

The title of this morning's sermon is, "The Body and Spirit"

On Sunday mornings we're working our way through Luke's Gospel verse-by-verse, and we find ourselves at **Luke 8:52**. I want to briefly back up to **verse 40** to get the context...

**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.**

By this point the religious leaders were plotting to murder Jesus. As a synagogue ruler, Jairus must've had close relationships with them. They'd be furious about him going to Jesus for help, but he'd rather lose relationships and probably his job, than his daughter.

So he falls at Jesus' feet and begs Him to come to his house. They start moving through the crowd, but then the woman w/ the flow of blood came up behind Jesus, touched His garments, and Jesus stopped walking to interact w/ her. While Jesus was interacting w/ her something heartbreaking took place. Go to **verse 49**...

**49 While he (this is Jesus) was still speaking (to the woman w/ the flow of blood), someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more."**

This man wasn't very tactful. He simply told Jairus his daughter was dead and he should leave Jesus alone. He clearly thought Jesus could only help the girl while she was alive. Now that she's dead, he thinks all hope is lost.

Before Jairus has time to process the heartbreaking news, **verse 50** says...

**50 But Jesus on hearing this answered him (more like said to Jairus than answered him...), "Do not fear; only believe, and she will be well."**

Jesus ignored the messenger's words, looked right past him, and gave Jairus two commands:

1. **Do not fear** – you can imagine how hard it would be for Jairus not too fear when he was just told his daughter died.
2. **Only believe** – Jairus believed or he wouldn't have went to Jesus in the first place, but now it's harder to believe since the girl has died. So as a result Jesus encourages him with these words.

**51 And when he came to the house, he (Jesus) allowed no one to enter with him, except Peter and John and James, and the father and mother of the child.**

This is the last verse we've covered. There were some special moments Jesus shared only with **Peter, John, and James**. The Transfiguration and Jesus' agony in Gethsemane are two other recorded events that took place w/ only these three.

**52 And all were weeping and mourning for her, but he said, “Do not weep, for she is not dead but sleeping.”**

This is the first verse we haven't covered and it brings us to Lesson 1...

## **LESSON 1: UPON DEATH (PART I) THE BODY DIES OR “SLEEPS.”**

Even though Jesus said the girl was **sleeping**, she was **dead**. He used similar language before He raised Lazarus from the dead...

**John 11:11b “Our friend Lazarus sleeps, but I go that I may wake him up.”**

**12 Then His disciples said, “Lord, if he sleeps he will get well.” 13 However, Jesus SPOKE OF HIS DEATH, but they thought that He was speaking about taking rest in sleep.**

**14 Then Jesus said to them plainly, “Lazarus is dead.”**

There are other places in the NT sleep is used as a metaphor for death. Here are 3 examples:

- **Acts 13:36 For David, after he had served his own generation by the will of God, FELL ASLEEP, was buried with his fathers, and [his body decayed].**
- Regarding partaking of the Lord's Supper in an unworthy manner, **1 Cor 11:30 says For this reason many *are* weak and sick among you, and MANY SLEEP.**
- **1 Cor 15:51 Behold, I tell you a mystery: WE SHALL NOT ALL SLEEP, but we shall all be changed.**

Sleep is a fitting picture of death for 3 reasons:

1. First, dead people look like they're sleeping.
2. Second, when people are sleeping, they're still alive...just like when people are dead, they're dead physically, but they're still alive spiritually.
3. Third, death and sleep are both temporary conditions. When people are sleeping they're going to wake up, and when people are dead, they're going to wake up too, in terms of having their bodies resurrected to spend eternity in heaven or hell.

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We'll talk more about this girl being “**asleep**.” For now, look back at **verse 52**. It says **all were weeping and mourning for her**. This would've been very noisy.

The parallel accounts also describe a loud and chaotic scene:

- **Matt 9:23** says there were **flute players and the noisy crowd [was] wailing,**
- **Mark 5:38** says there was **a tumult and [people] wept and wailed loudly.**

This was typical in Jewish culture. Since burial followed soon after death, this was the only opportunity to mourn publicly and Jews made the most of it! They would actually hire professional mourners:

- They were women whose sole purpose was to wail loudly, while reciting the name of the dead person.

