

Good morning church family. If you would take your Bibles and turn to Mark chapter 5. Mark chapter 5. We're going to continue through this gospel with a larger chunk this morning, but a chunk that really this text, this passage is so beautiful, especially in light of what we've been going through, the text that we've been going through, the miracles that he's been doing, and seeing how Mark puts these two stories together is overwhelmingly encouraging. I hope it's edifying for you this morning as it was to study and prepare over the last couple of weeks. So we're going to be in Mark chapter 5, verses 21 through 43. Once you found your passage, if you would please stand with me in honor of the one who gave us his word as we read it this morning. Mark chapter 5 verses 21 through 43. Our text this morning reads, And when Jesus had crossed over again in the boat to the other side, a large crowd gathered around him, and so he stayed by the seashore. And one of the synagogue officials named Jairus came up, and on seeing him, fell at his feet, and pleaded with him earnestly, saying, My little daughter is at the point of death. Please come, that by coming you may lay your hands on her, so that she will be saved and live. And he went off with him, and a large crowd was following him and pressing in on him. And a woman who had a hemorrhage for twelve years and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse, after hearing about Jesus, she came up in the crowd behind him and touched his garment. For she was saying, if I just touch his garments, I will be saved from this. And immediately the flow of her blood was dried up, and she knew within her body that she had been healed of her affliction. And immediately Jesus, perceiving in himself that the power proceeding from him had gone forth, turned around the crowd and was saying, Who touched my garments? And his disciples were saying to him, You see the crowd pressing in on you, and you say, Who touched me? And he was looking around to see the woman who had done this. But the woman, fearing and trembling, aware of what had happened to her, came and fell down before him and told him the whole truth. And he said to her, Daughter, your faith has saved you. Go in peace and be healed of your affliction. While he was still speaking, they came from the house of the synagogue official, saying, Your daughter has died. Why trouble the teacher anymore? But Jesus, overhearing what had been spoken, said to the synagogue official, Do not be afraid, only believe. And he allowed no one to accompany him except Peter and James and John, the brother of James. And they came to the house of the synagogue official, and he saw a commotion and people loudly crying and wailing. And entering in, he said to them, Why are you making a commotion

and crying? The child has not died, but is asleep. And they began laughing at him, but putting them all out, he took along the child's father and mother and his own companions and entered the room where the child was. And taking the child by the hand, he said to her, Talithicum, which translated means little girl, I say to you, arise. And immediately the little girl stood up and began to walk, for she was twelve years old, and immediately they were completely astounded. and he gave them strict orders that no one should know about this and he said that some food should be given to her this is the word of the lord let's pray dear heavenly father thank you so much for the opportunity to gather with the body again after missing last week it becomes so clear during the week how much this is needed i know for me and i pray the other believers in this room see how vital the gathering of the body is. And we thank you for the time of praise that we've been able to lift you up, the time of prayer that we've been able to come before you as a body already this morning. And I pray that as we look to your word, that we will be instructed by your spirit, that we will understand what the word is, what it means, and how you expect us to see you in light of it. I pray, Lord, that you would remove any hindrances from me, that you remove any nerves, and that your word would be proclaimed with confidence, and that the Spirit would apply it as you see fit. We love you and praise you for all that you are. Help us to do all that we do today for your glory. In your holy name, I pray. Amen.

All right, you can be seated. So over the past few weeks, we've been going through a series of miracles in Mark, and we've seen Mark record several instances, this is a fourth now, we'll see the third and fourth here today. But we've seen the demon possessed man, the calming of the storm, and now we're gonna see the suffering woman and a dead child, all cleansed and made whole by the grace of Christ. So we've seen him as Lord over nature when he calmed the storm. We've seen him in Lord over the spirits when he commanded the legion to leave the man and the Decapolis. And now we're going to see him as Lord over death. So the title of the message today is Lord over death. So as we begin to see this particular story unfold, you might notice something pretty common to Mark, and I hope we've all begun to start seeing these things in Mark as we progress through, but we're gonna see another Marken sandwich. You guys have heard me use that phrase a few times now. A Marken sandwich is where Mark writes in such a way that there's An opening to a story, a quick subtext, the meat of the sandwich, if you will, and then the closing of the same story. And we look to the meat of the sandwich, if you will, the middle story, to help us understand and interpret the loaves of bread or the pieces of bread there on the top and bottom of the sandwich, if that makes sense. And so

