

Two Hopeless Stories

Mark 5:21-43

June 30, 2024 Pastor Jeremy Cagle

Well, good morning, everyone. Good to see you here today. If you would take your Bibles and open them up to the Gospel of Mark, that's the book we're in today. We are continuing our series in the gospel of Mark.

And as you're doing that, as you're opening the Word of God together, in one of the online preaching magazines that I read, the story was told of the time a man said to his friend, "You seem hopeless. Why? What's wrong?" And the friend said, "My future. I feel hopeless, because I'm worried about things that are to come." And so the man said, "Well, what's wrong with that? Well, what is it about your future that makes you feel that way?" And he said, "Because of my past; it's been so miserable up to this point, I don't think it'll get any better for me." I tell you that story because I want to ask you the question, can anyone relate to that today? Has your life been so miserable up to this point that you don't think it'll get any better? If so, then you've come to the right place because that's what our text is about this morning.

And this morning, in Mark 5, Mark is going to continue his account of the life of Christ by telling us about several people who seemed hopeless when you first meet them. In fact, they're so hopeless, one of them is going to die by the time you get to the end of the story. That's pretty hopeless, isn't it? She will pass away right in the midst of it until Jesus comes along and resurrected her. The Son of God will show up and what will He do? He will give her her life back again, so He can restore her hope. To the point that if you look in your Bibles, verse 42, says that all who saw this were astounded, do you see that word there? That's the Greek word *ekstasis* from which we get the word ecstatic, overjoyed. That's what Christ does here. He needs people that are joyless; He leaves them overjoyed, amen. He finds those who are in despair; He makes them ecstatic. In the end, that's the kind of Saviour He is. There's no way Jesus could walk into a room like that and ignore what's happening. He had to find a way to help them. By the way, this is something you see a lot in the Bible. It's been said, every time Jesus came across a funeral in Scriptures, He stopped it, in order to show the hopelessness and despair have no place in His presence.

This is important to remember, by the way, because this world is pretty hopeless right now, isn't it? It's a pretty dark place; people struggle with this. If you don't believe me, I just want you to raise your hand if you know someone who struggles with depression. Anybody? Yeah, we all do. Let me ask you another question, raise your hand if you know someone who's currently on medication, or has been hospitalized for depression. I think we could all raise our hands there, right? What about this one? Can you think of anyone you know who has had thoughts of suicide over this? Absolutely. Multitudes of people deal with that every year. It's a major problem in our society, but by the grace of God it is nothing new. People have dealt with it before and overcome it, which is what you're gonna find in our text for today.

In this passage, Jesus is going to meet two people who struggle with the same thing and that is depression because they're at the end of the rope. They're at the end of their rope, mentally and physically. They're at the end of their rope, emotionally. They can't take it anymore. The pain is too much, but that's okay. It's not too much for Jesus Christ. I don't know about you, but I don't know where I would be if I didn't believe that. Everything is dark today. Turn on the television; it's bad news. Open up your phone, more of the same. But the good news is Christ can rise above.

That's what we're going to talk about this morning by looking at two hopeless stories that Jesus brings hope to in this passage. So if you're taking notes, this is our outline. We're going to look, starting in Mark 5:21, two hopeless stories that Jesus brings hope to.

The first one is a story of the woman with a hemorrhage. So the first hopeless story Jesus brings hope to here is the story of the woman with the hemorrhage which brought a lot of hopelessness to her as you can imagine, because in that world, she would keep bleeding and bleeding and couldn't stop. She couldn't get the medical care that she needed.

And as we come to our story, let's just jump right in here because that's what Mark does. He doesn't beat around the bush when he says in Mark 5:21,

When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and He stayed by the seashore. And one of the synagogue officials, named Jairus, came up to Him.

And whenever you see something like that in the Gospel of Mark, it should cause some light bulbs to go off in your head. Because you should say, Well, wait a minute, did I read that correctly? Does it really say a synagogue official came to see Jesus? I thought those guys didn't like him very much. I was under the impression they were on bad terms because back in Mark 3, the scribes of the synagogue said Jesus is possessed by Beelzebub. What's going on here?

