

Mark 5:21-43

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Preacher: Arthur Jackson

- [0 : 0 0] One of the things that often brings warmth to our hearts and smiles to our faces is being able to look at pictures of yesteryear.
- Recently, my wife downloaded a picture of me from our recent trip, and on yesterday, as I looked at the screen, I asked her the question, who is that old man? Well, pictures of a more robust, invigorated me of yesterday, of days of yesterday, would be probably more inspiring.
- But we do have the occasion on today to look at a picture, if you will, a cameo, one of the cameos that we've been looking at in the Gospels, from the Gospels, as it relates to pictures, scenes from death to life, and looking at those who have experienced resurrection in their lives.
- Why do we look at such things? We look at them so that our faith, yes, our faith would be invigorated.
- Our faith in Jesus as Lord and Savior and Master over the greatest of all enemies, including Master over death.
- [1 : 3 4] We need these kinds of things in order to sustain us, to elevate our faith, if you will, by looking at biblical kinds of cameos, pictures, if you will, of the kinds of scenes that we're looking at in this series.
- So, today, we come to a third such scene. And there's a sense in which we get two things in one.
- We get to see two females, if you will. They enter into the picture. And both of them, as you've heard, read in your hearing today, are referred to as daughters.
- What a dear familial term. I'm privileged to be the father of four daughters. Our fourth daughter was stillborn back in 1978.
- But one of the terms of endearment that I use with my three daughters is I call them, they're my daughters. And I will refer to them as daughter, daughter this or daughter that.
- [2 : 4 2] Just a term of endearment of a father that makes a connection with those that I count as precious and near and dear.
- I've got four grandsons. I'm still looking for my first granddaughter to be born.
- I'm really, really, you all will be one of the first to know when that happens. Because I long to hold a little girl as a grandfather. This scene really could be called a tale of two daughters.
- But it also could be called a journey to the house of Jairus. Because that's what we see.
- We see that journey beginning actually in verse 22. And it ends in his house.
- [3 : 4 2] But it just is not a straight line journey, if you will. As we look, there is somewhat of a detour of sorts that we run into. But the first thing, and I want us to journey together on this morning.

And we'll see different steps along the way that will help us to really, to expand, if you will, or enlarge and see that Jesus, in fact, provides hope for those who are really in what could be deemed or termed hopeless kinds of situations.

First thing that we see in verses 21 through 24 is a man with a dying daughter.

That's what Jairus is. He's a man with a dying daughter. And according to verse 21, Jesus had traveled back to the northwestern shore of the Sea of Galilee.

And not surprisingly, upon his return, a great crowd is gathered there by the seashore. And they're interacted there.

[4 : 52] They're with him. And they're actually sort of thronging him. And from the wide angle view, verse 21, we get to see a crowd. But then as we look at verse 22, notice what it says.

Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet. So from the wide angle view, from the wide angle view of the crowd, it narrows down to one individual, a man named Jairus.

Professionally, he was a leader in the Jewish community as one of the rulers of the synagogue in that day. And he was in Capernaum.

Synagogues were local gathering places for Jewish families where meetings were held, prayers were made, and scripture was read and explained.

And it's interesting, all of the synagogues, regardless of where they were located, they were to be facing toward Jerusalem. So those synagogues that were in Galilee, were in this setting, they would be facing the south toward Jerusalem.

[6 : 11] He was a ruler, a leader in the Jewish synagogues. But more important than his professional position was the fact that Jairus was a family man.

He's a man with a family. He's a dad. He's a dad with a daughter. He's a dad with a daughter that was dying.

And in view of that, he comes to Jesus with a request for him. Listen to his words in verse 23. Read them there with me. My little daughter is at the point of death.

Come and lay your hands on her that she may be made well and live. That's a word that be made well.

It's the word from which we get salvation or wholeness for. We see that also in verse 28, where this woman, other woman that we're going to encounter, she speaks about, I will be made well.

[7 : 17] Same word. We see it also in verse 34, where Jesus tells her, your faith has made you well, has made you whole. So he comes with a request for his daughter.

Look at verse 24, where Jesus responded to Jairus' request and left with him on the journey to Jairus' house. And this is where it begins.