- They were expressing grief for the family, and the louder the better. As you can imagine, it created a very noisy, dramatic scene.

Picture that scene, and then picture this...

Jesus walked right into the middle of it and said probably the two most unexpected things someone could say:

1. First, he said, **“Do not weep.”** He told these noisemakers to stop making all their noise.
2. Second, He told them the reason why: the girl isn’t **dead**. She’s only **sleeping**.

Jesus’ words would’ve been very encouraging for Jairus to hear. But look at the response from the people, which would’ve been very discouraging...

**53 And they laughed at him (this is Jesus), knowing that she was dead.**

You can’t miss the sudden shift with these people:

- One moment they’re wailing.
- The next moment they’re laughing.

The truth is even if there was a shift in the way they were acting outwardly, there was no shift w/ them inwardly:

- They didn’t care about this girl or her parents.
- They were simply doing their jobs.

You can see the hypocrisy of their mourning.

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One reason I’m describing the scene is I want to briefly help you appreciate how much Jairus’ faith was tested during the account...

Jesus told Jairus as long as he kept believing his daughter would be raised from the dead. That’s a pretty huge weight to place on a father’s shoulders. It implies if he doesn’t believe she’ll remain dead. So picture this:

- First his daughter is sick and he wants to see her healed, but then she died. He had to move from believing Jesus would heal her sickness to believing Jesus would raise her from the dead.
- Then he’s on his way back to his house and some distance away all he can hear is the loud wailing of the mourners.
  - This would’ve confirmed to him that his daughter really was dead.
  - The family wouldn’t have called the mourners if there had been even the slightest hope that she was still alive.
- It looks like there’s a glimmer of hope when Jesus says, **“Do not weep, for she is not dead but sleeping.”** But then the people start mocking Jesus.

When it says they **laughed at [Jesus]**, literally it says they “laughed in His face.” The parallel accounts in Matthew and Mark say the people **ridiculed Him:**

- John MacArthur said it, “*most likely refers to repeated bursts of laughter aimed at humiliating the Lord.*”
- William Hendriksen said it’s, “*repeated bursts of derisive laughter aimed at humiliating Jesus.*”

They think Jesus is a fool.

But look at **verse 54** to see what happened...

**54 But taking her by the hand he called, saying, “Child, arise.”**

In the previous miracle Jesus had been close to uncleanness when the woman w/ the flow of blood touched His clothes. But now He really stepped over the line when He deliberately touched a dead body.

But you could say He didn’t really touch a dead body, b/c when He touched her she came back to life.

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It’s pretty interesting to think of the ways Jesus healed people in the Gospels and consider all the differences:

- Sometimes He said a word.
- Sometimes He touched the person.
- In the previous account He let the person touch Him.
- In **Matt 9** when Jesus healed the paralyzed man He simply gave a command: “**Rise, pick up your bed and go home.**”
- In **John 9** when He healed the blind man He put mud in his eyes.

Jesus could’ve healed people the same way, but there are lots of differences between the accounts. Sometimes I think we can learn something from these details:

- In the previous miracle w/ the woman w/ the flow of blood, I told you the part that stood out to me is she should’ve made Jesus unclean when she touched Him. Instead, He took away her uncleanness and made her clean.
- In this miracle, the part that stands out to me is the intimacy and tenderness of the moment...

If you look back at **verse 51** it says [**Jesus**] **allowed no one to enter [the house] with him, except Peter, John, James, and the [child’s] parents.**

Removing everyone except these three disciples and the parents would’ve made this moment very intimate. Then He tenderly reaches down, **takes the girl by the hand** and says, “**Child, arise.**”

If I had a daughter who died, I can only imagine what it would be like if I saw the Lord do this in front of me. It’s a very beautiful, gentle moment that showed Jesus’ concern for these parents.

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Then right after that, **verse 55** says...

## **55a And her spirit returned, and she got up at once.**

Go ahead and pause right here...

This means **her spirit** returned to her body. These few words give us a fascinating window into what takes place at both death and resurrection...

