

Desperate Faith for Desperate Times

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Preacher: Dr. Wes Feltner

[illegible]

I'm out.

I'm out.

You get two. How many of you like a good deal? Well, tonight, I have a two-for-one special for you. In tonight's passage, we actually find two miracles that happen in the same kind of event.

And so, this is a miracle that happens on the way to a miracle. And so, we're going to look at both of them tonight here in Mark chapter 5 and verse 21.

[2 : 25] And so, if you are able to stand, would you please do so as we honor the reading of God's Word, Mark chapter 5, beginning at verse 21. And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea.

And then came one of the rulers of the synagogue, Jairus by name. And seeing him, he fell at his feet and imploring him earnestly, saying, My little daughter is at the point of death.

Come and lay your hand on her so that she may be made well and live. And he went with him. And a great crowd followed him and thronged around him.

And there was a woman who had a discharge of blood for twelve years, who had suffered much under many physicians and had spent all that she had, and was no better, but rather grew worse.

She heard the reports about Jesus and came up behind him in the crowd and touched his garment, for she said, If I touch even his garments, I will be made well.

[3 : 40] And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out for him, immediately turned about in the crowd and said, Who touched my garments?

And his disciples said to him, You see the crowd pressing around you, and yet you say, Who touched me? And he looked around to see who had done it.

But the woman, knowing what had happened to her, came in fear and trembling, and fell down before him and told him the whole truth.

And he said to her, Daughter, your faith has made you well. Go in peace and be healed of your disease.

While he was still speaking, there came from the ruler's house some who said, Your daughter is dead. Why trouble the teacher any further?

[4 : 48] But overhearing what they said, Jesus said to the ruler of the synagogue, Do not fear, only believe. And he allowed no one to follow except Peter, James, and John, the brother of James.

And they came to the house of the ruler of the synagogue, and Jesus saw the commotion, people weeping and wailing loudly. And when he entered, he said to them, Why are you making a commotion and weeping?

This child is not dead, but sleeping. And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was.

And taking her by the hand, he said to her, Talitha Kumi, which means little girl, I say to you, arise. And immediately the girl got up and began walking, for she was 12 years of age.

And they were immediately overcome with amazement. And he strictly charged them that no one should know this and told them to give her something to eat.

[6 : 01] Sometimes, faith family, all you have to do is just read the word of God. Amen? What a beautiful, beautiful passage. Let's pray. God, help us tonight to understand your word.

Holy Spirit, come and guide us into truth. I have no doubt that there are many in this room and those watching online that can relate to these situations. And so, we pray, God, that you would meet us here and reveal your truth to us.

In Jesus' name we pray. God's people said? Amen. Amen. You can be seated. It was the longest two months of their life. They had no idea if they would ever get out.

They had no idea if they would run out of food. They had no idea if they would ever see their family again. In fact, most of them had already come to the conclusion that this was the end.

I'm referring to the 33 miners from Chile. Many of you will remember that it made international news several years ago when an explosion caused a tunnel to collapse and trapped these miners 2,000 feet below the surface.

[7 : 14] You may have seen the movie about it. There's been several books written about it, one of which is entitled Deep Down Dark. And in this book, it describes how these miners were essentially buried alive.

They had no ability to communicate. They only had enough food for three days. There was no airflow underneath. In fact, the book talks about how it became so hot that it started to smell like a grave.

The chance of survival was less than 2%. To keep their spirits high, they tried to keep their minds occupied.

They would tell jokes with one another. They would play checkers. But they spent most of their time praying. That's because, as the book talks about, there was a man in that group named Jose Enrique.

Jose was a follower of Jesus. And because everybody knew that he was a Christian, a lot of the other men would ask him to lead them in prayer.

[8 : 26] Jose said, Yes, I will pray for you, but you have to join me on your knees as we pray together. And the book describes what the essence and content of their prayer was.

And I quote, Father, we aren't the best of men, but have pity on us. We need you. There is nothing we can do without your help.

Close quote. And every day in the deep dark down, they would gather for prayer and Jose would lead them in prayer.

What they didn't know is that above was a rescue team that was working around the clock. They had designed a 13-foot capsule and drilled a hole down to the men and they would carry them out one by one.