One would think that this kind of journey in this small village town would have been relatively simple. After all, this was the village of Capernaum and not the city of Chicago.

It wasn't as simple as that, though. They did run into a traffic jam, a traffic jam of people. It was a throng. There was a delay because of the crowds had gathered around Jesus.

And also, there was another reason for the delay that we see as we move on in this journey, as we're making it toward Jairus' house.

[8 : 22] So you have a man with a dying daughter, but also in verses 25 through 34, you have a woman with a diseased body. On the way to Jairus' house is what we find.

Look at how the way the text describes her. Verse 25. And there was a woman. Simply, she's a woman.

She, too, is someone's daughter. She has a mother and a father. And as a woman, she is the fairer gender.

And the men can say amen on that. The fairer gender, physically and wonderfully created by God in order to complement or to complete the male.

I tell you, I love the way that Genesis describes the way that the Lord formed Eve out of the rib of the man.

[9 : 29] My wife has a way of making dinner rolls. And she takes that dough and makes them. And many of some of you have tasted of her dinner rolls.

But then she makes cinnamon rolls out of the same dough. She puts raisins. And then she puts cinnamon and sugar and butter.

And all those cinnamon rolls are wonderful and marvelous. In other words, she sort of ratchets up that plain old dough and makes it into a wonderful, scrumptious.

That's what a woman is. We are the dough, the plain dough. The woman is the cinnamon roll, if you will. She is the fairer gender.

She is a woman. Likely, she is unmarried. Her condition may have rendered her such. Deprived of motherhood.

[10 : 36] No social life. Probably didn't want to get too close to anybody. Emotionally, she was wired tenderly.

But she's a woman. But she's a woman with a woman's concern. The matter concerned her female bleeding. She had a chronic menstrual disorder.

And for 12 years, that dimension of her life had not been right. It's just a long time to be incomplete.

A long time not to be whole. Think back. 12 years passed. That's 2001. Think about suffering with something for that long a time.

Huh? It's not like that she was passive or idle or complacent. She had sought medical attention but could not get any. Rather, according to the text, than getting better, she got even worse.

[11 : 38] Not only had medical science been frustrated, her resources had been exhausted. She was broke. She had no provision any longer.

This particular condition, it controlled her life. According to Leviticus chapter 15, verses 19 through 31, she was limited or altogether restricted from her worship involvement because of her condition.

In her day. In our day. Again, just think about what that might mean. A woman or anybody with a chronic kind of condition may have been dropped from her insurance.

May have even been uninsurable. How many times would a person under this kind of condition have called in sick? And again, as I mentioned earlier, she's likely her condition may have rendered her unmarriageable.

Or if she was married, perhaps she was divorced. Hey, and let's not forget the emotional drain. You ever been sick for a long time? And the emotional drain that that brings on you and what happens in your family when something just keeps to go on and on and it does not have an end.

[13 : 00] Oh, the picture that we see in verse 26, it is very, very dark and grim. And this is what Mark is showing us in Mark chapter 5. Matter of fact, turn back over to chapter 5 and look at verses 2 through 4.

Because we see a comparable kind of picture with the man that we see described in chapter 5 verses 1 through 20. Where you've got this word after word after word that paints the picture of this condition of hopelessness.

Again, we see it in chapter 5 verses 1 through 20. But we see that same kind of hopelessness with this particular woman. Look at there in chapter 5 verse 2. When Jesus had stepped out of the boat immediately there, met him out of the tombs a man with an unclean spirit.

He lived among the tombs. And notice what it says. No one could bind him anymore, not even with a chain. For he had often, notice, been bound with shackles and chains.

But he had wrenched the chains apart and he broke the shackles in pieces. And look again. No one had the strength to subdue him. Night and day among the tombs and on the mountains. He was always crying out, cutting himself with stones.

[14 : 13] Helpless. Hopeless. And similarly, we see this situation with this woman in our text today. Desperate. What a dark, dark kind of verse.

And I'm speaking to some of you here on this morning. Perhaps in different kind of terms. But if you were to paint a sketch of your life today, it would be with very, very dark kind of colors.