we're going to see another example of a Markin sandwich here. And there are several things that are alike in the two stories, and there are several differences. So many things that are alike is that Jesus calls both of them daughters, which is very unusual, as Mark records. Very few times does Jesus refer to those whom he's ministering to as daughters. Both are females that are healed by contact. The girl's age is the same number of years that the woman suffered in her hemorrhage. So this girl's life was equal to the amount of time that this woman had been suffering. And in both cases, he faces snarky comments. One from the disciples, why would you ask me who touched you? Look at this crowd. and one from the whalers and mourners, the professional mourners that we see at the death of this young woman. And in both cases, and this is very important because you'll notice that as we continue to go through these miracles, Jesus' contact with unclean things or unclean areas continues to happen. He comes in contact with uncleanness here again. He's touched by a woman who's had a hemorrhage. Most likely, most theologians and biblical scholars think that this was a menstrual hemorrhage that would not cease. And then a corpse, which were both considered unclean. Now there's things that are very opposite in these two stories, though. And in laying out these similarities and differences, it helps us see the people, we want to identify ourselves with the people that Christ is ministering to, to identify ourselves with those who need faith, to identify ourselves with those who need Christ. So the differences here are that these two people and this group could not be more different culturally. Jairus, being a synagogue ruler, would have had a high status in the local area, a mayor, if you will. We'll go more into that later. We know his name. Mark records his name, which means it was known enough that Peter remembered it to give it to Mark in Rome when he was telling Mark about all these times with Jesus. And yet, this woman would have been the lowest of the low in the cultural and social ladder. She would not have been allowed to leave her home for those 12 years. Being considered unclean, she would not have been able to go to synagogue. She would not have been able to go to the temple to worship. Anyone that came in contact with her or inside of her home would have been unclean and had to be ceremonially cleansed for at least a week before they could then reenter society. We don't know her name. These two people could not have been more polar opposite in that culture. And yet they both have one overlapping point. And this same point overlaps with the disciples when the storm came on, it overlaps with the demon-possessed man, and they overlap together, and that is a clear need for Christ. And that's where all of us must

identify ourselves with. That's where all of us overlap in every one of these miracles, a clear need for something other than ourselves. So as we begin to dig in here, I want you to think with me and keep that Markin sandwich in your mind as we read through here because we're going to take it just like the sandwich is laid out. We're going to look at Jairus' coming, we're going to look at the woman healed, and then we're going to look at Christ going to Jairus' home. So point number one, Jairus seeks help. Jairus seeks help in verses 21 through 24. Let me reread that to refresh our memory. And when Jesus had crossed over again the boat to the other side, a large crowd gathered around him, and so he stayed by the seashore. And one of the synagogue officials named Jairus came up, and on seeing him, fell at his feet, and pleaded with him earnestly, saying, My little daughter is at the point of death. Please come, that by coming you may lay your hands on her so that she will be saved and live. And he went off with him, and a large crowd was following him and pressing in on him. So, to put your mind there where we are, so if you recall, last time we gathered for the text in Mark, he had cast out the demon, legion had went away, the man was clothed and in his right mind redeemed, brought to his right senses. And immediately following that, remember, they asked him to leave. They asked him to leave the Decapolis. Everyone else there said, no, you have to go away. We don't want you here. And we left off in that particular narrative with Christ climbing back into a boat. Well, this is roughly two hours later. So he has now went back across the sea. It takes about two hours on a normal day. We have no record of any other storms. So it's most likely it's about two hours and he's back on the other seashore. And the crowd is there again. Now, if you recall, when he went across, the crowd was there. Remember that? So he went from the Jewish side of the sea to the Decapolis, and the crowd was there. So it was a couple hours over. The storm probably made it a little bit longer, so two, three hours over. They had the healing. It was cast out. The hell the people come. And now they're about two hours back. So this is all occurring within a probably less than a 24-hour time span, at the most. So there's a very likely, or a high percentage, that this could be the very same crowd that he left when he went to the Decapolis in the first place, waiting for him to come back. So he's returned to the Jewish side of the sea, he gets out, and there's so many people he can't even leave the seashore. So he's staying there where the crowd is gathered, and suddenly comes a man that would have been entirely unexpected to come and approach him, Jairus himself. Now if you recall, the reason why I say it's unexpected, the synagogue rulers, if you recall earlier in Mark, have already

