ways and I want you to know it.

First it would have been crippling to her physically. As those of you who have suffered from any type of bleeding issues, as I did in one point in my life, you know what it does to you. As your life blood drains out of you your strength drains out with it. And you're just weary all the time. This woman was crippled physically. She used every ounce of her strength to do what she did that day. Second it would have crippled her socially. Having a discharge of blood meant that you were ceremonially unclean according to the Jewish law in Leviticus 15:25-31. That means whatever she touched became unclean for at least a day and whatever she sat or laid on became permanently unusable. She couldn't be touched by anyone. She couldn't live with her family. So, for the last 12 years this woman was completely cut off from her family members and friends. She was crippled socially.

And third this hemorrhage would have indirectly crippled her spiritually being ceremonially unclean. She couldn't participate in worship at the temple or the synagogue. So, for 12 years she had never been able to attend Sabbath worship, praise God with others, corporately pray with the other members of her synagogue, or just sit directly under the preaching of God's word. For every year of Jairus' daughter's life this woman had been an outcast in every sense of the term, crippled physically, socially, spiritually. And it wasn't through lack of effort. She had done everything possible she could do just like the disciples did everything on that boat. She had tried everything as Luke says here at the end of verse 43, *"though she had spent all of her living on physicians, she could not be healed by anyone."* And she would have by the way tried a lot of options.

The Jewish writings of the Talmud alone propose 11 different remedies for hemorrhage bleeding. And that includes everything from drinking a mixture of wine, rubber, spices, and flowers to someone sneaking up behind you and yelling boo. Kid you not, that's true. This woman had tried everything, endured every folk remedy, gone to every doctor and pseudo doctor, and the only thing the doctors were able to relieve her of was her money. Sounds familiar. That's why Mark 5:26 says that *"she had suffered much under many physicians."* Isn't it interesting our author Dr. Luke interestingly enough leaves that detail out. And so, after 12 years this poor woman is out of money, out of ideas, out of support with no one to help. And does this sound familiar? She's desperate. And so being desperate to remove her uncleanness she puts it all on the line.

She uses every available ounce of strength she has, enters that public crowd clinging in faith to the desperate hope that maybe Jesus could fix her problem. Maybe Jesus could bring healing to this incurable disease. And just as Jesus is pushing through the crowd the beginning of verse 44 says, *"She came up behind him."* Probably wanting to avoid notice in this dense crowd because if the crowd had seen her and known her condition and her ceremonial uncleanness, they would have thrust her out. And so, she sneaks up behind Jesus thinking as Mark 5:28 says, *"If I could just touch him, I'll be made well."* And I imagine with a trembling hand of faith end of verse 44 says, *"and she touched the fringe of his garment, and immediately her discharge of blood ceased."*

Think about that. The moment she touched just the fleeting edge of Jesus, the fleeting edge of one of his garments in that very instant she felt her whole-body course with health and with strength and her bleeding stop. She knew in that moment the disease that no human could cure, Jesus just healed in a moment. But then before she could sneak away verse 45 says, *"And Jesus said, 'Who is it that touched me?'"* Jesus understood he had been touched not so much with a finger as with a trembling hand of faith and so Jesus wasn't done with that woman. He wanted to do more than just restore her physically. He wanted to restore her completely. And that would require a public confession of her cleansing for all to hear.

And so, he says before she can slip away, *"Who is it that touched me? When all denied it."* But Peter good old Peter says, *"Master, the crowds surround you and are pressing in on you!"* Right, Peter's like Jesus literally everybody's touching you. And Peter is doubtlessly channeling a hint of Jairus's exasperation right now. What are you talking about? Who touched me? Can we just get to my house? Verse 46, *"But Jesus said, 'Someone touched me, for I perceive that power has gone out for me.'"* See I was touched not so much with a hand but by faith. Someone reached out in faith I tell you and touched me *"for I perceive that power has gone out from me."* Now that is a fantastically beautiful thing.

