

PP Summer in Galilee:-Jesus, the God of Hope

Part 9, Mark 5:21-43

7/20-21/2019

We are going to meet two people who came to Jesus in desperate situations, whose hope was almost gone and who would both be brought to a place of trust and faith

Welcome back to our summer series as we follow Jesus as He ministers in Northern Israel

“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. Then came one of the rulers of the synagogue, Jairus by name, and seeing Him, he fell at His feet.” 5:21-22

A ‘great crowd’ gathered around Jesus and a man named Jairus finds Him who was ***‘one of the rulers of the synagogue’*** the meeting place for scriptural teaching

Each synagogue (Jewish church) had between 3 and 7 officials who taught, cleaned, cared for the scrolls, administered and oversaw all that happened within the buildings

The ***‘ruler’*** oversaw the entire synagogue ministry, sort of the Church Chairman today

Selected by the people, Jairus would have been well-respected, religious and devoted to Judaism

He came to Jesus and ***‘fell at His feet’ 22***

The Jewish people don’t bow to anyone easily, yet he was in an extreme situation of desperation:

“My little daughter is at the point of death.” (5:23), his only daughter according to Luke

A Jewish boy was recognized a man on his 13th birthday, a Jewish girl a woman on her 12th

It might shock us, but this little girl was legally able to marry because Mark tells us she is 12

What should have been a time of joy and future hope was instead a life about to end in tragedy

PP For Mark tells us she was ***‘at the point of death’*** meaning in the Greek here, *at her last gasp* She was as good as dead, hardly breathing, sometimes seeming to be dead

I imagine her father was by her bed when he heard people outside running to the shore, learning that Jesus had returned to Capernaum, and a spark of hope comes into his heart

He had likely been in the synagogue the day when Jesus powerfully cast a demon out of a man

He may have been in that house when Jesus healed the paralyzed man lowered through the roof

He certainly, along with all Israel, heard of Jesus raising a dead boy to life in Nain 25 miles away

Jesus had performed more miracles in Capernaum than anywhere!

Now his daughter is the one in great need of a miracle so he runs to meet Jesus

It’s the worst nightmare of any parent, helpless to save the life of your child

In desperation he said to Jesus, ***“Come and lay your hands on her, so that she may be made well and live.” 23***

Jesus, full of compassion, ***“went with him.” (5:24)***, a tense in the Greek that meant *immediately and without delay*

On the way we meet the second person in great need in this story

Mark tells us of the crowd again: ***“a great crowd followed Him and thronged about Him. And there was a woman who had had a discharge of blood for twelve years” 24-25***

A woman in her regular monthly period was classified as a *niddah* (nee-dah), but a woman who bled beyond her normal cycle was classified as a *zavah*

It wasn’t a life threatening condition, but it was a life-destroying one as Scripture declares her

PP unclean: ***“If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean.”*** **Leviticus 15:25**

A *zavah* was continually unclean, spiritually defiled, which meant she could have no physical contact with anyone

She couldn't go into the temple, or a synagogue or the market because she was contaminated
 If she was unmarried, she would have been restricted from marriage
 If she was married, her husband would have been allowed to divorce her
 If she had children she was unable to hold them, or wipe away their tears
 Anyone she touched she made spiritually defiled
 You may say to yourself, how cruel can God be to declare her **unclean**, what did she do wrong?
 The point of the Levitical Law was to convey the deadly, untreatable and serious nature of sin
 That all sin defiles and separates and ruins life, and directs people to the grace and mercy of God
 All the sacrifices, all the blood, all the ceremonies were meant to point to the One Who would
 come and shed His blood for them and make them clean once and for all
 That One had come, and He is about to make this woman clean because He is the Son of God

In the bleeding woman and little girl, we have two pictures of the teaching of the gospel: in one
 we see the defiling power of sin and the other the final consequence sin produces...death
 We are seeing the gospel unfold and it directs the hope of all humanity straight to Jesus Christ
 She needed a savior: “[She] **had suffered much under many physicians, and had spent all that
 she had, and was no better but rather grew worse.**” **5:26**

Jewish physicians had 11 treatments for this problem

Here is one for chronic female bleeding: “*Set her in a place where two ways meet, and let her
 hold a cup of wine in her right hand, and let some one come behind and frighten her and
 say, ‘Arise from thy flux’*”

Another treatment had her carry with her a barley corn kernel taken from female donkey dung
 Another had her carry the ashes of an ostrich egg in a linen bag in the summer and in a cotton
 bag in the winter

She was broke and broken, yet like Jairus, hope flares into her heart when Jesus came
 It propelled her to bold and audacious action: “***She had 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.’*** (27-28)

‘**For she said**’ is a way of saying she was talking herself into this action as she performed it
 Jesus passed by and worming through the crowd, she reached out for His robe, what Luke said
 was **PP ‘the fringe of His garment’** Luke 8:44

Jewish men wore robes that resembled a shawl that had four corners and attached to these
 corners were tassels, sewn there to remind them to obey God and resist sin

She bent down, hidden in the crowd, and touched one of the tassels, “***And immediately the flow
 of blood dried up, and she felt in her body that she was healed of her disease.***” **29**

In that very moment, she felt and knew she had been healed of her infirmity

Yet immediately, Jesus stopped, “***perceiving in Himself that power had gone out from Him,
 immediately tuned about in the crowd and said, ‘Who touched My garments?’***” **30**