And after 69 days, the men were rescued. Come be there on S-U-A!

[9 : 36] Come be there on S-U-A! Father, we aren't the best of men.

Have pity on us. We need you. There is nothing we can do without your help.

Look at me tonight. Have you ever been in a desperate situation? Have you ever felt the feeling of helplessness? Have you ever felt life being out of your control?

Maybe for you, and I thought about our faith family as I thought about these examples. I thought about people in our faith family that have stood beside the hospital bed not knowing if their loved one would survive or not.

I thought about people in our faith family that have had piled up medical bills not knowing how they would pay for them. Maybe for you, you were traveling somewhere and you got lost and you had no idea how you would find your way.

[10 : 44] Maybe as a college student, you found yourself for the very first time in your life all alone with no idea what to do. And if you are a parent, let me assure you, you have felt desperation of having no idea at times what to do.

Anybody here tonight ever experience the feeling of desperation? Can I speak for all of us for just a moment? I hate that feeling. Amen?

Anybody with me tonight? Like, I hate the feeling of helplessness. I hate life being out of control. I hate feeling desperate. And yet, desperation has a way of opening us up to things we otherwise wouldn't have taken the time to consider, particularly as it relates to matters of faith.

Notice this on the screen. I want you to think about this. Desperation has a way of driving us to Jesus. And sometimes, we would have been too busy.

We wouldn't have taken the time. We would have had other things to do. But when moments get desperate and things are out of our control, that has a way of driving us to Jesus in ways other circumstances would not.

[12 : 03] And that is exactly what is happening here in Mark chapter 5. Look at the first scene that Mark gives us here in verse 21.

When Jesus had crossed again in the boat to the other side, a great crowd gathered about Him and He was beside the sea. And then came one of the rulers of the synagogue, Jairus by name.

And seeing Him, He fell at His feet and imploring Him, earnestly saying, My little daughter is at the point of death. Come, lay your hands on her so that she might be made well and live.

And He went with Him. And a great crowd followed Him and thronged about Him. Here's the first thing we see in this passage, and that is a dignified man in a desperate situation.

We find a dignified man in a desperate situation. His name is Jairus. Now based on verse 22, what's His occupation?

[13 : 03] He's the ruler of the synagogue. Now that tells us a few things about Him. We know some things about Him right away just because of the office that He held.

For instance, He had a respectable job. He's probably in this society wealthy. He certainly is not struggling financially.

He's liked in the community. But here's what you need to know most of all. And this is something that you might not think of if you're just reading this on the surface. If He is the ruler of the synagogue, who is His closest network of friends?

The scribes and the Pharisees. Those that would teach in the synagogue. And you say, well, what's the big deal about that, Pastor? Well, Mark has been showing us that the scribes and the Pharisees by this point in Mark chapter 5 have not taken too kindly to Jesus.

Do you remember why? Well, for example, Mark chapter 1, do you remember when Mark tells us that Jesus taught with an authority unlike the scribes?

[14 : 14] Do you think they were a little jealous? This man teaches better than we teach. And people are captivated by this man. Mark chapter 2, he says blasphemous things.

Do you remember when he said, son, your sins are forgiven. You can't say that. Only God says things like that. Or Mark chapter 2, he debates the Pharisees over fasting and the meaning of the Sabbath.

In fact, in Mark chapter 3, he even heals somebody on the Sabbath, which we have seen he does just about every Sabbath, right? In Mark chapter 3, they say that the miracles of Jesus are by the works of, I don't know, could it be Satan?

He does the works of Beelzebub. Beelzebub. And then, in Mark chapter 5, he's getting off the boat, and where has he just been? Gentile land with pigs and bacon and gross things if you think of life through the lens of the Old Testament.

Here's the point I'm trying to make for you contextually that you might not get on the surface. Listen, listen, listen. This man, in reaching out to Jesus, is putting everything he has on the line.

[15 : 39] He's putting everything he has on the line. His job is in jeopardy. His reputation is on the line. His standing in the community. His pride.

But he is willing to put all that on the line because he is desperate. His 12-year-old little girl is sick and at the point of death.

And she needs a miracle. And that is why you find this dignified man doing what dignified men don't normally do.