I could park on that one phrase for the rest of the day because with that one phrase we leave outer descriptions behind, and we dive into the spiritual inner workings of God himself and it is a beautifully mysterious scene to behold. I want you to see here that the inner reflex of Christ's heart, his instinctive reflex is compassion. He talks about it as if the power came out of him almost passively, it was the reflex of his heart towards this woman in need. This is Christ's heart towards all who are in need. He is not carefully weighing whether he should be compassionate or merciful. If someone comes to him in need his reflex is to love them. And I won't say anymore because I don't want to be kind of heretic. Jesus says that he felt his power flowing out of him when he encountered that touch of faith. I don't know how that works exactly. I don't think I need to because here's the wonderful truth that I want you to see, that God's power is not impersonal. It is personal in the character of God.

When power flowed from Jesus to this woman, when power flowed from him to you, God, I don't know how else to say it, he knows it. He feels the flow and that's beautiful because it shows that God is not detached from his creation even when he's working in it. He is intimately involved. It is a relational exchange that happens. When he touches a life by his saving power, he's invested. He feels it. Think about that. When we're saved, God's power flows. When we're sanctified, his power flows. When we're glorified, his power flows. When we open his word, when we worship together, when we pray, God's power is

flowing to us. And God intimately feels that flow as he gives us his own power on a continual basis. The power of God flows to us in a personal, relational, caring way. He is giving himself.

I think that's the mystery that Paul is hinting at when he says in scripture things like this, *"it is no longer I that lives but Christ who lives in me."* Or when he says, *"your life is hidden with Christ in God."* Or when he says, *"the life of Jesus is manifested in our bodies."* We are part of a living intimate personal union of life with God when we trust in Jesus Christ, and he feels the flow of his life into us. And that's why Jesus knows in this moment his power has been accepted by someone with faith because he feels the union. He has the relationship.

And so having restored her physically, now his desire is to restore her socially. He calls her to come out of hiding and hearing the call of Christ, she comes. Look at verse 47. The contrast with her compared to the demoniac of the previous passage is astonishing. Verse 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."* She gave her testimony as it were. I've been bleeding for 12 years. I've been completely abandoned by everyone. I spent everything I had on things that could not heal. I was so desperate. I had no other hope. So, I came to Christ, and I want you to know that the moment I laid hold of him in faith, I was healed of my disease. So, Jesus restored her physically. He restored her socially.

And now he wants to make it clear he's restoring her spiritually as well because there was a greater disease that she had to deal with rather than the disease of her body. It was the disease of her soul called sin, an incurable sin that all of us possess. *"All have sinned,"* as Romans 3 teaches, *"and fallen short of the glory of God."* And this sin ruins everything in our lives. It ruins, as you can see in the world around us, sin ruins our relationship with our spouses, with our families, with our friends, with our neighbors. Sin ruins relationships on a global scale as murders and genocides and wars break out. Sin is the great incurable disease of the human race. It is a disease that no human, mere human can cure. But there is one who holds the cure, and his name is Jesus. Jesus has come to heal this woman. And to heal all of us who trust in him from our incurable disease of sin.

Jesus in life, I want you to know, no matter what you're dealing with right now, Jesus is longing for a deeper healing than you've reckoned for. You might be having a marriage problem, a parenting problem, a family problem, a work problem, and you keep on asking Jesus to cure you of the circumstance. But Jesus is driving so much deeper. He wants a deeper healing, not only of the body or of the outward world, but of the soul. Sometimes that can only come through a cessation of illness. Sometimes that can only come through the continuation of an illness. But Jesus wants to bring full healing to your heart and mind. That's his priority. That's why he's doing what he's doing in the world today.