Well, apparently, they didn't all have problems with Jesus. Some of them wanted to see Him like this guy because he was desperate. That's why he comes to Jesus. He's at the end of his rope so much that it says here in your Bibles, "on seeing Him, he fell at Jesus' feet." In other words, he didn't talk to Him face to face, man to man, he went over like this with his face to the ground and his body on the floor lying prostrate as a sign of submission. A synagogue official did that. This word in Greek, if I understand it correctly, means he was a chief synagogue official. He would have been responsible for organizing synagogue services, conducting the affairs of the place. And it says here that he implored Him earnestly. He didn't boss Him around the way some officials might be tempted to do to someone like Jesus. He pleads with Him like a beggar saying, "My little daughter is at the point of death. Please come and lay Your hands on her, so she'll get well and live."

We're going to talk more about Jairus's daughter in a moment when the passage does that. But here I want you to notice the way he says this. Jairus doesn't call her "daughter." He calls her "my daughter." She belongs to me. And he doesn't just say, "she's mine." He calls her "my little daughter" as well. Now, if you're a parent in the room, that should cause your heart to go out to this man. Every father in here knows no matter no matter how big your kid gets, they're always little in your eyes, especially when they're hurting. Which is why the next verse says Jesus went off with him, because He had a sense of pity for the man.

And as He leaves for Jairus's house, Mark tells us a large crowd was following and pressing in on Him, and a woman was there. And if you have a pen with you, you might want to take it out and circle that word in your Bibles. It introduces us to the next character in the story. This is kind of a story within the story. You can circle the word Jairus, because the story is about him. But you can circle this word because these are the two key figures. And so I want to stop and say a few words about her. Because at this point, Mark shifts gears and he tells us that as Jesus is on His way to help the synagogue official, He's intercepted by another person with problems of her own, and they're not minor ones, they're major. Because it says here, she has a hemorrhage or a discharge of blood.

And we don't know why. The text doesn't say, but we do know what it would have done to her under the Old Covenant; it would have left her ceremonially defiled. Leviticus 15 says a woman who had a discharge of blood was unclean for as long as it lasted, and anything she touched became unclean. To the point that her friends became unclean if she touched them, and her family members became unclean, her husband became unclean if she touched him, so did her children, which would cause her to live a life of isolation. I don't know if you remember this or not, but when we talked about the disease of leprosy several months ago, I told you that according to the Talmud, a leper had to stay six feet away from everyone at all times. And 150 feet if the wind blew. That's what this woman is experiencing on a smaller level. She's not a leper, per se. She didn't have to avoid everyone, but she had to avoid a lot of people, which would have bothered her because she would have felt lonely, forsaken, alone.

Mark even adds to her sorrow, when he says here, her condition lasted 12 years, and she endured much at the hands of many physicians. Because they tried one thing, and it didn't work, and they tried another thing that didn't work. Jewish physicians at this time were often superstitious, and some of the things they would have tried to cure stuff like this would have been just outright stupid. And she's spending all this time trying to fix that. Until it says she spent all she had and was not helped, but rather had grown worse.

So this is what she does. It says,

after hearing about Jesus, she came up in the crowd behind *Him* and touched His cloak. For she had been saying *to herself*, "If I just touch His garments, I will get well."

That happened before in the Bible. or later on in the Bible. Other people touched Jesus' cloak in a place called Gennesaret and got well. It's not the only time, but this is where a parallel passage might help. Because if you want to write this verse down, Matthew 9:20 says this woman did not only touch the Jesus' cloak, but she touched the fringe of it, or the tassel, which referred to the long loose threads that Jewish men wore hanging down at the end of the robes. Because the idea is that she touched the part of his clothing that was closest to the ground when He wasn't looking. It almost looks like she's on her hands and knees. I don't know how she could do it otherwise. She didn't touch the sleeve, way up here; she touched the border, down there close to the floor. And that was all. Consequently, it says,

And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her disease. And immediately Jesus, perceiving in Himself that power from Him had gone out, turned around in the crowd and said, "Who touched My garments?" And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'"

Essentially, I mean, "how could You say that? Seems like everybody's touching You right now, Jesus. There's people everywhere."

And if you're wondering what that's about, several scholars pointed out in my studies that anytime Jesus did a miracle, He felt it. He was not a machine who healed people willy nilly without ever impacting Him. On the contrary, whenever He did something like this, it took something out of Him. And so it says, He looked around to see the woman who had done this. And she came fearing and trembling, and essentially told Him the whole truth. And He said to her, "Get lost," right? No. He said to her, "How dare you touch Me, you unclean person." He said, "Daughter, your faith has made you well. Go in peace."

In other words, He didn't rebuke her the way many would expect Him to do. He approved and commended her because she touched Him. That's why He did this. She reached out to Him in faith.