On his knees, that's a theme in this passage, on his knees, begging Jesus, get that image in your mind. This is a ruler of the synagogue.

You don't beg. You don't get down on the ground and hug a man who's the enemy of everybody you know. Hug his feet.

[16 : 43] But blessed are the poor in spirit, for theirs is the kingdom of heaven. Now, if you have children, you know that you can relate to seeing your child suffer and how that cuts you to the core.

You add that to the fact that there is a special relationship between a father and a daughter. Anybody amen that? I am a father, proudly, of two daughters who will be horrified that I showed a picture of them.

But let me just tell you, daughters have a special place in daddy's heart. And so, seeing his daughter like this sends Jairus into the deep, down, dark of desperation.

Now, while he's begging, there's another woman slowly making her way through the crowd.

She's calculated. She's watching every step, cautious of every move. She doesn't want to be seen. She doesn't want to be known.

[17 : 54] But she too, just like Jairus, is in a desperate situation. But her reasons are very different than his. Verse 25, there was a woman who had had a discharge of blood for 12 years and who had suffered much under many physicians, had spent all that she had and was no better, but rather grew worse.

She'd heard the reports about Jesus and came up behind him in the crowd and touched his garment. This was her thinking, Mark tells us. If I touch even his garments, I will be made well.

Here's the second snapshot that Mark gives us. And that is not a dignified man in a desperate situation. We have a dirty woman. A dirty woman in a desperate situation.

The only thing this woman has in common with Jairus is her desperation. She is dirty trash in the eyes of the ancient Near East.

I'm not calling her that. I'm saying in the eyes of the culture. And don't worry, Jesus isn't going to call her that, but we'll get to that in just a moment. All right? This woman has a blood condition for 12 years and she is desperate to get rid of it.

[19 : 16] She has, the text says, spent all of her money trying to be healed of this. How many of you, show of hands, have ever said this before? I would give everything I have for fill in the blank.

How many of you have ever said that? Man, I'd give anything. I'd give everything if I could have that, if I could get that. Well, this woman actually has given everything she has to be healed.

But it's only gotten worse. And that's what makes her an outcast. That's why nobody wants anywhere near her. That's why everybody thinks she's gross and disgusting.

Because listen to Leviticus chapter 15, a passage you probably weren't expecting when you came to church tonight. When a woman has a discharge and the discharge in her body is blood, she shall be in her menstrual impurity for seven days.

And whoever touches her shall be unclean until the evening. And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits will be unclean.

[20 : 27] And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until evening.

And if you want to read the rest of Leviticus 15, you can do that tonight. But it goes on in more detail about how this woman, because of her blood condition, is unclean.

And that's why, listen, listen, listen, she, like Jairus, has every reason to avoid Jesus. He had other reasons why not to come to Jesus, but desperation brought him there.

She has reasons not to come to Jesus, and they're this. Financially, she's broke. Socially, she's an outcast. Physically, I bet she's discouraged because for 12 years she's had to deal with this.

Personally, she's humiliated. She feels gross. Relationally, she's single and alone. And religiously, she's unclean.

[21 : 34] Listen, faith family, are you with me tonight? Going to Jesus, a rabbi, is against the rules. She's risking a lot to do this.

Like, for instance, adding more shame to her life. Jesus may very well have nothing to do with her given her condition, but she's desperate, and she needs a miracle.

And so she thinks in her mind, maybe, just maybe, if I can pull off a drive-by, touch and run, nobody has to know, healing.

Maybe I can get in and get out and won't even be seen. Now, these are the two scenarios, these are the two situations that Mark invites us into in Mark chapter 5.

Let me pause and let me ask you tonight, is there anything that you're desperate for today? That maybe like the miners, you're in a deep, down, dark place?

[22 : 44] Maybe you've spent all your money. Maybe you've spent all your time. Maybe you've just spent all your mental energy trying to solve a problem you can't seem to solve.

Can I say to you, I'm going to say to you, what the text is saying to you. Here it is. Are you ready? Notice it on the screen. Let your desperation drive you to Jesus.

Let your desperation drive you to Jesus. If there's one thing these two individuals got right, it's where to go. It's who to go to.

And the same is true for you, faith family. And I don't know what that means. For some of you, it may mean you need to be driven to prayer tonight. It may be that you need to be driven to a season of worship.