And so, in verse 48, we see *"he said to her, 'Daughter, your faith has made you well; go in peace.'"* First, he says, daughter, you are now in God's family. Your faith, right, not the tassels of Jesus's garment, not these clothes, they don't have any power. Your faith, your faith in me, who alone has the power. Your faith has, sozo is the word, your faith has saved you. It has made you well. Go in peace. You have peace with God

now. You have peace with others. Peace with your family and friends. You've been restored. So go in peace now to others knowing that you have peace with God. This is the providential disruption that is played out in front of the eyes of Jairus that day.

This woman came wanting to be delivered from 12 years of bleeding. She left being delivered from a lifetime of sin. Jesus has just displayed for Jairus the important truth that he not only has the power to heal a body, he has the power to heal a soul, to save a soul from the most incurable disease of all, which is sin. Jesus has shown this to Jairus for a reason, to create, to cultivate, and to grow his faith. And that's why God sends providential disruptions into our plans and schedules and ambitions as well. I know oftentimes you're dealing with an issue and you're just thinking, this disrupts my day so badly, I will never get my to-do tasks done today. Jesus doesn't care about your to-do tasks. He's got one to-do task, believe in me, and he makes sure he gets that checked off every single day. And so, God often sends providential disruptions into our plans, schedules, and ambitions to break up the stupefying spell of normalcy in our life so that we would sit up, take notice, and begin to see the presence and power of God anew in our life. So, God grows our faith through providential disruptions.

And then finally, God grows our faith through providential demonstrations. This is in verses 49-56. Can you imagine Jairus' vacillating thoughts up to this moment? As Jesus is restoring this woman, come on Jesus, my daughter's dying, we've got to get going. Oh, of course, look at Christ's power. I guess I've chosen rightly. But please, look at the time. If I can just get Jesus to my daughter in time, she'll be fine. Verse 49, *"And while he that is Jesus was still speaking, someone from the ruler's house came up and said, 'Your daughter is dead; do not trouble the Teacher any more.'"* Can you imagine the sorrow that struck this father's heart in that moment? The sadness and despair. I've heard those words before. They're devastating. But when Jairus was trying to process this, Jesus immediately cuts into his thoughts and he says, do not fear, only believe, and she will be well.

Now, notice the secret of comfort during times of trouble is to exercise faith. It's to fall back upon thoughts of Christ's loving heart and mighty hand. In short, the secret to comfort during times of distress is to believe. It is to pray as the disciples did, Lord, increase our faith. For as Isaiah 26:3 says, *"You keep him in perfect peace whose mind has stayed on you, for he trusts in you."* But I don't want you to miss the central connection that's being made here. When this account began, Jairus came to Jesus with a kind of a quasi-uninformed wishful faith. Well, that has now been corrected as Jesus has now informed Jairus' faith through this miracle that he has just performed. And so now, Jesus wants Jairus' faith to grow upon the truth that he's received. Jesus says, I want you to believe now, Jairus, not only that I can heal your daughter, I want you to believe that I can raise your daughter from the dead, that she will be well. It's time for your faith to grow.

You see, all these providential events and occurrences are happening why? To create, to cultivate and to grow his faith. The question is, would Jairus believe? Would he give up and walk away or would he believe in Jesus' power and take him to the house? Well, look at verse 51. It says, *"And when he came to the house."* Look at that, Jairus did believe. He took Jesus to his house where his dead daughter lay. Jesus knows how to grow true faith, true faith that, notice, perseveres even through the darkest of trials. True

faith perseveres even in the face of death itself. And you see that with Jairus. He clings to the promise of Christ. *"Do not fear; only believe, and she will be well."* And so, when Jesus arrived, they're confronted with a scene. The funeral procession has formally begun. They didn't waste time back then because bodies decayed quickly. The professional mourners were standing outside the house weeping and mourning and playing their shrill flutes.