For some of you, this may not have shown for quite a while. Huh? And you're looking for some kind of turn. Something to give. Something to break loose, as it were.

In your own life. You want to see the light of sun. You're longing for springtime in your life. Just like we're looking forward in our city.

You want that to happen in your life today. Huh? For some reason, you too may have felt strictly helpless and hopeless and useless. Oh, but then we turn the corner.

[15 : 18] We look at what we see in verse 27. Look at, listen to this word. She heard, had heard reports about Jesus. And came up behind him in the crowd and touched this garment.

Oh, praise God. From the turn, from the darkness of verse 26. To the beaming light that she's going to encounter in verse 27.

She had heard of Jesus. Wow, how was it that she had heard of Jesus? Jesus ministered in that upper area, that vicinity. And there was this cluster of cities.

Capernaum was one of those. Chorazin and Bethsaida. These were the cities that in Matthew chapter 11, Jesus really upbraids them. Because they had not repented of his mighty works.

As a matter of fact, he speaks of Capernaum. They were rebuked. And you, Capernaum, you will be not exalted to heaven. No, you will be cast down to hell. Because you should have repented at the mighty works of Jesus.

[16 : 25] But she had heard of them. And then she came to Jesus to experience one of those mighty works of Jesus.

Didn't you love Dan and Jing's testimony? About reading the word and hearing the word and then coming to Christ. Coming to Christ, one, out of religious darkness.

Coming to Christ, the other, just sort of out of perhaps even pagan darkness. Oh, but both of them turned to the light of Christ. And boom! Huh?

Coming to Christ. And then God in his grace brings them together in holy matrimony. Don't you just love Jesus? Ah! In the text, they're on the way to Jairus' house.

And here, this woman who had heard the report about Jesus. And then she comes to him. Oh, isn't that the way it should work? Hearing the report.

[17 : 27] And then she comes to him. She didn't have anything to lose. She had heard the reports and believed the reports.

She made herself, she said, I'm trusting in this one and his ability. So much so that all I need to do. Ah, you don't need to give me a front row seat.

Ah, just let me touch his garments. Let me touch the fringe of his garment. And I know. Huh? I heard about it.

Huh? And I believe him. Just let me touch the hem of his garments. Yeah. And that's what she did. Huh? And guess what? Jesus knew it, didn't he?

Huh? Jesus knew it. She knew it. Huh? Look, immediately the flow of blood dried up. Verse 29. And she felt in her body that she was healed of her disease.

[18 : 27] And Jesus, look at verse 30. And Jesus, look at verse 30, perceiving in himself that power had gone out of him, immediately turned about. And the crowd said, who touched my clothes? Who touched my clothes?

Huh? Huh? Huh? This was not just a little brush. This was a touch. This was a touch of faith. Huh? Huh? The words of Jesus.

What a good question for us today. You're here. You're hearing. Huh? Huh? Are you touching?

Huh? Are you touching him by faith? Or are you just in the crowd? Huh? Have you just sung the songs on this morning? Listen to the music this morning?

Heard the testimony on this morning? Or just here? Dare to touch him. Huh? On this morning.

[19 : 26] Huh? Simply just another Sunday. Just another face in the crowd. Huh? But does your need, does your darkness, does your hopelessness compel you on today?

To press toward him and really touch him. Oh, the disciples' response in verse, hey, Jesus, get real. Huh? There's a crowd pressing. Huh? I mean, Jesus, I mean, did you see all the people that are around you?

Jesus, just look. We were in, when we were in Istanbul in Taksim Square. It's this great gathering place. And we were there at night. It was all kinds of people.

And Shirley was holding on me for stability. I guess I was holding on to her just to sort of keep our way in the crowd. One of the most crowded places. Have you ever been on the subway in New York?

I mean, it's all the time. It's sort of like the red line. We were on the red line a few weeks ago. I mean, it's sort of intimidating just trying to get in there because you just have to sort of press your way in there.

[20 : 32] Huh? But it was crowded. They were pressing on him. Huh? But someone with intentionality here in this text. It touched him. Huh? Touched him based on the need.