Maybe it's that you need to be driven to God's Word. Listen, there are some of you and maybe listening to this video, you need to be driven to faith in Jesus Christ for the first time in your life.

[23 : 45] But desperation is meant to drive us to Jesus. Why? Because here's the third main point of this passage and it's this, the powerful deliverance of the Son of God.

The powerful deliverance of the Son of God. Mark is showing us here the power of Jesus when we are powerless. Tell me that won't preach. Tell me that isn't relatable in life.

That in our weakness, there is a source of strength that comes from faith in the Son of God. And I bet you there is testimony in this place tonight of times that it is faith in the Son of God that was the only power that got you through.

It was the only strength made perfect in weakness. Watch first what happens to this woman. Verse 28. She said, If I touch his garments, I'll be made well.

And immediately the flow of blood dried up and she felt in her body that she was healed of her disease. Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, Who touched my garments?

[24 : 56] And the disciples rightly asked, The crowd is pressing around you. What do you mean who touched me? I don't know. 25 people touched you, Jesus.

But he looked around to see who had done it. The first miracle in this two-for-one special is the transformation of this woman.

Now, let's be honest, Faith Family. Many of you have been going through a lot of these miracles, whether online or in person. This is odd. This is odd because it's the only miracle, certainly, that I know of in Scripture where a miracle happens outside of the direct initiative of Jesus.

Does he have some kind of energetic field around him? Does he really not know who touched him? I don't think that's the case at all. And I think we have lots of biblical evidence of which to think this, that Jesus knows who touched him, but he's not going to let her stay hidden.

Jesus knows who touched him, but he's asking the question, who touched me? Because he wants her to understand there is no such thing as private faith.

[26 : 15] Well, you know, I just kind of like to keep my faith to myself. Well, then it isn't faith. Faith is by its very nature public. And Jesus is going to force this woman to do the very thing she does not want to do, which is to be seen.

Look at what he does in verse 33. The woman, knowing what had happened to her, came in fear and trembling. You bet she did. And fell down before him and told him the whole truth.

And he said to her, if this isn't underlined, underline it in your Bible, daughter. Your faith has made you well. Go in peace and be healed of your disease.

This is all her fears coming to pass. The one thing she did not want when she planned this sneak attack, this drive-by, this calculated process of which she will not be seen, the last thing she wanted was to be humiliated in front of everyone.

But Jesus not only heals her disease, he goes deeper than that. Listen, come on, if you've zoned out, you've got to get this. Why does Jesus call her out? Because the last thing she wants to be is called out.

[27 : 29] And why does she not want to be called out? Because she's not accepted. She's going to be humiliated. And what does Jesus call her? Daughter.

Look at it on the screen. Jesus publicly shows acceptance to someone who had only known rejection. That's why he's not going to let her get away.

That's why he's going to make her come forth publicly. Because he wants her and everybody else around to see her accepted as daughter by Jesus.

This, just like with the leper, remember when the leper, Jesus touched the leper even though he didn't have to? In the same way, Jesus calls this woman daughter because he knows what she needs is not just for the blood to stop but to be accepted by someone.

To be loved by someone. Now I'm going to come back to that in just a moment. The first miracle is the healing, the transformation of this woman.

[28 : 35] And meanwhile, a 12-year-old girl is dying. And I have to, if I put myself in this passage as a father of daughters, I can only imagine that while all this is transpiring with the woman, Jairus is pacing with his feet and there's probably a pounding in his heart and probably, if we're being honest, a little bit of anger in his mind, we don't have time for this.

We don't have time for this. We don't have time for somebody like that. Don't you realize the urgency of my situation? I have to believe that he thinks this is off script and not according to schedule.

That you would dilly-dally while my daughter is dying. And then comes the news that was the last thing he wanted to hear, verse 35.

While he was still speaking, there came from the ruler's house some who said, your daughter is dead.

Why trouble the teacher any further? No. No. Not my little girl.

[30 : 01] Not my little girl. Jesus, why didn't you take my situation more seriously? You knew from the moment I told you that she's at the point of death that time was of the essence.

We didn't have time to stop. And here's what Jesus says to him in verse 36. But overhearing what they said, Jesus said to the ruler of the synagogue, do not fear, only believe.