decided they want to kill him. Remember? Earlier in Mark, the synagogue rulers, because of his miracles and because of his teaching, had already started discussing with one another how to get rid of him. We have to put this man out of our area. So for Jairus to come to Christ now meant one thing and one thing only. He was at the end of his rope. There was no hope. He was brought to the end of himself. The only thing he could think of to help his daughter, his precious little girl, was to go to the man that he had heard and possibly even seen do many miracles by laying his hands on people. And this would have been a big deal. Everyone knows the synagogue leader. They were responsible for making sure orthodox teaching was followed. He was a leader in the community. He would have been voted in by the elders, so the older people of the community would have chosen him as a layman to lead. So he wasn't trained in the pharisaical ways, necessarily, but he was voted in as you would say possibly a mayor. That's why I referenced that particular position. So in our minds, we could almost think of it like a mayor in our culture today. And this man who holds this high place in the local area, in the community, who was already determined and decided, based on what Mark recorded earlier, that the synagogue leaders in that area decided to kill him, is now humbling himself and falling at the feet of Jesus. He doesn't even say anything. One of the synagogue officials named Jairus came up, and on seeing him, fell at his feet. He's been brought to a position where he has nothing else to do. He's been brought to the end of everything that he knows to try. I'm sure with his position, the doctors, he's already had them. And yet he's at the end of his ideas. There's nothing more I can do but humble myself before God. And he's been given this faith, this gift of faith to come to him. Verse 23, Jairus is pleading with him earnestly saying my little daughter is at the point of death Please come that by coming you may lay your hands on her so that she'll be saved and live Now you may say Josh it doesn't say he's exercising faith here. Well mark over and over throughout his gospel continues to show us a specific three-point process in exercising faith one is hearing and One is believing, two is believing, three is action. So you hear, you believe, and you act. And we see that all throughout the New Testament, don't we? James tells us that over and over again. Faith without works is dead. So notice the progression that Mark is teaching us over and over and over again. You hear first, then you believe, then you act. The Jewish culture, and unfortunately so much of our culture today in the church is, do all these things so that you can believe, so that you can come. But that's not what scripture teaches. Scripture is very evidently teaching, you hear, right, take

the message out, beautiful are the feet of those who carry the message forward. The message goes out, people hear, the spirit applies that message in their hearts, they then come in a believing step of faith and act upon that. So we're seeing that same process here. So there's no doubt that Jairus has been given that gift of faith. And so he falls at his feet in worship. He's at the end of his rope. His faith has become active. He is putting that faith into action. in humility. And now Jesus gets to continue his goal. If you remember Mark chapter 1 verse 38, Jesus gave out his goal. He said, let us go elsewhere to the towns nearby so that I may preach there also for that is what I came out for. So he's continuing his mission to go and to minister to the people of Israel. And so in light of that goal, he comes out or excuse me, he goes out with the crowd and goes off with him and the crowd continues to press in on him. Now, a running theme before I apply this first point, a running theme that we have seen in Mark are the outsiders and the insiders, right? We've seen the crowd versus the disciples. We've seen those outside the home versus those inside the home. So we've seen this over and over, this theme over and over throughout Mark. And now we see it again. The crowd is on the outside. They're pressing it around him. They want to be near him, but not because of the gift of faith. They want to be near him because of what they can get from him. Not because of redemption, not because of the only hope being seen in Christ. They want to be with him because of what they can get from him. Now, as we think through this first point, I want us to identify ourselves, first of all, with Jairus. We're gonna identify ourselves with both people, but identify ourselves with Jairus. Humans have a tendency, and I hope others can concur with me on this through life experience, humans have a tendency to have to be brought to the utter end of themselves before they'll look for help, don't they? over and over and all through my teenage and early 20s. I was so stubborn and hard-headed, I will figure this out until something blows up in my face and I cause way more damage than I ever needed to, and we just stubbornly push ahead going, I got this, right? So I want you to think of yourself in that light, because Jairus being a synagogue leader, I assure you he thought he had it figured out. I've got this position. I've got this life by the tail, if you will, and I've got this going on. Even to the point where he could oppose, in the name of God, the Son of God. Think about that. He thought he had it so figured out that he could oppose the Son of God in the name of God. So think about that. A Jewish leader in the synagogue was supposed to maintain Orthodox teaching,

wasn't he? His opposition to Jesus was based on the Torah. Therefore, in the name of God, he opposed the Son of God. That's a pretty extreme to get to, but how many of us can relate to that? How many of us can relate to opposing Jesus for whatever decision we have to make, whatever concept we can conjure up, but we have to understand that there is only one hope, and it's Christ. There's only one who is our everything, and it is Jesus. And praise God that we have been brought to the end of our ropes, amen? So identify yourself with Jairus.

Think about that time in your life when you were so sure that you had it figured out. And then keep that in your mind as we move on to the woman. Point number two, the woman seeks help. The woman seeks help. Now in case you are one to dig in and study, there are some really crazy theories out there about who this person could be. Archeological finds, they try to point to stuff. There wasn't enough evidence to convince me. So I stick to scripture and what it shows is we don't have her name recorded. We don't know who it is. So in light of that, let me read verses 25 through 34 again. And a woman who had a hemorrhage for 12 years and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse, after hearing about Jesus, she came up in the crowd behind him and touched his garment. For she was saying, if I just touch his garments, I will be saved from this. And immediately the flow of her blood was dried up and she knew within her body that she had been healed of her affliction. And immediately Jesus, perceiving in himself that the power proceeding from him had gone forth, turned around the crowd and was saying, who touched my garments? And his disciples were saying to him, you see the crowd pressing on you, and you say, who touched me? And he was looking around to see the woman who had done this, but the woman, fearing and trembling, aware of what had happened to her, came and fell down before him and told him the whole truth. And he said to her, daughter, your faith has saved you. Go in peace and be healed of your affliction. So now we see this woman coming. So picture yourself walking in a rocky area. You see a crowd walking in a rocky area and there seems to be a congregation around a specific person. You guys ever seen large crowds in a Middle Eastern area around one? You guys like news reports and things when they kind of mob together and there seems to be one central point that they're all focused on? Think of that except it's kind of like a school of fish and they're just moving along, right? And everyone's clamoring to touch him. And remember, this piece here, this particular point of this story helps us understand Jairus better. So this woman who's in great