Her need. And guess what? Jesus felt it. Huh? So Jesus in verses 32 and 33. He surveys the crowd. Huh? Sensing that she couldn't be hidden.

She came forth. And like Jairus in verse 22. She falls before him. And guess what she does? She gives her death to life testimony in the scripture here all today.

Huh? Daughter. Your faith has made you well. Go in peace. Be healed of your disease. Jairus had a daughter by birth.

But here was a daughter too. Called such by the son of God himself. She was in the family. She was a daughter of the covenant. She was a daughter of Abraham for sure.

[21 : 30] And that she demonstrated the primary trait of Abraham. She was a person of faith. Huh? She exhibited a family trait of one in the who those who are of the people of God faith.

He that cometh to God must first believe that he is. And then that he is a rewarder of those who diligently seek him. Oh, here's the lesson for those on the journey with Jesus to Jairus house.

Faith in Jesus does not go unnoticed nor does it go unrewarded. Let me say it again. Faith in Jesus does not go unnoticed by Jesus nor does it go unrewarded by Jesus.

She had faith that could be felt. While naked too, while invisible to the naked eye, there is a tangible nature to the kind of faith that Jesus acknowledges.

Oh, so in this crowd there was this faith transaction. Huh? Sort of like going across the scanner. Huh? In a grocery store or store and it was a beep.

[22 : 43] Well, beep. Faith. Beep. A faith transaction took place. Just see if you go across the scanner.

Does it say anything this morning? Huh? A faith transaction took place. And I would pray and I would trust that even in the midst here on this morning, faith transactions, I don't see them.

Don't need to see them. Ultimately, it's between you and Jesus. It would happen. It can happen anywhere, anytime, under any condition.

Not bound by time or space. The Spirit of God can inspire faith. And you and I can exercise faith. Look at the pronouncement. In verse 34, daughter, your faith saved you.

It's made you well. Go in peace. Be healthy. Be sound, as it were, from your torment, your suffering. She went from this desperate, unnamed woman in the crowd to being a fulfilled daughter.

[24 : 01] Called a daughter by the Lord himself. What happened to Jairus? Jairus, where are you? He's around. We see him. Huh? The woman with the issue of blood seemingly, guess what?

Seemed like she jumped in the line ahead of him. Here was a delay. Huh? And here's yet another lesson for those on the journey with Jesus to Jairus' house.

Huh? You made your request. Seems like others are getting what they need from the Lord. Whatever it might be. Jumped in line ahead of you.

I've been saved longer than him. Or longer than her. Huh? Huh? I have what you fill in the blank. Huh? But when you're waiting, take note of what Jesus is doing in the lives of other people.

Huh? Because what he's doing with others can't have a way of inspiring and encouraging your own faith. Huh? Allow yourself to be encouraged by his activity on behalf of others rather than being discouraged by the lack of activity in your own life.

[25 : 11] Huh? See what he's doing broadly. Huh? Because guess what? You and I are not the only pebbles on the beach. Huh? Huh?

There's others that he loves and cares for. Perhaps it's not just your time yet, but waiting can be difficult, can't it? Huh? Oh, but listen, friends, there's enough of Jesus for everybody, for all who put their trust in him.

Yeah? It may seem like others are jumping in the head of the line or getting ahead of you, but listen to Jesus' words to Jairus. Huh? Don't fear.

Only believe, huh? Huh? Man with a dying daughter. A woman with a diseased body. And then, in verses 35 to 43, a man with a dead daughter who is restored to life.

Someone comes with a dreaded death report. Huh? Huh? You see that in verse 35? Your daughter is dead.

[26 : 19] For I trouble the teacher any further, huh? Here's about the death of his daughter, huh? By the time we get to verse 35, things have changed, haven't it, huh?

Dying daughter, a diseased daughter, and now your daughter is dead, huh? Boy, if you've ever been given a death report, you know how painful death reports can be, huh?

But this is not the report of the death of a parent or sibling or spouse. It's a 12-year-old little girl, huh? Boy, in Chicagoland, we hear those kind of reports all too often.

Think about the parents of 15-year-old Hajija Pendleton. When she heard, they heard that their daughter was dead. A victim of gun violence.