Where have you heard this before? Oh, this is why going verse by verse and going through a book is helpful is because you ought to, even if you were just here, I don't know, as early as last week, you would have heard something like this before.

Disciples, why are you afraid? Where is your faith? In other words, don't fear, but believe.

The way you overcome your fear in your desperation is by faith in the power of the Son of God. Jesus now decides to downsize as he moves now for the second miracle in this two for one, which is the resurrection of the daughter.

[31 : 26] He now does not want the crowd to participate in this miracle. His goal is not to build a crowd, it's to build a kingdom. And so he takes Peter, James, and John and he goes into the home.

When he arrives, the people are already mourning and weeping and probably, this is just me, probably wondering what took you so long.

And then this happens, pick it up, verse 39. And when he entered, that is Jesus enters the home, he said to them, why are you making such a commotion and weeping?

Stop, not the best bedside manner. All right? I mean, imagine if I walked into somebody's hospital room where your family member just died and I'm like, you bunch of crybabies, what's the big deal?

Wah, wah, wah. Right? I mean, this is not what you would think Jesus says right out of the gate. But then he goes on, the child is not dead, but sleeping.

[32 : 24] What's their response? You're insane. They laughed at him. Makes me think of Sarah and Abraham. We're going to have a child?

A good one. You're so hilarious, God. No chance. There's no chance this is happening. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was, taking her by the hand.

He said to her, Talitha Kumi, which means little girl. I say to you, arise. And immediately the girl got up and began walking, for she was, remember that, 12 years of age, and they were immediately overcome with amazement.

This little girl, who everyone now assumed was hopeless, was given new life.

What is Mark doing? What is Mark doing in this two-for-one special? In these two miracles that are happening here at the same time, what's he doing? He's giving us another lesson in the power of God displayed in the Son of God.

[33 : 45] Are you with me? on the Sea of Galilee, he is the one who can calm the storm in a single word. On Gentile land, earlier in Mark 5, he has power over the demoniac with a single word.

Now, back in Capernaum, he has power over a disease for 12 years with just a touch. Now, inside the home of Jairus, he has the power over death itself.

Mark is laying out case after case after case. Nature, demons, disease, death, Jesus is Lord of all.

That's what Mark is showing us. In every one of these examples, there's nothing impossible with Jesus, which I would argue is one of the main themes throughout the Bible.

I mentioned this earlier. Abraham and Sarah are promised a son, and what do they do? They say, this is insane. There's no way. We're past childbearing years.

[34 : 48] Do you remember the question they were asked? Is anything too difficult for the Lord? Or Moses, when he was rescued from Egypt with Israel, led into the wilderness, and God says, I'm going to feed you, and Moses says what?

We're 600,000 strong. Do you remember what was said? Quote, is the Lord's power limited? Or what about Daniel, Shadrach, Meshach, and Abednego?

They refused to worship the false God, and they faced the fiery furnace. And how was it that they were able to face such danger? They believed, and I quote, our God is able to deliver us from the furnace of blazing fire.

Or what about Mary? Make a great movie title. What about Mary, right? When Mary is told by the angel, you're going to be conceived by the Holy Spirit and bear the Son of God.

And she's like, that's impossible. Do you remember what was said? Quote, with men this is impossible, but with God all things are possible.

[35 : 59] What is the Bible and what are these miracles driving us to? Look at Jeremiah 32, 17. Here it is. Ah, Lord God, it is you who have made the heavens and the earth by your great power and by your outstretched arms.

Say this with me, faith family, nothing is too hard for you. Do you believe that? Do you believe that?

Faith family, it is that faith in the Son of God that delivers us out of the deep down dark. in those moments of desperation and those moments of helplessness and powerlessness is faith in the Son of God and the power in Jesus that delivers us from our situations.

That is what Mark is teaching us here. What are a few lessons in just the last few moments that we have? What are some lessons that we could take away from this passage?

We worked through this. most of the details. Now let's just step back and say what do we learn? There is a lot that we can learn here. I think this is super practical. Here we go. Number one is this.

[37 : 17] Coming to Jesus in faith is almost always personal and not intellectual. It is almost always personal and not intellectual. Let me give you a story. I remember a young man that came to me one time.