need, there's this huge crowd gathered around him, pushing him, almost probably pawing at him. You'll see people reaching. And she has to get through all of that to heal a 12-year menstrual hemorrhage. And this is something that she sought help for. She had spent everything she had, everything she could think of, every doctor. The idea here is she was at the end of her rope. And the reason why I call this sermon Lord over death is not just because the little girl was saved and raised from the dead, but because this woman was prevented from dying. At this point, the text specifically records that she had spent everything, she had done everything, and it only got worse. This was the end. This was her last hope. So we're seeing again an identification that we can place ourselves in. Christ is our only hope. Do you see the running theme in the sandwich? And the fact that this woman would brave her faith actions were wildly different than Jairus' faith actions, right? Jairus, he's a synagogue ruler. He had to humble himself to come to him. What did she have to do? She had to brave the world. She had to brave the ostracism. Whoa, that was not... The shunning of her people, I tried real hard, it didn't come out. The shunning of her people. She had to face the, I'm gonna try again, ostracization, there we go, of her people. Because she would have been shunned for the last 12 years, I guarantee you, everyone in that community knew who she was. There is no doubt in my mind. Because as a good, wholesome Jew, you attended synagogue. And therefore, if you didn't attend synagogue, everybody knew why. Anybody from a small town, we're sending one, right? Everybody knows what everybody's doing. So this woman, everyone would have known who she was. She would have had to fight her way through this crowd, touching people, which she was never allowed to do. Don't touch people. When you're unclean, you don't touch people. So she pushed her way through this crowd to reach to Christ. And if you're wondering why I'm being so emphatic about the unclean portion, it's because of Leviticus 15, 19-27. We're not going to read it, but if you want to do your own research on the level of uncleanness that this would have been considered, please go back and check that out. Leviticus chapter 15, verses 19-27. But not only did she have to face the social stigma of everything that would have been put onto her, but her pain, the word used in the original language here is *mastix*, in the Greek. And this is the same word that they used to describe the torment of a whip, lash, scourge, or utter physical torment. So think of what the ailment she had to endure, not only the social shunning, but the physical side of what she had to endure to go out of her home and to seek Christ. But only those who are at the end of their rope, who have no other hope, seek Christ. I'm adamantly going to preach that to the day I die. No one comes



to Christ who is not at the end of all their hope. It doesn't necessarily look exactly like Jairus or exactly like the woman, but no one comes to Christ till Christ is all you have. When you finally realize I'm a sinner in need of a Savior, and there's absolutely nothing I can do for myself, that's when you see Christ. So this woman comes, she's pushing her way through the crowd, And we can see the evidence of her faith being acted out in her actions. And she says to herself in verse 28, if I just touch his garments, I will be saved from this. Now, that raises some questions. If you look at this analytically, that raises some questions. How many people were probably touching Jesus right now? multiple, dozens at this point possibly, if they're kind of going in circles around him and shoving each other out of the way and getting in there, right? Everybody wants to be touched. Who's healed? The one with the gift of faith. This again is a clear example of the sovereignty of God and who's healing, who's healed and who is not. Those people were there to get something from him, right? Every time we've seen Jesus minister to the people throughout Mark, we see over and over and over again it says, and they were bringing people from all the regions for him to touch them and be healed. So they're all clamoring for him, they're all seeking something from Christ, but only one with the gift of faith is allowed the power of God to go from Christ to them. God is sovereign over those whom he heals. whether physically or spiritually. So we see his sovereignty on clear display here as well. So now we see the progression that Mark has given us over and over again. So we saw it in Jairus. He heard, he believed, and he acted. Now what does she do? Remember, she's been in her home. She's been ostracized from the community, and yet she's still heard. someone would have told her they had to have whether it be through a window or whatever the case may be she's heard she believed and now she's acting so this is again a true a sign of that mark shows us of a true disciple of christ not a crowd but the inner circle not the outside who just looks at christ for what they can gain physically or temporally, but now we're seeing the disciple. This is a clear description that Mark gives us of someone of true faith. And on touching him, she's immediately, verse 29, immediately the flow of her blood was dried up and she knew within her body that she had been healed from her affliction. And this shows the power of Christ. It's so beautiful. There's no incantation. There's no special words. Remember, we've talked about it before. The pagans had to have incantations. Everything they wanted to do, everything they sought healing, every God, little g God that they attempted to worship had to have incantations and chants and all these things. And yet Christ and his power is as simple as touching a garment. The power of