Friends, what do you have to do to experience the mercy of Christ? You reach out in faith. What does it take to find the hope that He brings? You take hold of the hem of His garment. You don't work for it. The woman didn't do that. You don't have to keep the law and earn it. You draw near to the Saviour.

I might add she might she made the right decision when she did draw close to Him because that's all this woman could do. She lost everything when she got that hemorrhage. Her health was gone. Friends gone, family gone, relatives gone at least as far as touching them goes, jobs gone, community gone, relationships gone. future prospects gone. What'd she have left? Christ. What was there to look forward to? It was Him; that's all. He was enough for her.

If you remember the context for this story, Mark is writing this gospel to tell you how Jesus saves sinners. And as he does that, he shows us Christ is not just turning to the fine and outstanding Jews of

His day. Many of them will not reach out to Him. Jairus was an exception. A lot of other people were too proud. Instead, He heals people like this. Not only did He heal this woman, He healed her so perfectly, that when this woman touched Christ, the Lord took all her dirt and filth and defilement away. When she put her trust in Him, He removed all her shame and pain and guilt and replaced it with his perfect righteousness to such a degree that it changed her standing with the law. She would no longer be treated as an outcast after this. She would be treated as a normal person in Israel. What a Saviour, amen. What a mighty God we serve. The Book of Leviticus says at this point, she could go back to the priest, show him that her bleeding had stopped to be reinstated into the life of Israel and touch her loved ones again.

As I say that let me just ask you, what do you think the crowd would have done when they saw this? They would have passed out right? Just like when He healed the leper. What do you think they would have said? They would have said, "This is outrageous." An unclean woman came to Jesus and He healed her. He shouldn't have done that. He should have slapped her, maybe stoned her, maybe. What's going on? This is what's going on. The Great Physician is here, and He's come to bring hope to the hopeless. If you're hopeless this morning, you can identify with this woman. You've come to the right place. Now you need to reach out and touch Him.

It brings us to another hopeless story that Christ brings hope to in this passage. And that is the story of Jairus and the little girl. If I pronounced that name Jairus 16 different ways in the sermon. That's because I could not figure out how to do it this week. But first, we see the story of the woman with a hemorrhage. Now we see the story of Jairus and the little girl. Mark started to talk about that earlier, he was interrupted when the woman approaches Christ. Now he's going back to it.

And you can see this in verse 35, when it says, "While Jesus is speaking to the woman, some people came from the house of the synagogue official." And that takes you back to the beginning of this passage. Because it tells us while Christ is talking to the woman with a hemorrhage, a crowd shows up to tell Jairus that his daughter had died. Apparently, she passed away while the Lord was helping this lady, which would have been devastating, right? I don't even have to say that. You can imagine what He would have been going through.

But it's even worse when you consider the fact that down below. verse 42 says his daughter was how old at the time? Twelve years old. The woman with a hemorrhage had been bleeding for 12 years. The little girl is 12 years old. Which means that she was not an adult when she died, but she was a child. Even more than that, she was a child on the cusp of adulthood. 12 years old around that age was considered to be the first year of adulthood for a Jewish girl according to their customs, maybe 12, 13; 13 for a boy definitely about 12 for a girl, which means this is a time when she would have been expected to get married, start having kids, raise a family of her own. Instead what happens? She dies like that.

Again, I know we have some parents in the room today, but tell me what would you do if you were in his shoes, and you experienced something like that? You would be broken right? What would your reaction be? They'd have to peel you off the floor. As he experiences this info, as he processes this information, I personally believe there was a pause somewhere in the middle of verse 35 as these people gave him time to collect himself. When he's ready, they say to him, "Why trouble the teacher anymore? What's the point? She's gone Jairus. Why go to Jesus now?" And to be honest, that should be the end of the story. If Jairus was a normal man, that would be all you'd ever hear about him in the Bible, because he would have turned to Jesus and said, "You know, they're right. She's gone. Thank you for Your help, I need You now."

Instead, it says this, it says,

But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid, only believe." And He allowed no one to accompany Him except Peter, James, and John the brother of James. They came to the house of the synagogue official,

And I might add that they did that because Jairus let them. The reason they showed up at his home is because he brought them there because he believed. He didn't know what Christ was going to do. From what we can tell, no one really did at the time, but Jairus went through with this anyway. He took Christ home because he put his faith in Him. And as a result it says they entered his house. By the way, he brought Him home before He raised the girl. He brought Him home before there was a miracle. All Jairus knows is he's gonna go home and look at his dead daughter.