**James 2:26** says **the body without the spirit is dead.**

I want you to notice it says **the body is dead**, but it doesn't say the **spirit is dead**.

At the moment of death the body and spirit are separated:

- While the spirit is out of the body, the body is dead and lifeless – or asleep – but the spirit is alive or “awake.”
- At the moment of resurrection the body and spirit are reunited, and the body is brought back to life – or awoken.

And this brings us to Part II of Lesson 1...

### **LESSON 1: UPON DEATH (PART II) THE SPIRIT REMAINS ALIVE OR “AWAKE.”**

The Seventh Day Adventists have taken such a literal view of the word **sleep** in Scripture they believe in something called “soul sleep.” It's the teaching that when people die they sleep until the resurrection and then they're “woken up.”

But our **spirits** remain as conscious – or you might say “awake” – after death as when we're alive.

Let me show you a place in Scripture that makes this clear. Please briefly turn to **Luke 16**...

This is the story – or account – of The Rich Man and Lazarus. It's important to know Jesus is describing two actual people and what happened to them versus teaching a parable. There are a number of reasons to believe this:

1. First, the account is never called a parable, unlike the parables themselves:
  - a. **Luke 8:4** **And when a great crowd was gathering and people from town after town came to him, HE SAID IN A PARABLE**
  - b. **Luke 12:16** **And HE TOLD THEM A PARABLE, saying, “The land of a rich man produced plentifully,**
  - c. **Luke 13:6** **And HE TOLD THIS PARABLE: “A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.**
  - d. **Luke 14:7** **Now HE TOLD A PARABLE to those who were invited, when he noticed how they chose the places of honor, saying to them,**
2. Second, the account uses the name of a person. This sets it apart from parables in which the characters are not named.
3. Third, the account doesn't function as a parable:
  - a. A parable presents a spiritual truth using an earthly illustration.

- b. This presents spiritual truth w/ no earthly parallel.
4. Fourth, the setting of the account is the afterlife as opposed to the parables, which have an earthly setting.
  5. Finally, the language Jesus uses to begin the account is different than parables in that He doesn't say "the kingdom of God is like." Instead, look at **verse 19** to see how He begins...

**Luke 16:19 "THERE WAS A RICH MAN who was clothed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate was laid a poor man named Lazarus (Lazarus sounds like an actual person), covered with sores, 22 who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. 22a The poor man died and was carried by the angels to Abraham's side.**

This doesn't mean the **poor man's** body was **carried**:

- It means his spirit was **carried**, or brought to this place of comfort.
- His body – because of his poverty – seems to have remained unburied.

The **rich man** on the other hand would've received an elaborate burial. Look at the rest of **verse 22...**

**22b The rich man also died and was buried, 23a and in Hades, being in torment,**

Go ahead and pause right here...

You can see his body was in a comfortable place, but his spirit definitely was not. When it says **being in torment**, that's not referring to his body in the grave. That's referring to his spirit **in Hades**.

Their spirits weren't yet in heaven or hell. They were in Abraham's Bosom – or Hades – where they waited as spirits to be united w/ their physical bodies and then resurrected:

- The Rich Man would be cast into hell.
- Lazarus would be brought to heaven.

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**23b he lifted up his eyes and saw Abraham far off and Lazarus at his side** (This doesn't mean he saw their bodies. He saw their spirits too). **24 And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'** **25 But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.**

Here's the point...

It's pretty clear that neither is sleeping:

- The Rich Man was in a very conscious state of torment.
- Lazarus was in a very conscious state of comfort.

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This isn't the only place in scripture revealing people's consciousness after death...

**Rev 6:9 [John said] I saw under the altar the souls (or spirits) of those who had been slain for the word of God and for the witness they had borne** (now tell me if it sounds like they're sleeping...). **10 They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?"**

They had been martyred for their faith. They died physically, but they were very conscious. They actually had a desire to see their deaths **avenged**.

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In **2 Cor 5:8** Paul said if he died he'd be **absent from his body** and **present with the Lord**.

He's describing a separation between his body and spirit:

- He saw his body remaining in the grave.
- He saw his spirit in heaven w/ the Lord.

