



Sermon Outline

JUST AT THE EDGES

Luke 8:40-48

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And **SEE**
FOUNDATION

The
CHOSEN®



Just at the Edges

This resource helps you tell the story of Luke 8:40-48. It includes a clip from Season Three, Episode 5, to show to the congregation, a suggested script for setting the scene before you show the clip, and a short sermon outline with main teaching points and pastoral prompts.

Sermon Title: Just at the Edges

Text: Luke 8:40-48

Dominant Thought: Those who are living desperately just at the edges of the world are always front and center for God – and they should be for us, too.

[Download the Episode Clip](#)

Setting the Scene (suggested script)

In his three years of public ministry, Jesus built quite the résumé of miraculous healings. Wherever he went, more often than not, displays of power came with him. In his account of Jesus's life, John writes, "If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written." But some miracles do stand out more than others, and these are the ones the Gospel writers home in on just a little more. And of *these* miracles, some stand out just a little more to each of us and in different seasons. And taking it one step further: *some* miracles stand out to all people, at all times. The miracle we're about to watch is one of *those* miracles.

***If you've never introduced your congregation to *The Chosen*, here is a slightly different script:** In his three years of public ministry, Jesus built quite the résumé of miraculous healings. Wherever he went, more often than not, displays of power came with him. In his account of Jesus's life, John writes, "If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written." But some miracles do stand out more than others, and these are the ones the Gospel writers home in on just a little more. And of *these* miracles, some stand out just a little more and speak to all people, at all times. The creators and cast of the television series *The Chosen* want to portray those kinds of miracles as beautifully as they can. Let's watch one together from Season Three...

Sermon Outline

Introduction

*Show the clip from *The Chosen*, using the suggested script above to set the scene.

*After showing the clip, consider reading the text on which it's based – Luke 8:40-48. You could transition from the showing of the clip to the reading of the text by saying something like: "It's a miracle that speaks to all people, at all times, isn't it? The woman's story is told in more than one Gospel account, and while I know we just watched the miracle unfold, let's listen to it, too. Here's the story as told by Luke in Luke 8:40-48."

*After reading Luke's account, you could transition to the sermon proper with a simple word, like: "This miracle that speaks to all people, at all times – what does it have to say to us today?"

Sermon Body

I. There are more people than we could possibly imagine who are living desperately just at the edges of the world.

Main Teaching Point: *Twelve years.* For twelve years, this woman had suffered from an issue of bleeding. Luke, a physician himself (Colossians 4:14), points out that "no one could heal her." Some manuscripts of this portion of Luke's gospel even include a note that the woman had exhausted all of her money on medical direction and care. But this wasn't just twelve years of suffering *from* an issue of bleeding; this was twelve years of suffering *through* an

issue of bleeding. The scene from *The Chosen* captures this well: due to Jewish law – and strict interpretations of Jewish law – this woman would have been considered “unclean” for twelve years. No touching or being touched. No out-and-freely-about socializing. No worship, be it in a local synagogue or the Temple. For twelve years this woman had been pushed to the edges – physically, socially, emotionally, psychologically, and worst of all, *spiritually*. And while she’s the focal point of this story in Luke’s gospel, consider the crowds in the scene from *The Chosen* – and Luke’s note on how the crowds were so large that they “almost crushed [Jesus].” This woman is not the only one living desperately just at the edges; she is one of too many to count. There are more people than we could possibly imagine who are living desperately just at the edges of the world.

Pastoral Prompt: In Jesus’s day there were more people living desperately at the edges of the world than anyone could have ever known or imagined. The same is true today. But despite our inability to know all who live just at the edges, it’s our responsibility to have in mind those we do know are living at the edges. Who are the people groups in our world who are living desperately just at the edges? Who are the people groups in our nation? In our neighborhoods? Who in *particular* comes to mind as someone who is living desperately just at the edges?

II. Those living desperately at the edges are always front and center for God.

Main Teaching Point: “Just the edge.” It’s what the woman living desperately just at the edges of the world keeps telling herself. She’s convinced that if she can touch even *just the edge* of Jesus’s cloak – even just one thread – she’ll be healed. And as the scene shows and the text says, her faith is honored. This woman living desperately just at the edges touches just the edge of Jesus’s cloak, and she is healed immediately. Twelve years’ worth of physical, social, emotional, psychological, and spiritual suffering ends **just like that**. It’s nothing short of beautiful. But an even more beautiful moment awaits her. When Jesus addresses her, he calls her “Daughter.” It’s the only place in the Gospels where Jesus refers to someone as “Daughter.” The intimacy of this designation can’t be overstated. She was never – *never* – just at the edges for God the *Father*. She was ever and always front and center, even in the twelve years of physical, social, emotional, psychological, and spiritual suffering. For twelve years, the stage was being set for the healing of the Father through the Son to make its way to her. Those living desperately just at the edges of the world are always front and center for God.

Pastoral Prompt: While it's true that those who are living desperately just at the edges of the world are front and center for God, it has to be hard for them to see. What is the evidence of their being front and center for God, even in the midst of physical, social, emotional, psychological, and spiritual suffering? What is the evidence of each person living desperately just at the edges of the world being no mere "person," but a "daughter" or a "son"?

III. Those desperately living at the edges should always be front and center for *us*.

Main Teaching Point: The fact that the crowds were so large that they "almost crushed [Jesus]" indicates his reputation preceded him. Those desperately living at the edges *knew* he was able to heal, so they came his way in scores. But what the scene from *The Chosen* shows is the great lengths to which the normally-front-and-center people would go to keep those at the edges, *at the edges*. "She's unclean," a man cries out in the scene, pointing to her emphatically, even condescendingly. And anyone who heard his cries would join in to assure she would *never* find her way to the one who could heal her. But as it's already been noted, the woman is drawn front and center by Jesus, and the intimacy of the moment shows she's *always* been front and center. And when everything that unfolds in this miracle is taken together, a truth emerges: those desperately living at the edges should always be front and center for those who follow Jesus. No one should be left at the edges to suffer alone physically, socially, emotionally, psychologically, and spiritually. No one. Every man, woman, and child should be pulled from the edges where they live desperately and made front and center, that they might find hope, that they might find healing.

Pastoral Prompt: While it's true that those who are living desperately just at the edges of the world are front and center for God, they are not often front and center for those who follow Jesus. What might it look like for the church to hold those just at the edges as front-and-center instead? Thinking back to the people groups that came to mind for you – how can the church offer them hope in tangible ways that brings healing?

Conclusion

*As the preacher sees fit, the conclusion of the sermon can be used to lead the congregation in a number of directions. A more traditional invitation could be offered to those “at the edges” to come front and center for prayer, or more foundationally, to celebrate newfound faith in Jesus. The congregation could also be led into a time of Communion – led “to a table where all who were once ‘at the edges’, or are now ‘at the edges’, are invited to find life and peace in Jesus’s body and blood.” Given the missional nature of the final movement, the congregation could be led into a time of evangelistic or justice-oriented commitment.