It says, "They enter his house, and saw a commotion of people loudly weeping and when wailing." And if that sounds strange to you it's because funerals in the ancient world were not quiet affairs like they are here in Canada. They're very noisy. I've talked to people from Africa and other places they say funerals can be like that there as well. They will begin as soon as the person died, and they will last several days while the body was laid out in the home. And the whole village was expected to come and pay their respects by weeping and wailing. Sometimes they would pay people to play loud music. And depending on the circumstances, it could even get rowdy. Like you see right here in your Bible, verse 39, says, "And entering in Jesus said to the people, 'Why make a commotion? The child has not died but is asleep.'" And it says they began laughing at Him because His words seem ridiculous. The girl was dead, and they knew it. She's not asleep. And to be honest, Jesus knew that too. He realized the girl was dead. But He's using this phrase as an expression to say she's not dead permanently. She's about to be woken up like someone who is asleep. Because it says,

But putting them all outside, He took along the child's father and mother and His own companions, and entered *the room* where the child was *in bed*. And taking the child by the hand, He said to her, "Talitha, kum!" (which translated means, "Little girl, I say to you, get up!").

And that doesn't come across well in English, but that phrase “Talitha, kum,” and Mark points this out here, but it's not the original language the gospel of Mark was written in. It was in Aramaic. Mark was written in Greek; this is an Aramaic because this language people typically spoke in their homes at the time. The Jews often spoke Greek outside the home. They often spoke Aramaic or Hebrew inside. And so Jesus uses that to show how gracious He's being toward this child. He wants to talk to her in words that are familiar to her.

It also says He takes her by the hand. This is the second time something unclean touches Christ or He touches it in the story. You're not supposed to touch a dead body if you're a Jew. But He does it because she would have been scared. One moment, she's dead. The next moment, she's coming back to life with all these people looking at her. And so He's trying to show mercy.

And it says immediately the girl got up and began to walk, which is in the continuous tense in Greek. It means that she began to walk and walk and walk and walk around the room like an energizer bunny. It says, “for she was 12.” Twelve-year-olds do that right? Verse 43 even says He told them to give her something to eat, probably to show them that she had indeed come back alive. They couldn't believe their eyes. He made her eat something in front of them so they could have time to process what's happening. And that is as that she had resurrected. She's not a ghost.

Verse 42, again, says this caused everyone to be completely astounded. And that is the term *ekstasis* that I told you about earlier from which we get the word ecstatic. I looked it up in the dictionary this week to see all this word entails and found that it means that they were elated, euphoric, delighted, rapturous, blissful, jubilant, gleeful, thrilled, and floating on air. Don't you love that? Because they got their girl back again.

The reason they responded this way is because the Lord returned her safe and sound because Jairus put his faith in Him. That's why He did this. Earlier Jesus told Jairus to believe. He did. As I say that let me ask you what does it mean to believe in Jesus like Jairus did here? That's an expression we use a lot today. What's it referring to? It refers to the act of trusting in Him, but it's even more because when you believe, it means you're convinced of something. So when you use it in reference to Jesus, what you're saying is that I'm convinced of His power, convinced of His might, convinced of His grace and love and goodness to me, and as a result, I have hope. Because I know Jesus won't let me down. Other people may let me down, Jesus won't let me down. Other men may fail me when my daughter is sick and dying, not Him. He's proven himself. That's what Jesus wanted Jairus to acknowledge on the front end, because Jairus had probably seen Jesus do miracles. Most people had at the time. And so Jesus wants to know, “Don't you think I can do it for you when your little girl is dead? I can. You need to trust Me. You say you're a synagogue official, now act like it. You tell everyone you believe in Yahweh, now prove it when the pain comes.”

And I don't know about you. But this is a part of the passage I find really convicting because it makes me say, "Would I do that?" Can I honestly say I would prove it when the pain comes like Christ is telling this man to do. Would you take Jesus home with you? I remember when my family was considering coming to Canada, seven years ago, one of my boys got sick, to the point that we had to rush him to the emergency room all of a sudden, and I was I was distraught. Because I doubted if Jesus could save him. Now I believed that He could, but I went back and forth. It was a struggle on that quick ride to the hospital. Anyone relate to that? Of course you can. If you want to get theological about it, we have a good understanding of hope as a church. We believe God is sovereign. But you know what we're bad at? We're bad at putting it into practice. We're so wishy washy. One minute we think Jesus is going to help us through a trial like that. The next minute, we don't. And to be honest, we don't know if Jairus is struggling with all of that here, the text doesn't go into that. But what it does say is that whatever the case, he did bring Jesus home. And Christ went on to perform one of the greatest miracles in the Bible.