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Let me remind you of two accounts that also illustrate what we're discussing...

First, before Stephen was martyred, it says...

**Acts 7:58 They cast him out of the city and stoned him... 59 And as they were stoning Stephen, he called out, "Lord Jesus, RECEIVE MY SPIRIT." 60 And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, HE FELL ASLEEP.**

His spirit departed from his body and went to be w/ the Lord:

- His spirit was alive.
- His body was dead or **asleep**.

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Second, we can consider what took place w/ Jesus.

If you remember some weeks back we discussed the typology w/ Jonah...

**Matt 12:40 For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.**

Jesus' body was in a tomb that, but He said He would be **in the heart of the earth**:

- This isn't referring to Jesus' body being in a grave.
- This is referring to Jesus going to Sheol or Hades...the same place we just read about in **Luke 16**.

This isn't my opinion. In Peter's speech in Acts 2, twice he said Jesus was in Hades:

- **Acts 2:27** Peter quoted David who prophesied that Jesus would say, **"For you will not abandon my soul to Hades, or let your Holy One see corruption."**

- Then Peter explained this: **Acts 2:31 [David] foresaw and spoke about the resurrection of the Christ, that HE WAS NOT ABANDONED TO HADES, nor did his flesh see corruption.**

So you've got Jesus' body in a tomb, but you've got His spirit separated and in Hades. At the moment of His death, He gave up His spirit and it exited His body:

- **Matt 27:50 Jesus cried out...with a loud voice and YIELDED UP HIS SPIRIT.**
- **John 19:30 Jesus...said, "It is finished," and he bowed his head and GAVE UP HIS SPIRIT.**

For three days and three nights His spirit was separated from His body. Then on that Sunday morning:

- His spirit was united w/ His body in the tomb...
- His body was given new life...

And the Resurrection took place.

Like we sing:

*Up from the grave He arose,  
With a mighty triumph o'er His foes,  
He arose a Victor from the dark domain,  
And He lives forever, with His saints to reign.  
He arose! He arose!  
Hallelujah! Christ arose!*

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Now let's look at the rest of **verse 55...**

**55b 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.**

Jesus gave the parents two commands...

First, He told them to **give her something to eat.**

It's hard to tell why this is recorded. One reason might be that it's a touch of realism. The Bible is an accurate historical record so it contains details like this. She hadn't eaten anything because of her illness and she needed food. Maybe in the parents' excitement they overlooked this so Jesus reminded them.

There's one interesting point about this...

There are three recorded instances of Jesus raising people from the dead, and each time there's evidence of their new lives:

1. In **Luke 7:15** Jesus raised the widow's son, and as soon as He was brought back to life He began to speak.
2. When Lazarus was raised from the dead, his grave clothes were loosed, so he could move around.
3. Jairus' daughter walked and ate food.

And this brings us to Lesson 2...

## **LESSON 2: THERE SHOULD BE EVIDENCE OF NEW LIFE.**

When these people were brought to life, there was evidence they were alive. It would be pretty odd if they were supposedly brought to life but you couldn't even tell. Imagine if it still seemed like they were dead.

Do you see the application for us?

What the Lord did w/ these people physically demonstrates what should be the case w/ us spiritually:

- When the Lord brings us to life spiritually, there should be evidence.
- It would be pretty odd if the Lord brought someone to life spiritually, but you couldn't even tell. Imagine if the person still seemed spiritually dead.

If you're regenerate – if you're brought to life spiritually – there should be evidence:

- There should be fruit or works.
- There should be similarities with Christ since to be a Christian means to be "like Christ."
- There should be spiritual hunger and thirst.
- There should be brokenness over sin.

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The second command Jesus gave the parents was **to tell no one what happened.**

There are two possible reasons Jesus said this...

First, if you look back at **Luke 8:39**...after Jesus healed the demoniac He told him...

**Luke 8:39a "Return to your own house, and tell what great things God has done for you."**

You see the contrast between these two miracles:

- Jesus told the demoniac, "Tell everyone."
- He told the girls' parents, "Tell no one."

The reason for the difference is the location...

