

Resurrection? Ridiculous!

Luke 8:51 - 56

Nutshell: As much as we know anything, we all ‘know’ that the dead don’t come back. As Christians, though, it becomes a cornerstone. Yet how often do we doubt our own resurrection in Christ’s resurrection, having died in His death? Col 3:1-17.

I. Context: Jesus assuring Jairus concerning his daughter.

II. Text

Luke 8:51 And coming into the house, He did not allow anyone to enter, except Peter and John and James, plus the father of the girl, as well as the mother.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. An outline of Luke to this point

I. About this Letter: So you’ll know about this Jesus, 1:1-4

II. Testimonies to Messiah’s coming. A boyhood turning point, 1:5–2:52

III. John proclaims repentance for Christ’s coming, 3:1 – 20

IV. Messiah’s Entry Credentials: Baptism and Genealogy, 3:21–38

V. His Initiation: Fasting and Temptation, 4:1 - 13

VI. His Self-Introduction and Hometown Rejection, 4:14 - 30

VII. Jesus: The FIRST MAN with all authority over demons, sickness, and nature, 4:31 - 5:11

VIII. Turning-Point Healings, 5:12 – 32

A. Repatriating a leper, 5:12 – 16, touching the unclean outcast to preview His taking of our exile/ disease into Himself

1. Israel’s unclean laws were pictures of spiritual reality

2. Uncleanness pictured death and alienation from God. Jesus came to gain ascendancy over both.

B. Forgiving sin, 5:17 – 26, thus declaring His Deity

C. Healing/ renewal of a man’s (Matthew’s) soul, 5:27 – 32

IX. New and Old Covenants:

A. NC = OC *replacement*, ~~patch-up~~, 5:33–39. NC: Law in ♥.

- B. 6:1-11, OC Sabbath *strict*, but intended as a *help*.
- X. Picking The 12, 6:12-16,; teaching / etc., incl. Tyrites, 6:17-19
- XI. Jesus' manifesto: the **SERMON ON THE PLAIN**, 6:20-49
- A. *Earthly* evidence of the *spiritual* traits in the Sermon on the Mt. (Matt 5). Literal poor vs. rich. We are to love our haters. We must give generously, living by pity.
- B. Only right teaching creates right living. Convict *self* 1st. Only building on Christ will survive life's floodplains.
- XII. Messiah's Mission Portrayed in His Interactions
- A. Forecast: A **Gentile** seeks Jesus for a healing, Lk 7:1-10
- B. Forecast: Hope still held out to **Israel**: Nain widow, 11-17
- C. John's Q. A.: 2 diverse comings & an interval, 7:24-30
- D. John & Jesus differently wise. Both rejected, 7:31-35
- E. Love for Jesus is tied to forgiveness. The sinful woman had both; Simon the Pharisee lacked both, 7:36-50.
- F. 8:1-15, 4 Soils = 4 kinds of "hearing" of the Word. Only a "virtuous and sound heart" is living and fruit-bearing
1. Hence, take care HOW you hear that Word, 8:16-18.
 2. Mary as mom not an insider; Word-doers only, 8:19-21
- G. It is a Word of power
1. Silencing a gale & stilling 10 trillion lbs. of H₂O, 22-25
 2. Casting out a legion of demons, 26-39
 3. A Word of **healing** power, 40-56
 - a. A synagogue head pleads for his dying daughter
 - b. On the way, a woman hemorrhaging for 12 years touches the hem of his robe and is healed, 43-44
 - c. 12 = symbol for Israel
 - i. The 12-yr old girl's healing = Israel need not die
 - ii. The woman's = Israel need not be estranged
 - d. Her faith in Jesus saved her. "Go within peace."
 - e. To Jairus: "Solely believe."
- B. 8:51-56, Jesus will make this a private event, telling the crowd that their sorrow was misplaced. That was their witness. Jesus recalled the girl from the realm of the dead.

Kid-speak: Remember the young girl who died? What do you think Jesus is going to do for her?

Outline:

- I. Planned **privacy**, v 51

II. A tumult of sorrow interrupted, v 52

III. Cynical scorn, v 53

IV. A call to life, v 54

V. Starting over, v 55

VI. No publicity, v 56

C. “And coming into the house, He did not allow anyone to enter, except Peter and John and James, plus [*kai*] the father of the girl, as well as [*kai*]the mother.”