And verse 51 tells us that *"Jesus allowed no one to enter with him, except Peter and John and James, and the father and mother of the child."* And you ask why? Why did that happen? Verse 52-53 explains. And it says, *"And they were all weeping and mourning for her, but he said, 'Do not weep, for she is not dead but sleeping.'"* And of course she was dead. Verse 53 makes it clear. *"And they laughed at him, knowing that she was dead."* I mean, they had already dressed the body. They were beginning the funeral. There was no doubt this was death. Jesus was not commenting on the presence of her death. He was commenting on the nature of it. That her death was temporary, like sleeping. It's not permanent. Her death would not continue. That's why he says she's asleep.

And by the way, that is why a believer's death, if you've ever wondered, in scripture is often described as sleeping. For example, in 1 Thessalonians 4:13-15, Paul writes, *"For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have,"* what, *"fallen asleep."* Verse 15, *"we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep."* Dead believers are described as sleeping in scripture because someday, at the command of Christ, what happened here will happen to all of us. That their death, though real, is only temporary. Just like this girl's death. But the crowd doesn't believe Jesus' words. They laugh in his face at defiance of his promise. And they laugh in unbelief. And so, they're not allowed into the house.

Remember what Jesus said to Martha at Lazarus' tomb in John 11:40? *"He said, 'Did I not tell you that if you believed you would see the glory of God?'"* Well, that crowd did not believe. And they saw no glory that day. They're not allowed to see God's glory revealed in the miracle. Only Peter, James, John, and the girl's father and mother are. Because of their unbelief, God's glory was just a tale told them by someone else. It was not something that they experienced for themselves. And listen to this, what Jesus does here for this girl in verse 54. He's going to do for all who have trusted in him soon. Look at verses 54-55. It says, *"in taking her by the hand he called, saying, 'Child, arise.' And her spirit returned, and she got up at once."* Imagine that.

I know we're talking about providence, but don't miss the miracle with the providence. Imagine those warm words of life settling on her cold ears, *"Child, arise."* Imagine her dull, lifeless eyes suddenly sparking to life and fluttering into focus. Imagine the first thing that she sees is the face of Jesus, and then her parents, and then the amazed faces of the disciples. As the Lord of life who possesses all power over all things, over the invisible realm into which her spirit had gone, Jesus calls to her, drawing attention to his word, and she came to life and immediately got up.

Friends, there is a limit even to death's power. There is one stronger than all enemies that you face in life and death. That one is Jesus who is the friend of sinners, and he has proven his power repeatedly. He

proved it back, if you remember, at the gate of Nain. He's proving it here at the house of Jairus. He's going to prove it at the tomb in Bethany. And one day he's going to prove it to all of the world when he comes again to earth. The last enemy to be destroyed is death, Isaiah 26:19 says. And in the end, *"the earth itself shall cast out its dead,"* as the prophet said. What happens here, this beautiful picture of Christ raising this little girl and restoring her into the arms of her father and mother in that home, is a pattern of what's to come. John 5:28 says, *"Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment."*

Friends, one day soon Christ is going to call all of his people out of all of their graves and gather them together to be parted never again. Believing husbands and wives will one day see their spouse again. Believing parents will one day see their children again. Christ will unite the whole family of God in his great home in heaven one day and all tears will be wiped away. And we will feast in the presence of our Savior, who is the resurrection and the life, because look at the next verse. And it says, *"And he directed that something should be given to her to eat."* I love that. Jesus does not overlook the small stuff. He not only made that this girl got life, he made sure that this girl got food. Jesus gets us, doesn't he.

I think for many of us, the only thing that would make us happier than finding out that we're alive again is to find out that we're alive again and we get to eat food. And that's why it's not just a resurrection, it's a Marriage Supper of the Lamb, amen. Jesus gets us. He made us the way we are. And then, in verse 56, *"And her parents were amazed,"* Jairus was amazed, *"but he,"* that is Jesus, *"charged them to tell no one what had happened."* See, when Jesus was among the Gentiles back in verse 39, if you remember, around those who had no crazy ideas about how to make Jesus a king after their own desires, Jesus was able to tell that man to go and evangelize absolutely everybody. But here among the Jews, among people who are looking for every opportunity to warp Jesus's mission into a political one that matched their own desires, he tells them, don't make a scene just thank God for what has happened and let the miracle done in secret speak for itself. It was done for you, and it was done for your faith. The glory of God is for those who believe.