God in Christ is far above and exceeds anything that anyone could imagine. And it was so dramatic and so complete in its healing that she could feel it. I'm 100% better. It's immediate and full, as is the healing of Christ in all of us. We are fully forgiven for our sin, completely covered. When He said it is finished, all those that were His were completely covered. Their sin atoned for. It's complete. So this grace that we see from God allowing her to be healed by His sovereign choice, through her faith acting out as it must in every person who has true faith, And he feels it. In verse 30, and immediately Jesus perceiving in himself that the power proceeding from him had gone forth, turned around the crowd and was saying, who touched my garments? In the more literal translation of verse 30 from the original language it is, he felt within himself. He felt within himself that someone had touched him. And here's the opposition from disciples, someone who are supposed to be with him. I can just hear the snarky tone, because I'm kind of snarky sometimes. I can hear the snarky tone. You want us to tell you who touched? Look at the people around you. How are you going to ask me who touched? That would be my tone and my response. I'm full transparency. Like, logically speaking, you want me to figure this out, really? And yet they tell him, you want us to figure this out? And then verse 32, and he was looking around to see the woman who had done this. Now, a casual reading of this, I missed it for a long time. It took an in-depth study for me to catch this. Praise God by His Spirit for showing me this. He knew who this was. He hasn't figured it out per the text. He knew it was a woman when he turned around. She hadn't come to him yet. That happens in the next verse. Christ knows His children. Christ knows His children, doesn't He? It's so beautiful. Mark slips that little piece in there. He turns around to look for the woman who had touched him. And one of the valuable lessons that we see here is that Christ wanted to know and have the relational aspect of his relationship with her, of his presence with her. The relational piece had to be there. She was healed already, wasn't she? her life, her faith had already been acted out, she could have went home. And yet, true mark of discipleship is not only that you know Christ, but that he knows you. So he turned around and addresses her. And he says in verse 34, after she falls at his feet, petrified of what this Jewish rabbi, everybody called him rabbi, right? You remember? What this Jewish rabbi might say to this unclean woman who for the last 12 years has been called unclean, who just pushed her way through this crowd, a normal Jewish rabbi who is not Jesus Christ would have shunned her, talked down to her, rebuked her, and told

her to go home. How dare you break the law? and yet Christ answers so beautifully. Verse 34, and he said to her, daughter, your faith has saved you. Go in peace and be healed of your affliction. Go in peace and be healed of your affliction. Now this verse, I often like to try to assuage those negative teachings that are attached to certain passages when I come across them, and this is one of them. So the wording here says, daughter, your faith has saved you. Go in peace and be healed of your affliction. How many have heard that verse ripped out of context, kicking and screaming by the way, ripped out of context to say, if you had more faith, you could be healed. It's your faith that you conjure up. All you do is read your Bible more, in my particular context, all you do is read your Bible more, pray more, and try harder, and you will get what you need. Your faith just isn't strong enough. Anybody here heard that? Okay. We don't interpret entire doctrines out of one verse. You can't. The Bible interprets itself. So turn with me, if you will, to Ephesians chapter 2 and verse 8. And I'm going to show you why although Christ uses the verbiage, your faith, because faith is a gift, it has been given to her, he can now call it her faith. We're going to look at Ephesians 2.8. Many of us are probably familiar with this once you turn there. But I want to show us in Scripture in biblical theology as a whole, as we interpret Scripture with Scripture, we understand, for by grace you have been saved through faith, and that is not of yourselves, it is the gift of God. Salvation is the gift of God. Where does salvation come from? Grace and faith. Therefore, to have salvation be the gift of God, the faith and the grace has to also be a gift from God, because you can't give yourself grace. It doesn't work like that. And if it requires grace and faith to have salvation, therefore, those two things must also be a gift. So we know that faith is a gift. It is not something we conjure up in ourselves. We are not born with a small amount of faith, an island of faith in our lives that we can hopefully find one day and give it to God to have faith. That's not how that works. Faith is a gift from God. So if you turn back to Mark chapter five again, He says, daughter, your faith has saved you. Go in peace and be healed of your affliction. It's wildly important. Do you hear that? Go in peace. Her life has not been peaceful for 12 years. 12 years, she had had no peace, constant pain, physical torment, doctors poking and prodding. If you've ever had serious medical conditions, doctors don't leave you alone. My wife had our daughter in emergency surgery, our first one. I got so frustrated. They were in there for every 45 minutes or an hour. Hey, you need to

get some sleep. Well, then stop waking her up. Doctors almost seem to do more harm than good half the time. So just imagine these physicians poking and prodding, trying to figure this out. They don't have the same medical advancements that we do today. So I can only imagine what they were doing there. If you're if you're really big in this, I didn't go into it because it wasn't pertinent, but there are full historical documents from Jews of that era of this kind of treatment. So if you really want to know, you can go find out what they did. And yet Christ says, go in peace and be healed of your affliction. Go in peace, daughter. It's so beautiful. So now we have two contrasted things here. We have two contrasted stories. We see Jairus coming from the

upper echelon of society. We see him coming, having to be brought to the end of himself to humble himself. We see her coming from the lower echelon of society. Likely thinks, I'm not good enough for God to save. Right? How many have had conversations

or maybe even felt that about yourself? I'm not good enough to be saved. I've done too many bad things.