1. Here, Jesus bars anyone further from entering the house.

a. He’ll kick out those in the house in v 54

b. Jesus was setting the stage for the privacy of this healing

2. Jesus kept out even most of His own disciples

a. He will do this two more times: the Transfiguration and the Garden of Gethsemane

b. It is Peter and John who seem to be the leading elements at the end of the book of John

D. It is inherently the dad and mom’s business, the way God designed things

1. When an education system (or any institution) seeks to usurp the parents’ oversight of their children, that institution has overstepped

☞ 2. But that is the messianic character of human institutions, education especially (sensing children’s pliable nature)

a. “Parents, you don’t really know how to make a child a servant of the state. We’ll have to do it.

b. “Uh, no.”

Kid-speak: Who did God tell to take care of you and decide what’s best for you? Mom & dad! They’re pretty neat, right!

E. To “allow,” by the way, is also the regular NT word for “forgive,” meaning “to send from”

1. Our verse gives a helpful angle on forgiveness

2. Jesus sends our sins from us. They’re locked out, just like most of the people in our verse.

Luke 8:52 And all were sobbing and beating their breasts concerning her.

But the *Aforementioned*- He said, “Stop sobbing. *She* has not died, but *she* is sleeping.”

- F. Text notes
1. “But the Aforementioned- he said” occurs 53x. Literally, it’s “but the- He said,” which seems odd to us. Just “But He said” is fine. “The” serves as “he/she/it” quite often.
 2. Notice that “she” is supplied twice. Both of those verbs in that form don’t take masc. of fem.
- G. Jewish funeral drama is commonly attribute to *paid mourners* leading the way
1. But I think this breeds cynicism on our part
 2. Why shouldn’t everyone have been sincerely grieved on this occasion?
 3. What in this or any similar text connotes fake crying?
 - a. This is not to deny the existence of paid mourners (Jer 9:17 perhaps)
 - b. There is a big tumult on this occasion, Matt 9:23
 - c. But certainly it is a huge assumption that everyone employed mourners
 4. Isn’t it more natural to assume that everyone loved the little girl and simply hated to see her taken from them at such an early age?

Kid-speak: All the family’s friends were just crying and crying about the little girl being dead. Why were they crying so much? Because they couldn’t be with the little girl anymore.

- H. “Stop sobbing.”
1. Not forbidding all funeral sadness. Jesus cried at Lazarus’ tomb.
 2. The reason on this occasion is added.
- I. “She has not died, but she is sleeping”
1. Which, of course, in one sense was inaccurate. She had indeed died. V 55 says that her spirit returned.
 - a. But was Jesus obligated to caveat His statement *physically*? “Although she has died *physically*...”
 - b. Why should that proviso take precedence over the more permanent one? “She hasn’t died *permanently*” is what He meant. Surely that was the more pertinent info.
 2. Now the question arises: Was He referring to her temporary death because He was about to physically raise her? Or was her death temporary because she was a believer?
 - a. It makes more sense that Jesus, in discussing death’s

- permanence, would have referred to the only factor that can make death temporary *whenever* one has died, whether He were there to bring back physical life or not
- b. That factor would be, from our perspective, **faith**. On a deeper level, it would have been the presence of **eternal life** in the soul.
 - c. Jesus seems to be indicating that the **girl**, like her father (& mom no doubt) were people of faith in the living God
3. Jesus was a prophet. God could certainly have made Jesus know the girl's spiritual status, though He hadn't met her.
- J. "She is sleeping"
1. That is, she is merely in a resting state until the reunion of her body with her soul and spirit
 - a. Jesus said the same thing about Lazarus when he was dead and buried, Jn 11:11-13
 - b. 1 Cor 15:51 uses the same language concerning all Christians, as does 1 Thess 4:14-15 and 5:10

Kid-speak: Jesus said the little girl was just sleeping. What did that mean? It meant that because she **believed** in God, she wouldn't stay dead. One day she'd be alive forever with God.

2. If death is not going to hold us, this speech reflects reality, not wishful thinking or poetry
 - a. Which is yet another reason we must be very careful in speaking at men's funerals (or of the dead generally)
 - b. Those who die without Jesus have truly died
 - c. We need not (necessarily) defame them, but we *dare* not waft them into the presence of the Lord
3. Are you ready for your nap, should it come today?

Luke 8:53 And they were laughing Him down, knowing that she died.