Leah Stewart, a two-year-old victim, dead of child abuse. And last week, a six-month-old Janila Watkins.

[27 : 26] Six months old. Another death report in Chicago, huh? Fortunately, our children here are in the homes of loving parents, huh?

Caring. Others are not so fortunate. And death reports are far too common in our city and in our world of children. They should concern us.

They should concern us because they're a concern to Jesus, huh? Death reports can be discouraging. And there's the thought. Why trouble the master, huh?

Does Jesus, is he concerned about these kinds of things? Stop praying, it's too late. Move on with your life. But look at Jesus' response in verses 36 and 37, huh?

Don't be afraid. Only believe. Don't fear. Detour and delay must not derail our faith or our prayers. In the situation here, it was not to be interpreted as a change of our Lord's plan.

[28 : 32] He still was on his way to do what he set out to do, huh? Jesus had signed on to the mission. He was going with him on behalf of his daughter. But gee, and then verse 37, look what Jesus, he thins the crowd, huh?

He allowed no one to follow him except Peter and James and John, the brother of James, James, the brother of John, huh? He was getting ready to do the work and would do so under his terms and with his people, huh?

The response of the master, verses 36 and 37. But look in verses 37 and 38 and 39. This was the response to the mourners, huh?

They get there. We've been met with a death report and now we're at the house of the world. When we arrive at the house, there is a death ritual that is going on.

You see that there, huh? They're weeping and wailing loudly when they get there. The breathing had stopped, but the weeping had started.

[29 : 37] And it was a commotion, huh? They were doing what was done in situations like this. Professional mourners. And then Matthew adds that there were flute players that were there. It was their response to the death of a 12-year-old.

But Jesus interrupted their mourning with a somewhat of a strange analysis, if you will. It was a strange analysis because it was a divine perspective, huh?

A faith perspective. What he's saying, basically, is what you're doing here is premature, huh? It's not time for a funeral, huh? Child's not dead. Why did he say that?

Verse 40. What happened? They laughed at him when he said that, huh? Why would anybody want to laugh at Jesus, huh?

Ah, this was a laugh of amusement, huh? Or perhaps it was a laugh of arrogance, huh? Or maybe it was a laugh of unbelief, a laugh of reason, a laugh of pride, a laugh of know-it-all-ism.

[30 : 47] After all, looking with the naked eye, can't you see that this child is dead? D-E-A-D, huh? Teacher, you don't understand.

We were with her when she took her last breath. We've checked her vital signs. There are none. No pulse. No heartbeat. She's dead, huh? Ah, and then, teacher, you're sort of out of your league with this one.

Stick with teaching, Jesus. She's dead, huh? Ah, but Jesus dismisses the laughers. He trims the crowd back even further.

If Jesus were trimming the crowd of the laughers and the doubters and the arrogant people, those who, would you make the cut?

Would you be left, huh? If Jesus were to get rid of the laughers or to put the laughers out, who would remain, huh? He dismissed the doubters and entered the room where the dead child lay.

[31 : 52] Oh, and Jesus goes to work now, huh? He's there. He's at Jairus' house, and he goes to work. He enters the room.

He enters the space. He enters the domain where his ministry is needed, and he went to work. He knew why he was there, huh? Several things are worth noting.

Look at there in verse 41. He takes her, what? By the hand. Oh, what a picture this is, huh? If there was ever an opportunity for a photo or photo op, this was it, huh?

Jesus is taking this little girl by the hand, huh? Does the church do the same thing today?

Some of those here are associated with the ministry known as what? By the hand, huh? What a beautiful scene we have here. So, first of all, you see Jesus, he's touching the little girl.

[32 : 58] He's taking her by the hand, huh? Huh? And then notice the words of Jesus, huh? The touch of Jesus is followed by the words of Jesus.

Little girl, I say to you, arise. As Drayton read, this is the Aramaic here, and then Mark sort of interprets it for his audience.

Little girl, arise, is basically what's saying. These are resurrection words, friend. With them, he awakened her as she might have been awakened by her parents.

And then you see the care of Jesus. Having met her primary need, resurrection from death. And isn't that the primary need of the human race? Resurrection from the death of our sins.