I can't go to Christ. I'm not worthy. So now we have the two extremes of humanity here on display. Do we not? We have those who think they have it all figured out, and those who think they're never going to be worthy. And yet, both of them have an overlapping need for one thing and one thing only, and that's Christ. So every one of us in here can identify with one of those two places, or somewhere in between, or a mixture of both. So we see here again, Mark is fully enveloping the human condition. Everyone in this room has one overlapping point that we are all brothers and sisters in, and that is our need for independence on Christ. It doesn't matter where you came from. Christ goes outside the bounds of gender, goes outside the bounds of social economic status, goes outside the bounds of nationality, It goes everywhere. He goes everywhere.

He transcends all of that. And the one thing that unites all of us together as a body in Christ is Christ. Can we have other things that we build relationships on that we have in common? Absolutely.

That's a blessing and grace from God. But our focus must be our only hope, and that is Christ. When we have our interactions together, our starting and end place should be, at some point, pointing each other to Christ. That is where our bond lies, that is why we are a family of God. Please don't misunderstand me, I'm not saying that every single time you have a conversation with someone, you can only talk in words of scripture. Please don't take this to a legalistic extreme. But we are children of God. We are daughters and sons of the King, and we have to remind each other of it, because we forget so very easily. So now we've been able to identify

ourselves with two different places, two different extremes of the human condition here. And we've been able to see that those of us who have professed Christ, and if you haven't, and you find yourself in one of those conditions, salvation is calling. Today is a day of repentance.

Come and talk to Weserai, and we will absolutely show you the salvation that is handed out graciously by Jesus. But now that we've seen those

conditions and we can identify with those, let's look at number three, where death loses its sting, verse 35 through 43. So now death is going to lose

its sting. So death has been held at bay.

And Jesus touching the woman, but from a cynical perspective, you can almost say, well, doctors can hold death at bay, right?

That's, yes, that's good. But from a cynical perspective,

and yet Jesus doesn't stop there. He's going to ensure that the people know that death has no power here. Verses 35 through

43 to refresh our memory. While he was still speaking,

they came from the house of the synagogue official, saying, Your daughter has died. Why trouble the teacher anymore?

But Jesus, overhearing what had been spoken, said to the synagogue official, Do not be afraid, only believe. And he allowed no one

to accompany him except Peter and James and John, the brother

of James. And they came to the house of the synagogue official,

and he saw a commotion and people loudly crying and wailing. And

entering in, he said to them, why are you making a commotion

and crying? The child has not died, but is asleep. And they

began laughing at him. But putting them all out, he

took along the child's father and mother and his companions

and entered the room where the child was. And taking the child

by the hand, he said to her, Talitha, come. Which translated

means, little girl, I say to you, arise. And immediately the

little girl stood up and began to walk, for she was 12 years

old. And immediately they were completely

astounded. They gave him strict orders that

no one should know about this, and he said that some food should

be given to her to eat. So I want us to think about the

Mark sandwich. I hope that hasn't, or that you're

still thinking in that regard. So think about how this has transpired

in a linear fashion. Jairus comes, He's supposed to

be getting Jesus, Jesus agrees to come, the crowd's pressing

in on him, and suddenly Jesus stops. Because this woman has

touched him. And Jairus gets to witness this

occurrence. This woman healed. The Mark and Sandwich is here

to bolster the faith of a synagogue leader. Look at Jesus' reply. So

these

men come, and they tell him, hey, your daughter has died. Don't

trouble the teacher anymore.

And if you look at the wording in Mark, he's very specific,

verse 35, while he was still speaking. So he's literally mid-sentence,

or wrapping up his sentence with this woman that's now healed, and he can hear the servants of Jerush reporting, your daughter's dead, don't bother him anymore. And the Greek word translated here, the original language here, has three meanings. Some of your translations may say ignore, some of them where it says overhearing, so in verse 36 I think ESV says overhearing, I have the LSB, it says overhearing, but that word in the original language has three specific meanings, all of which apply here. It's one, to overhear something not intended for one's ears. Okay, he wasn't supposed to hear it. to pay no attention to or ignore it, he didn't even address them, didn't even talk to them, and to refuse to listen to or discount the truth of something. He did all three of those. So as he's hearing these men report this to Jairus, his only reply after ignoring them, hearing them when he wasn't supposed to, ignoring them, he says, do not be afraid, only believe. Now think again about what Jairus just witnessed. He just witnessed a woman that he probably very well knew about because he was a synagogue leader, this woman that was healed after 12 years, and Jesus said, don't worry, believe. And so as I was thinking through this and going, okay, if this is the point of the sandwich, if this is the meaning that we have of this story being put in here, what does that mean for us? Think about this for just a moment.