He was wanting some guidance in life. We were talking about different things. We talked about education and his family and what he wanted to do vocationally and things like that.

I asked him, what about marriage? Are you dating anybody? He said, I will never get married. Okay, you are never going to get married.

Why do you say that? He had his gun loaded with reasons. I want my freedom and I don't have enough money saved up. What if I don't marry the right one?

On and on and on his list went. We finished the conversation and I don't know but a few months passed and he set up an appointment with me again and I'm like, okay, who knows what this is going to be about.

[38 : 16] He walks into my office and you know the first thing he asked me, pastor, will you officiate my wedding? I said, Stephen, what happened?

Just a little bit ago I talked to you and you were absolutely certain you would never get married and you had all your reasons and you already said, you've heard these words, I met someone.

I met someone. Here's my point, faith family. Up until that point in Stephen's life, marriage was just an intellectual category. But once it became personal, everything changed.

In my experience as a pastor, you don't intellectually usually get people to Jesus, even though getting to Jesus is quite intellectual. It's not a compromise of logic to believe in Jesus.

My point is most people are driven to Jesus when life gets personal. Jairus would have had all the reasons why he never would have come to faith in Jesus Christ.

[39 : 23] And if you'd have asked him, he'd have told you until it got personal. And then when it got personal, guess where he found himself? At the feet of Jesus.

In my experience, coming to faith in Jesus is almost always personal, not intellectual. Not that it doesn't include the intellect, but you know what I mean. Sometimes it's desperation that has to get you there.

Here's the second thing I take away from this passage, is that coming to Jesus in faith means embracing public persecution. Coming to Jesus in faith means embracing public persecution.

I'm taking this from the fact that, listen, both Jairus and this woman, at one level or another, had to sacrifice to get to Jesus.

In other words, Jairus is sacrificing all of his network and friendships, potentially his job. He's probably not going to have the same set of friends sins after this, but he's willing to pay that price.

[40 : 32] She is willing to be humiliated and have her greatest fears come true, but it's worth it in coming to Christ. Faith family, I'm going to say to you what I said earlier, there is no such thing as a private faith.

Are you going to be willing as you live for Jesus to take whatever the world throws at you? Blessed are those who are persecuted.

They will be comforted. Number three, coming to Jesus in faith means coming to the end of yourself. That'll preach. Coming to faith in Jesus, coming to Jesus in faith means coming to the end of yourself.

Where I'm getting that from is that both of these individuals had to get to that point where they realized, I can't do this. It's beyond me.

What did the woman do? She spent all the money she had. She had to come to the end of herself to realize there is nothing that I can do to solve my situation.

[41 : 42] I am, this is hard to say, dependent on another. I don't have the control over my life.

Notice this on the screen, faith family. We will not experience God's power until we acknowledge we are powerless. You want to keep doing this on your own? Keep doing it on your own.

You won't experience the power of God. But once you finally come to the end of yourself and realize you don't have the power like these two individuals did, then you will experience the power of God in your life.

Number four, coming to Jesus in faith means accepting God's timing, not yours. Coming to Jesus in faith means accepting God's timing, not yours. There is one Lord in this passage and it is not Jairus.

Again, I have to believe that he is sitting there saying, why did we stop? We don't have time for this. Jesus, I know you created time but your watch is broke. Let's go. Hurry up.

[42 : 46] I mean, listen, she has had it for 12 years, what is another month? You will find her life. In other words, what happens when Jesus goes off your script?

And now his timing isn't your timing. Here is the point we need to see from this passage. Jesus had a purpose and plan for both Jairus, his daughter, his family, and this woman.

And you are not going to distract him from his mission. Notice this on the screen. This may hurt. Faith doesn't mean you control God's calendar.

Faith means you submit to it. Faith doesn't mean you control God's calendar. And we often think, hey, I believe, I believe, now do what I want.

No, no, no, no, no, no, no, no, no. It's not the way it works. You have to submit. And if I stop along the way, which means things don't go the way you want it to go, don't fear, believe.

[43 : 50] Number five, or whatever number we are, coming to Jesus in faith, coming to Jesus in faith always goes deeper than our physical needs. Coming to Jesus in faith always goes deeper than our physical needs.