In fact, this miracle is so great that Jesus told them in verse 43, not to tell anybody about it. Possibly, because if the news got out, it would make it very difficult for this little girl and her family to go anywhere; it would have caused undue attention on them. Possibly, because they would have done the same thing to Christ, the people would swarmed Him even more than they were already doing if they found out He could do a miracle like this. But it all happened because this one man was willing to turn to Him during one of the darkest hours of his life.

Friends, do you turn to Jesus in the dark hours? It's easy to turn to Him when the light is out, and everything is great. It's hard to do it like this.

And if you notice in your Bibles, that's it. That's the end of the story because after this Mark will go on to talk about something else, which means if you want to know more about Jairus, you can't do that. This is one of the last time his name appears in the Bible. You'll read about him in the Gospel of Luke, but it'll be the same story just told from Luke's perspective.

But for now, I don't want to end our time together without giving you a few more thoughts about him because I don't think this was all just done for Jairus's benefit. I think it's done for ours as well. And so let me give you some closing applications to relate this to our lives.

The first one is this, these two stories of Jairus and the woman with a hemorrhage show us that Jesus helped all kinds of people. No matter who they were, where they're from, what they're going through, Christ had something to offer them. Because the characters in the story are very different. There's no way you can't see that. Jairus was a leader while the woman was not. He was a person in high standing in Israel while she was not. He was clean while she was not. And Jesus performs miracles for both of them. By the way, the people at this time would not do that. If they saw Jairus and this woman walking down the street, you know what they would have done? They would have helped him and told her to get lost. They played favorites. But Christ doesn't do that to show you that God is no respecter of persons.

He has the same requirement for everyone. And that is that you have to believe. You have to believe whether you're clean or unclean. You have to believe whether you are a synagogue official or a woman like this.

For some of you this is good news because some of you might be thinking as you read this story, "I don't think Jesus can help me. I'm not like Jairus." Okay, that's fine, but are you like the woman? See, if you are then Jesus can help you. If your life is messed up like hers, He can show mercy to you just like He did with her. You just need to believe. At the end of the day there's not two different types of people in this passage. There's only one and that is the broken. Everything is broken in this story. The woman is broken and Jairus is broken, the little girl is broken, and so are the people in the house. But Christ came to all of their aches anyway.

And it brings us to another application to this, and that is that not only does Jesus help people from every walk of life, but get this, He allows them to touch Him. Do you hear what I just said? Jesus Christ, the Son of God, the second member of the Trinity, the Great and Holy One, allowed a sinful woman to reach out and do this. Does that blow your mind? It should.

Again, the people in this day would not allow that. They knew if a woman like this touched them, it would make them unclean, so they avoided her. That's not how Christ handled the problem. When she reaches out, He's not aware of it. But when He finds out, He doesn't avoid her at all. He takes her defilement away. She didn't make Him unclean. He made her clean. There's been some debate about how He did that because when someone with a hemorrhage touched you under the Old Covenant, their defilement is supposed to be transferred to you vicariously, so you took it upon yourself. But that's not what you read here. In this story, there's one transfer that occurred, and that is that Christ's purity was transferred to her. It's a beautiful picture of the gospel, isn't it? How were you saved? When Christ's purity was transferred to you. How were you born again? When you touched Him. You didn't work for it first, you didn't earn it by the law. On the contrary, you metaphorically grabbed the edge of His robe.

This is important to realize as well, because some people get the idea that they can't touch Jesus because He doesn't want them to. They look at Him as some faraway Saviour who does nothing but sit up in the clouds, and judge everybody all day long. That's not what you read here. Here, Jesus is not far away from these people; He's near, He's close, He's available. Which means He will be available to you. If your heart is torn apart by pain this morning, you need to take a step of faith.

Let me give you another application for all this and that is that the stories also tell us that while Jesus helps people from every walk of life by letting them touch Him, He doesn't stop there because He also touches them. Do you see that? And for good reason, because the little girl could not touch Jesus. She was dead. So what did Jesus do? He raises her on His own initiative. It shows you another aspect of His character. And that is that not only is Jesus willing to let people come to Him, He's also willing to go to them when they can't take the first step. If you think about it, this girl's problem is that she could not do

anything for Christ, her body didn't work. So if she was going to experience a miracle here, it would have to come entirely from elsewhere. And that's what you find in this passage.