When you are down, when life is hard, when there seems to be illness in family or yourself, when you wreck your car, when stuff in your home goes wrong, I could list all things that can go wrong over and over and on and on. We could be here the rest of the day. How often does someone else, speaking about what God has done in their lives, encourage you? How often does it? How hard is it to pull yourself out of the pit of despair? Think about, anybody here read Pilgrim's Progress? Could Pilgrim pull himself out of the pit of despair? No. Think of the despair that Jairus is now in. He just heard his daughter has died, it's too late. The wording says it's a done deal. Don't even bother the teacher anymore, he can't do anything about it anyway. That's the idea behind the wording. He can't do it, it's over, it's done, it's final, death is here, there's nothing that can stop it now. And so Jairus, I'm sure, if one of my four daughters, if one of my daughters passed away and I heard, I can't even imagine my reaction. And yet Jesus, after performing this miracle, after Jairus sees this, says, don't worry, don't be afraid, only believe. So he puts this juxtaposition of fear, and doubt versus belief. Don't be afraid. Just believe. That's all there is to it. Just believe. It's the same thing that every person that encounters Christ must face. You can't get caught up in what is around you. His faith was fine until the

circumstances changed. How many of us have rock solid faith on Monday morning when the sun's shining and you can get in your car and it starts? Rock solid faith, right? And then you go take the first turn on the icy road and your wheels slip and suddenly you're not so faithful anymore. That's a funny facetious story, but I think you get my meaning. Until the circumstances change, our faith is fine. If life wasn't a roller coaster, I think we'd all have the faith of Hebrews 11, wouldn't we? And yet with the circumstances changing, what does Christ draw his attention back to? Belief in himself. You saw what I just did. You saw what I just did. Do you see this woman that you know was sick who is now healed? She simply touched my garment. Does that ever happen to you? We finally get to a place where you feel comfortable enough to have faith, where you see God working and you have faith and the circumstances change? I know I do. And if you do, do you know what the purpose of the body of Christ is for? Each of us indwelt with Christ within us, the Spirit of Christ, we are to say, just believe, look what God has done. Don't be afraid, look what Christ has done. I can tell you a story about what Christ has done for me this week. We can point each other back to Christ because we are the weary who only can find rest in Him. This world is tiresome. This life is wearisome. We are to point one another to Christ. Don't be afraid. Just believe. This woman exemplifies and defines faith for Jairus, which means to trust Jesus despite everything being to the contrary. Everything in her life was contrary to healing. Everything. The doctors couldn't do it, money couldn't do it, she was only getting worse, and yet she was healed. This woman is what defines for Jairus faith. Because faith knows no limits. It's been said, faith knows no limits, not even the raising of a dead child. So now Jesus moves on. He's gonna take the inner circle, the three disciples, James, John, and Peter. Peter, James, and John is how the text reads. And he's gonna take this inner circle. If you're interested in the inner circle, you can study more. They're the same three that were, will be in a transfiguration in Mark 9. They're the same three that will go to the Garden of Gethsemane, you'll see recorded in Matthew 26. These are the inner circle of the circle. So we think about the outsiders, think about the inner circle, and then we're thinking about the inner circle of the inner circle. So he takes them with him as witnesses of his power, and they arrive at the home of Jairus, and the paid mourners are going to work. And they're earning their money, verse 38, and they came to the house of the synagogue official, and he saw a commotion, and people loudly crying and wailing. Now, in that culture, it was completely normal and expected that if someone died, you had