I told you to remember this. We're almost done, so come in close here. Quiz, how long did the woman have her blood condition? 12 years. How old was the daughter?

12. What did Jesus call the woman after she was healed? Daughter. Think. The daughter is 12 years old.

She's had this for 12 years, and he calls her daughter. What's the point? Oh, this will preach. Jesus is loving that woman the way Jairus loves his daughter.

Otherwise, there's no reason to know the 12s. But Mark is showing us a parallel between Jesus calling a woman with a condition of 12 years daughter and a daughter of 12 years old.

[44 : 59] That's significant. What's the point? Listen, he does more than heal her disease. He makes her a daughter. This will preach.

This will preach. Listen, and I need it as much as you. Look at it on the screen. Here it is. You may come to Jesus with a calamity, but you will walk away from Jesus with an identity.

You may come to Jesus with a calamity, but you're going to walk away with an identity. He's not going to just heal her disease. He's going to call her daughter, her, and that will change her life.

Lastly, is coming to Jesus in faith is all of grace. Coming to Jesus by faith is all of grace. This I think I could preach an entire sermon on alone, because I am very passionate about this, and you see it often in my preaching.

Listen, these two individuals could not be more opposite. That's why Mark puts this together. He shows us this story.

[46 : 11] Stop. We're almost done, but look at this story through the lens of an ancient Near Eastern thinking. I'm not saying this. I'm just saying that this is the way culture was then.

Think about it. Don't interpret this passage in the light of today. Interpret this passage in the light of the time that it happened. Who is more important here?

He is male. She is female. He is rich. She is clearly, based on the text, poor.

He is accepted in society. She is rejected in society. Here's one. Are you ready? He's a synagogue leader. She's not even allowed in the synagogue.

She's unclean. And yet, Jesus has as much time for her as he does him.

[47 : 12] In other words, the gospel has nothing to do with who we are. Our acceptance before God is not based on our race, our status, our income, our reputation, our fame, our status before God is all based on his grace.

Notice this on the screen. The world shows favoritism to the privileged. The kingdom shows grace to all. The world shows favoritism to the privileged.

The kingdom shows grace to all. Let me say this and I'm done, okay? Almost. Ladies, ladies, ladies, you're going to like this so come in. In the kingdom, unclean women are just as important as synagogue leading men.

Can I get an amen, ladies? I figured I'd get an amen from the ladies on that. Unclean women are just as important as synagogue leading men.

Why? Because it's all of grace. tonight, are you in the deep down dark? Do you feel helpless?

[48 : 34] Do you feel out of control that life is beyond your abilities? You should. You should.

And the reason is, is because you and I are more like the 33 miners and Jairus' daughter and the unclean woman than we think. Think about it.

Like the miners, we are trapped underneath the weight of sin. Like the daughter, we are dead in our trespasses and sins.

Like the woman, we are spiritually unclean. and the chances of us saving ourselves is zero percent.

But the good news of the gospel is where we are powerless, the Son of God is powerful. For on the cross, Jesus paid for our sin.

[49 : 34] On the cross, a dignified man was brought low. On the cross, the perfect Son of God was made unclean as he hemorrhaged with blood.

And three days later, just like that little girl, Jesus defeated the grave. That, faith family, is the power of God.

And that's the kind of light that gives hope in the deep down dark. And all God's people said, Amen. Amen. Pray with me. Pray with me.

God, thank you so much for this passage tonight. As I said earlier, I have no doubt that there are many in this place and those watching that can relate to desperation.

They have known those moments. And as we have said throughout this series, seeing your power is not always seeing the physical changed. Many of us could incorrectly think that to believe in you means we always get our physical circumstance changed.

[50 : 39] God, I know that sometimes you just give us peace even in the midst of the storm. Sometimes you change our thinking. Sometimes you do things in us that can't even be seen externally, but they're no less your power on display in our life.

What is true, regardless of how it gets displayed, is that there is power, power, wonder-working power, and the precious blood of the Lamb.

When we look to you by faith instead of being overcome by fear, when we are driven to Jesus, even in desperation, that's where we find hope.

That's where we're set free. Would you do that in our hearts and lives tonight, I pray, in Jesus' name. Amen.