If we thought God exercises His power in a numb, dispassionate way, we do not understand Him
 Pain and suffering in others impacts Jesus, He feels it deep within Him like a kick in the gut
 His love and mercy are ever-ready to spring forth in power, and when His power went out to that
 woman, He felt it, because saving is personal to Jesus

He stopped to identify the person who He healed, for at least two reasons:

PP First, she must testify and witness what God has done for her and not conceal it from others
 We who have been saved by Jesus all carry the responsibility to testify of His mercy
 He kept looking around and asking who touched Him, and Luke said, “***all denied it.***” **8:45**

Finally His eyes fell on her and Luke wrote **PP** *‘when the woman saw that she was not hidden, she came trembling’* (Luke 8:47), and Mark says she *‘told Him the whole truth.’* 33
 She was terrified, she had just defiled everyone she touched, including, she thought, Jesus
 She could be fined, imprisoned, or if she was found to have been deliberate, she could be stoned

PP *Second, she must know the full extent of her healing*

*“He said to her, **“Daughter, your faith has made you well”** 5:34*

This is the only time in the gospels He called any woman *‘daughter’*

He mentioned her faith, which, though it was weak and secretive, was faith nonetheless

At times Jesus healed because of a person’s faith, other times, no faith was present

This woman’s faith moved Jesus to make her **PP** *‘well’*, a word often meaning salvation

He declared that she was saved, physically and spiritually, reinforced by His Jewish blessing to
 this new daughter of God for her to *‘Go in peace’*

PP *‘Peace’* is a state of *well-being and happiness because one is joined with God*

Jesus declared this woman to be now in right standing with God

And then He said to her what seems puzzling at first, or unnecessary: *‘Be healed of your disease’*, or as the NIV says, *‘Be freed from your suffering’* 5:34

Why would He need to say this since verse 29 already told us she was healed from her disease?

It helps us to know that the word *‘healed’* in 29 is not the same word for *‘healed’* in 34

PP In verse 29 *‘healed’* meant restored to physical health, but in verse 34 *‘healed’* means whole
 Wholeness: all of her, freed from suffering, her body, her mind, her spirit

There is something interesting in that word **PP** *‘disease’*, because it was the same word used for
 the scourge or whip that was used on Jesus’ back, an implement for punishment

This Jewish woman had been well-taught that her disease was a scourge from God for sin

For 12 years she believed herself to be perpetually unclean and under the judgment of God

A healed body will not necessarily heal her mind and spirit, so Jesus powerfully commands her:

Daughter, be whole, never again consider unclean before God, you are at peace with Him

Throughout this entire exchange, what do you think Jairus was feeling?

Terribly, his worst fear happens: *“While He was still speaking, there came from the ruler’s house some who said, **“Your daughter is dead.”** 35*

But Jesus gently strengthens his faith: *“But overhearing what they said, Jesus said to the ruler of the synagogue, **“Do not fear, only believe.”**”, literally, Stop fearing, keep on believing*

So, *“They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly.” 5:38*

Jewish mourning was vivid, detailed and purposefully intended to stress desolation and finality

There are people wailing and mourning outside, and inside, and when he entered He said to them, *“Why are you making a commotion and weeping? The child is not dead but sleeping.” 5:39*

Friends, Jesus has always had absolute mastery over our enemy called death, and He says she is
 but sleeping to give the understanding that her death is only temporary

He took Peter, James and John and her parents into her bedroom and *“Taking her by the hand He said to her, **“Talitha cumi,”** which means, **“Little girl, I say to you, arise.”**”*

She did rise, she did live and Jairus did hold his little girl again

3 observations from Chuck Swindoll that I found personally helpful:

PP 1- *“For humility to displace skepticism, we often must reach the point of desperation”*

We will sometimes find ourselves in desperate times, and when you do, understand that those times are designed by God to reveal your powerlessness and His strength
 They are instrumental in helping your humility come easy
 I have seen distrusting, private, angry people encounter desperate times and suddenly open up, and gently ask for help
 I cannot imagine that Jairus would ordinarily ever reach out to Jesus personally, certainly absolutely never would he have fallen at His feet begging
 Yet desperation can move the most hardened, arrogant sinner plead to God for mercy and help

PP *“[Pain] plants the flag of truth within the fortress of a rebel soul.”*

C. S. Lewis, The Problem of Pain

PP 2- *“For trust to eclipse our panic, learn the value of delay”*

PP *“God’s grace rarely operates according to our schedule”* Tim Keller
 Delay has eroded many a person’s faith, yet it affords us the opportunity to hand over our circumstances to God
 Think of the times in life when there have been delays, when you have struggled with anxiety and panic, yet when God moved, the outcome exceeded your hopes
 Bit by bit, year by year, you will grow in your confidence that God is in charge and has everything within His perfect control

PP 3- *“for faith to replace our fears, steer clear of the naysayers”*

PP *“Whoever walks with the wise becomes wise, but the companion of fools will suffer harm.”*
Proverbs 13:20

If your faith is weak, one of the first things to look at are your friends
 If your friends have an unhealthy or nonexistent relationship with God, you will never grow strong in faith
 Yet, when you surround yourself with strong spiritual people, your faith will grow day by day
 Jesus sent out from the house of Jairus those who had no faith, we must do the same
 Not every sick and suffering saint will be healed in this life, yet God will give the faithful Christian enough grace to weather any storm in life
 So we see desperate times as divine opportunities to grow; valuing even delays as moments to trust; surrounding ourselves with friends of faith
 Amen and pray