What a lesson Jairus had learned that day, and what a lesson he had seen play out right before his own very eyes. Everything that happened that day was providentially orchestrated to show Jairus that the two great effects of the curse, disease, and death, caused by sin, were both beneath the authority of Jesus Christ. He commands them both with absolute power and they obey, as Isaac Watts so brilliantly penned in a song that should be sung more than just at Christmas.

No more like sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings known
Far as the curse is found.

Disease and death, and even the power of sin itself, kneels at the feet of Jesus. And so must you Jairus, so must you listener. Just like that woman, you have spent your money on things that cannot heal. You have

spent your life on things that do not save nor satisfy. You have been brought to the point of absolute desperation. And now this morning you must reach out in faith, not for the healing of some temporary earthly circumstance, but for the healing of your eternal soul. Only Jesus can forgive you. Only Jesus can send you out in peace. And only Jesus can restore your heart to God. So, trust in him, enter into this union of life and strength that only he can give. Do not fear, only believe, and you will be saved.

And if you have trusted in Christ for salvation, then my application to you this morning is keep on trusting him. Because the same Jesus who met Jairus in his desperation, who interrupted his plans in the middle of his crisis, and who demonstrated his power over disease and death is the same Jesus who is still in absolute sovereign control over every detail of your life. Do you see the providence of God in this story? The providential desperation and disruption and demonstration. God was working through every single one of these things to create, to cultivate, and to grow Jairus' faith.

What a reminder, that is still the purpose of providence in your life today. Sometimes God brings you to the end of yourself through desperation. Sometimes he disrupts your plans and your schedules and your ambitions and everything you thought was going to happen. And sometimes after you've walked through the darkness, he demonstrates his power in ways that you could have never anticipated. But through it all, he's always doing the same thing. He's growing your faith for his glory. All these loose threads that seem so chaotic to us are never loose threads in the hands of God. He is weaving them together according to his perfect purpose. So, when we die, Jesus is in control like this. And as we live, Jesus is in control like this as well. All things happen according to his will, as Daniel 4:35 says *"he does according to his will among the hosts of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, 'What have you done?'"* Take heart, believer. The Lord will fulfill his purpose for you. He will work all things together for good. Do not fear, only believe. And this is the purpose of God's good providence.

And this is the word of God from Luke 8:40-56, which I consider a great privilege to be able to share with you today, which I now commit to your further study and your faithful obedience until Jesus, our Savior, returns.

To that end, let's pray.

Father, I thank you so much for showing us this morning the glory of Jesus. We thank you, Father, for showing just at a surface level his power over sin and its effects. We thank you, Father, that this same Savior who could cure this woman of her incurable disease, who could win the victory over that unbeatable enemy on behalf of Jairus' daughter, he is the same Savior who can save sinners from their sins and restore them to peace with you. Father, I pray that if there is someone here this morning that has not trusted in Jesus Christ for their salvation, who is this morning dead in their trespasses and sins, call them, Father, right now to repent. Call them to believe in Jesus and be saved.

And Father, for the rest of us, as we who know Jesus' saving power, help us to see his good hand of providence in our lives as we go throughout the events of this next week. Father, help us to remember that the Savior that we trusted at first can be trusted today and that there is no circumstance that you will

have us walk through that we need to be afraid of. We need not fear. We need only believe, to look to Christ and believe and know that all will be well. Help us to do that this week, Father, for your honor and glory. Help us to do that as a church. We pray, as our good shepherd, lead us in these paths for your namesake.

We ask this in Christ's name, Amen.

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