You are dead in your sins and trespasses. We've been raised in and through Christ. By grace are you saved through faith, that not of yourself. Well, again, met her main need.

[33 : 56] Then he instructed them as a concern, her basic care. Give us something to eat, huh? I must not. There's one more thing I want to point out.

Look at the response of amazement. Oh, there was a lot of emotions in this. I mean, they're weeping, they're laughing. And now, when they see this, immediately in verse 42, the girl got up walking, for she was 12 years old, and they were immediately overcome with amazement.

They were blown away, huh? Overcome with amazement. When I think about this, I think about the television show, the undercover boss.

I don't know if you've seen that show, but it's a, one of these reality kind of deals where the corporate boss or owner, he goes undercover, and he goes at ground level, and he tries to survey what the needs of the company are.

Huh? He goes down to the lowest level. My favorite episode of that is when this guy comes, and he sees, he has encountered one of the workers there.

[35 : 12] She is a female homeless woman, but she's working diligently, and the boss is impressed with her. He's so impressed that when he reveals himself, he says, I'm going to promote you.

I'm going to promote you to assistant manager. And not only that, with that, there comes a \$14,000 raise a year.

This woman is so taken back by that she cannot believe it. And as if that were not enough, he said, not only that, I'm going to give you \$250,000 toward a home.

At that time, she is struck with amazement. And we are struck, those who are looking at it, are likewise struck with amazement. Overcome with amazement.

Think about this. When this particular child, she's overcome. Those who heard or saw Jesus are overcome with amazement at what they are seeing and beholding.

[36 : 23] But isn't that like our God? Amazing grace. How sweet the sound. Ah, that saved a wretch like me.

Huh? In you? I once was lost. But now I'm found. Was blind. Huh? But now I see.

Does grace still amaze you? God's amazing, marvelous, matchless grace. Ah, she's overcome. They're overcome with amazement. It's the amazing grace of our wonderful, merciful Savior that's even greater and greater.

I'm about to close. I know I've been long, but I just want to show you a few, give you a few more points of application before we leave. Huh? May we be faithful in following Jesus to dwellings that have need, where people need our attention to bring them hope and despair.

That's what Jesus did as he journeyed to Jairus' house. Huh? May we go to Jairus' house, to Talitha's house. May we go to these places with hope.

[37 : 39] We must not be afraid to follow Jesus there. Huh? And remembering where there's laughing all around us, who it is that's leading the way. Huh? When people don't understand why you're doing what you're doing and why you live the way you live.

Huh? Remember who it is that you're following. Huh? Who among us will be inspired to believe that Jesus can help the hopeless and at-risk people, whether it's a child in a neighborhood or a young person in a university setting or a senior citizen in a nursing home.

Go! Go where he wants you to go. Huh? And again, he took her by the hand. Oh, and this was all the great.

It was resurrection. Resurrection from death by Jesus. Huh? Huh? Oh, boy. Oh, there's so much here. The journey to Jairus' house is an adventure of faith and is somewhat paradigmatic of the Christian life.

It's beginning. And notice where it ends. Huh? It ends with resurrection. Huh? Uh, that's it. I could say more.

[38 : 54] But the journey to Jairus' house, again, led to resurrection, didn't it? Huh? And here's the takeaway for us all.

Faith in Jesus. Do you have it? It won't go unnoticed. And I don't care who you are here today. It won't go unrewarded.

The way Jesus is the one who brings hope to all who put their trust in him. Even hope for resurrection, shall we pray.

Heavenly Father, we give thanks this morning for your goodness to us. Lord Jesus, may we follow you.

May we journey with you. May we see and sense along the way how you work, how you function, how you operate.

[39 : 54] May we, Lord, be instruments in your hand. May we, Lord, be blessed. May we meet people at the point of their need. May we represent you in this world well, is our prayer.

Lord, we commit ourselves to you. We bless and we honor your name. And Lord, you know the aching, those in pain, those at risk, or those who are hopeless and helpless and hapless here this morning.

And I pray that your presence would be near and dear to each one. We celebrate you this morning. Our wonderful, merciful Savior.

Let's stand together and sing our final song.