Some scholars have even borrowed a Latin phrase to explain what happens here, when they say that her resurrection was monotheistic, which means that it comes from one thing and that's Christ. It's not synergistic with Christ and the girl working together. And her resurrection was not semi-pelagian as some might want to say, with everybody doing their part. He's the only one involved there. I promise you that if you were standing in the room on that day, and you saw Jesus do this, you would not have gone up to the little girl and said, "Congratulations, little girl, you just raised yourself." That's just silly. You would give all the glory to Christ, just like it is with your conversion, your resurrection in the soul. Ephesians 2 says when we were what? Dead in our transgressions, God made us alive together with Christ. You were saved when you had no life in you whatsoever.

At this point, you might be wondering, "Well, wait a minute, Pastor Jeremy, you just said that I touched Jesus." Well, in a sense, you did. "And now you're saying He touched me?" Yes. "How does that work?" I don't know. It's a mystery.

But I know this. The rest of that passage in Ephesians says, "By grace you've been saved through faith, and that not of yourselves. It is a gift." Which means faith itself is a gift. It's not something we come up with ourselves.

And it's a good thing we don't because it brings us to one more final application to bring this to a close, and that is that if our salvation is like this, it shows us that we have hope. If our faith is not of ourselves, but a gift of God, it reminds us that we don't have to be worried about the future because it doesn't rest in our hands. It rests in His.

After all, that's what Jesus tells Jairus down in verse 35 because when the people come from Jairus's house and tell him that your daughter is dead, Jesus says, "Don't be afraid." Why? If you think about it, that's a horrible thing to say to someone who just lost their daughter? Don't be afraid. Don't be worried. That's it? How could you say that? The reason is because "I'm here Jairus. That's why you don't have to be afraid. This is not about you, it's about Me. And you need to realize I'm big enough to get you through this." None of us is big enough to stand up to death on our own, so we need Christ to carry us as we go through it. And that's what Jesus is offering this man.

I talked to several people in our church recently who've been through a trial like this. And they told me they don't know how they would have made it if it wasn't for Jesus Christ. They didn't have anything else. Their health was gone, friends gone, family was gone during that time. But He was there, and it was enough for them.

That's what this text is about. Jesus' grace was enough to supply all these people's needs, and His grace is enough to supply ours as well.

And having said that, I can't end the sermon without taking you back to the way I started it. In the introduction, I told you about a man who felt hopeless, but I didn't tell you who that was. It was Charles Spurgeon, the prince of preachers. Remember him? If you read the biographies of his life, there are times when they tell you that he really struggled with depression. He didn't stay there because thankfully, he would go on to tell his church, that in those dark moments, listen to this. "Christ's sovereignty is the pillow upon which I lay my head at night." And he said, "I know that when the wind and waves of life bid against me, they'll never knock me off the rock."

Friends, do you know that today? I don't care who you are, the winds and waves of life are going to be against you. If you're living in this world, there will be dark times, but they can never knock you off of the Lord Jesus Christ, He is where our hope is found, and it is an eternal hope. The Book of Romans says, "What shall separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No. But in all these things we overwhelmingly conquer through Him who loved us." Let's close in a word of prayer.

Heavenly Father, we thank You this morning for the hope we have in the Lord Jesus Christ. And it is a hope that is displayed very powerfully in this text that we've studied. These two people felt the hope of Christ in ways we cannot understand. To see Your little girl brought back from the dead, to see the illness in Your body stopped in such a quick moment of time. Lord, You are the One to receive all the glory for these miracles. And You're the One who received the glory for all the miracles that are in this room today. That there is a Christian, a man or woman who has been born again, by the power of the Spirit, it is all because of Your grace and overwhelming sovereignty in their lives. Lord, we rejoice in that. We thank You for that. And we want to give You all the glory.

And Lord as we come to the end of the service, our desire has always been to worship You. But particularly in this, certainly we want to worship You for the Lord Jesus. Father, we all deal with horrible times that come and go. It's been said You're either in a trial, coming out of a trial, or going into one. Yet we know that You are the one that we can rely on to carry us through. Thank You for the reminder in this passage. We pray for You to be glorified as we seek to apply it in our day to day lives. We pray this in Jesus' name for His glory. Amen.