- K. OK. They could be forgiven that (literally, Matt 12:31-32).
1. The sense in which they would normally take His words sounded untrue
 2. And they didn't know Jesus yet; but, when you do, you realize that *you have to listen more carefully than usual*
 - a. Why? He speaks Reality.
 - b. That's pretty much automatically a 'rude awakening' for

- us whose conventions are more ‘group reassurance’.
3. Should we speak reality this same way?
 - a. Well, we should walk as Jesus walked, 1 Jn 2:6
 - b. But we should also bear in mind Jesus’ reassurances, Lk 8:48, 50
 - c. A beautiful balance is struck here: Eph 4:15
 4. But even spoken in love, the Truth fairly well has a built-in sting- for *us*, because of WHO WE ARE
 - a. But for the bold, they make an *investment* into *future* favor, Prov 28:23
 - b. When it’s Gospel reality, it additionally takes God’s saving hand to bring about a fully gracious reception
 - L. “And they were laughing Him down”
 1. The exact verb used in Matt 9:24 and Mk 5:40
 - a. This must be the perfect word to describe it! A compound word.
 - b. Quite a mental picture! The word only used these 3x.
 - c. “Take your seat, mocker! This is no time for jest!”
 - ★ 2. But this is an illustration of exactly the kind of *crossroads* a person has to come to to meet God
 - a. A point at which we see our *fiction*
 - b. And see His unsettling *reality* as its counterpoint (None better than “Yes, you deserve to go to Hell”)

Kid-speak: The people made fun of Jesus when He said the little girl was just asleep. But did that Jesus? No, He knew that they *didn’t* know that He was bringing the little girl back!

Luke 8:54 But putting all *of them* outside, and taking hold of her hand, He sounded *out*, saying, “Young lady, awaken!”

- M. Jesus had forbidden further entry into the house. Now he clears those in house. We have the exceptions in v 51.
- N. Mark has the best combos of “take hold” with “hand”
 1. Mk 1:31, Peter’s ma-in-law
 2. Mk 9:27, which rivals our passage for beautiful pathos
 - a. A boy, who like the hemorrhaging woman, had been afflicted a long while
 - b. And who appeared dead after Jesus expelled the demon
 - c. With Jesus seeming to avoid a crowd, as here
- O. “Young lady, awaken!”

1. Wait, she's dead. No more hearing.
2. Ah yes, but wherever she was (Abraham's bosom, presumably, Lk 16:22), He was calling her back.
3. "Awaken," again enforcing the idea of her sleep

Luke 8:55 And her spirit returned, and she stood up on the spot. And He ordered *them* to given her *something* to eat.

- P. "Her spirit returned," again, from Abraham's bosom (III.O.2.)
1. This doesn't happen often
 2. Does it ever happen now?
 - a. Scanning a book on people supposedly coming back, I'm highly skeptical: mismatches with Biblical reality.
 - b. Do any of our Bible 'resurrectees' describe where they had been?
- Q. Let's get some food into our dear young lady, we can imagine Jesus saying!
1. The '*practical*' always go right along with the *spiritual*
 2. But to see where they meet takes knowledge of the *spiritual* (i.e., the Bible)

Kid-speak: What's the first thing Jesus said to do when the little girl was alive again? To feed her! She was must have been really hungry. She probably hadn't eaten while she'd been sick.

Luke 8:56 And her parents were beside themselves. But He instructed them to say to no one what had come to pass.

- R. "Beside themselves," like the Temple teachers when He was 12, Lk 2:47
- S. Tell no one
1. Jesus' healings were (and are) fully the will of God
 2. But the *popularity* of them invited counterproductive elements
 - a. Human nature dictated (and dictates) that the spectacular rivets our attention
 - b. What attention is left to learn what is necessary concerning the Kingdom of Heaven?
- T. But how about when a man's *pre-sin spirit* returns?
1. That is, the new birth, 1 Jn 2:29

2. Actually, a *brand new spirit*, but similar to Adam's before sin
 - ◆ a. That one doesn't wow us like it should
 - b. But we should be newly amazed every day. "God? You've done *this* for me?!" Col 3:1-17.
 - c. Terrible, but we're just ridiculers, like the crowd.
 - d. Imagine telling God, "Ridiculous." But we do.

Kid-speak: Jesus didn't want the mom and dad to tell about their daughter coming back to life, but does Jesus want us to tell people that He gave us ETERNAL life? Yes!

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
Jesus' ministry is aimed pretty straightly at the hobbled.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?
How have I lost righteousness?**
Do I believe my own *resurrection* in Christ's resurrection?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
I will daily recall my *death* in Christ's death, Col 2:20; 3:1-17.

VII. Schooling in Righteousness: **How do I take this on the road?**
Father, thank You for my new ability in Your Son's new life.

Wrap-up: The crowd ridiculed the idea of resurrection. "People can't come back from the dead!"

But how much better are we? We wake up groggy, and we our resurrection in Christ is a thousand miles away. We wake up refreshed, and our 'normal life' carries us straight on, without any thought of our death and resurrection in Christ's death and resurrection. The "arrogance of *bios* (natural earthly life)" in 1 Jn 2:16 covers both.

That's why Col 2:20 and 3:1 say "if." Our death and resurrection in Christ are only proven when we *execute* (3:5), *put off* (3:8), and *put on* (3:12).