When Jesus healed the demoniac He was in Gentile territory, He was going to be leaving soon, so He wanted as many people as possible to know what He did.

But when Jesus was in Israel He wanted to keep preaching in the towns, and if the news spread He wouldn't be able to enter the towns to preach. There's an example of that happening in **Mark 1**...

**Mark 1:44 [Jesus said to a man He healed], "See that you say nothing to anyone...." 45 But he went out and...spread the news, so that Jesus could NO LONGER OPENLY ENTER A TOWN, BUT WAS OUT IN DESOLATE PLACES.**

So one reason Jesus might have told the parents not to tell anyone is everyone would flock to Him and He'd be unable to preach.

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The other reason Jesus might have said **to tell no one what happened** is particularly interesting...

In **verse 52** Jesus said, **"Do not weep, for she is not dead but sleeping."**

He said this to all the mourners and people gathered.

So if her parents didn't tell anyone what happened, it's possible when they saw the girl alive again they would simply think she had been in a coma or something similar:

- This could also be why Jesus put everyone outside. He wanted to keep secret that she was raised to life.
- Plus, many people thought Jesus could NOT raise someone from the dead. The messenger is a good example. If you look at **verse 49** he told Jairus, **"Your daughter is dead; do not trouble the Teacher any more."**
  - He said this b/c he – like many other people – thought Jesus couldn't raise someone from the dead.
  - It would be easier for them to believe she was simply asleep.

So Jesus said, "Don't tell anyone," and if they didn't it might have been able to stay a secret.

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Now at this point – after Jesus has raised this girl from the dead – I want to ask you to do something...

I want you to think about what He really did for her, but think of it in light of eternity:

- He raised her from the dead, and that's wonderful.
- But she died again some years later.

In light of eternity, how much did He really do for her? It looks like not much!

The greater work Jesus does is providing eternal life:

- Jesus raised this girl from the dead physically and temporarily.
- But He raises us from the dead spiritually and eternally.

And this brings us to our last lesson...

## LESSON 3: BEING IN CHRIST MEANS NOT HAVING TO FEAR “FALLING ASLEEP.”

There's one more similarity between sleep and death that I want to mention:

- Sleep is a common experience for everyone...and death is a common experience for everyone.
- Everyone sleeps...and everyone dies.

But one major difference between sleep and death is:

- Sleep isn't something we fear. Most people love sleep.
- Death is one of our most common fears.

But by comparing death w/ sleep, Scripture makes death seem like something we shouldn't fear...at least if we're in Christ...

**1 Thes 4:13 But I do not want you to be ignorant, brethren, CONCERNING THOSE WHO HAVE FALLEN ASLEEP, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who SLEEP IN JESUS.**

Just as Jesus was raised from the dead and went to heaven, we will be raised from the dead to go to heaven.

In **1 Cor 15:20** Paul said, **“Christ has been raised from the dead, the firstfruits of THOSE WHO HAVE FALLEN ASLEEP.”**

Firstfruits is a term referring to a crop that always looks forward to a great crop to follow. The idea is just like Christ was raised from the dead, we can look forward to being raised from the dead.

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Briefly look back at **Luke 8:52**. Jesus said...

**“Do not weep, she is not dead, but sleeping.”**

These words can be said about anyone in Christ:

- Jesus' words must have been an encouragement to Jairus, but they should really be a great encouragement to all of us as we look forward to the resurrection that awaits us as believers.
- But for those of you who are NOT in Christ:
  - You can't be encouraged. You will be resurrected too, but to experience what Scripture calls the “second death.”
  - That's when the Lord casts you alive into hell for eternity.

It is only in Christ that we can truly have no fear of death:

- In Christ we can see death as the gateway to eternity w/ the Lord.
- For those asleep in Christ – which is to say those who are believers – His resurrection becomes our resurrection.

As we sing the closing song about Christ's resurrection, I want you to be encouraged that His resurrection means your resurrection: **Rom 6:5 we shall certainly be united with Him in resurrection.**

If you have any questions about anything I've discussed this morning, Pastor Doug and I will be up front after service and we would consider it a privilege to be able to speak with you.

Let's pray.