to hire someone to wail and bemoan the fact that someone died. It was a complete line of work. I don't know how much money they would have made, but in Jewish writings, it doesn't matter how poor you are, the minimum expectation was two flute players and one wailer. That's just what was required. And a synagogue ruler would have been expected to have much, much more than that. So we're potentially talking dozens of people here that he hired to come wail and mourn over his daughter's death. So there would have been quite the commotion. And the first thing he does, in verse 39, says to them, why are you making a commotion and crying? The child has not died, but is asleep. There are those who argue that this text means that the little girl never actually was asleep. She was just sleeping and he just woke her up. Simply doesn't make sense in the text. You don't hire whalers for someone who's asleep. If the whalers are there, then she's already been verified as deceased. He is encouraging Jairus in his sleep to think she's only asleep from a philosophical standpoint. I want you to think like she's only asleep. Understand, I am going to raise, he's setting her, setting Jairus up, Christ is setting Jairus up for the raising of his daughter. Think of it like this, just believe. Do you see Christ encouraging the faith of Jairus? Even though circumstances have changed, even though things are different, trust me, Trust me, it's gonna be as if she was asleep. Don't let the realities of what's going on around you close you off to what Christ and God can do. I know it's easy, it's easy to get distracted, keeping your focus on Christ. is the resolution. So he removes them, takes them out, tells everyone to get out, only takes the child's father and mother and the three in her circle in, and he says to the little girl, Talitha, come. Which means, little girl, I say to you, arise. This is the idea in our culture of little lady, like a very endearing term. And he says, rise up, and her response is immediate. And so he shows his power over death. We've seen his power shown throughout Mark. Mark is pointing out that he is powerful. And it's once against immediate. She is 100% better. She immediately gets up and walks. There's no resting time. There's no time she needs to rehabilitate her muscles or reconfigure her nervous system or all the things that could go. It doesn't tell us how long she was dead. We don't know how far he had to walk. Who knows how long death had come. And yet she's immediately better to the point where she can get up and walk. And yet he doesn't leave her there. What is his response? Immediately they were completely astounded, in verse 42, and he gave them strict orders that no one should know about this, and he said that some food should



be given to her to eat. So the witnesses are beside themselves, completely astounded, astonished at what's happened, and Christ makes sure that she's cared for going forward. that there's a reason Mark included

that little snippet. Obviously, the Spirit inspired him to write this, so God wants us to see something as minuscule as, hey, get her something to eat. He doesn't leave us where we are either. Think about the walk of faith that Jairus has had. He heard, he believed, and he acted. Circumstances changed, shook his faith. Christ healed this woman in front of him, encouraging him to believe. walks him through what's going to happen, hey, it's going to be like she's asleep, raises the daughter, and then provides for her going forward. If you don't walk away from this text with the idea that God takes care of His both before, during, and after, I don't know what to tell you. Christ maintains His children inside and out. And what he does here at the end is he is now back to giving them strict orders. So if you recall, the Decapolis, he told the man to go. He was the first missionary. The demoniac was healed. The demons were cast out. And he said, go tell everybody. So this Greek was then told to go tell everyone. Now that he's back in Israel, he's saying, don't tell anyone. You guys remember a few messages ago, I can't remember which one, but I explained the idea of the Jewish Messiah and how too many people figured out that he was Messiah, it would be a revolution, which is not what he came for. And so an application for this last point, I want us, hopefully your mind is already there. We see in Jairus that it comes down to fear versus belief. Where do you look to? Your circumstances around you, or do you look to Christ? Do you look at the shifting realities that we live in, in a temporal world, or do you look to the rock-solid foundation of the rock and redeemer of your soul, who never changes, who shows us over and over again that he will care for us before, during, and after, whose sovereignty is the one that graciously heals us in the first place. And another point of application is not only to look to Christ, but help those around you look to Christ. You have an obligation as a member of this local body, and of any local body that you're a part of, going forward, to point other members of Christ to Christ. You have an obligation. It's shown in scripture, not only in narrative, but in command. Hebrews 10, stir one another up to good works. Paul over and over points people to Christ. He starts every one of his imperatives with first the indicative saying Christ did this. He points them to Christ first. We must always be looking at Christ and what He has done and what He is doing. Remember where He brought you from. Bolster each other's faith. Point

each other to Christ. Because both of these circumstances, in conclusion, both of these circumstances are people at the end of their ropes. They're in desperate situations. Their only hope is Christ. They have no hope left. They are at the end of the line. And yet these two people are brought from a high and low in society to level ground at the foot of the cross. And that too, in and of itself, is a fulfillment of Isaiah, the prophecy of the Messiah. Isaiah 40 in verse 4 says, let every valley be lifted up, and every mountain and hill be made low, and let the rough ground become a plain, and the rugged terrain a broad valley. And if you go back and study that in context, it's talking about the Messiah making everything level and good again. Doesn't matter how low or how high, everyone has a need for Christ. So remember this week, I pray you take this with you, it doesn't matter the storms, it doesn't matter the spiritual warfare, it doesn't matter the sickness, and it doesn't even matter death. that we have to go through is for our benefit and His glory, because He is the Lord over nature, He's the Lord over the spirits, and He's the Lord over death, and He's our Father and our King. That is who we serve. Let's pray. Dear Heavenly Father, we glorify You and thank You for the opportunity to gather as a body. We thank You for Your grace And I pray that each one of us would look to you this week, that we would receive the grace to look to you, to look at what you've done in our lives and those around us, help us to shoulder each other throughout the week, help us to point each other to Christ, help us to see that we are the weary resting in you, and that you are all that we need, our hope in life and death. We love you, Lord, and I pray that we will do all that we do this week for your glory. In your name I pray. Amen.