

Two Faithful Women

Mark 5: 21-43

Please turn in your Bibles to Mark 5:21-43. Like last week, we were reading a story that had two parts to it. It is about two women. The sermon title is Two Faithful Women. We'll talk about what we mean by that in a bit, but it seems to be a story that the gospel writer, Mark wants us to read together. He wants us to read these two stories together. Now, we can't divide these up because they're bracketed. They have kind of a beginning, which is the issue of Jairus daughter, then an ending with Jairus daughter. But in the middle of it, there's a little subplot that emerges about the woman with the passage of blood. And again, Mark is, is being a good author here. He's causing us to compare and contrast to note, similarities, to note differences so that we can learn more about what it means for Jesus to be Messiah and for us to follow him in discipleship.

Okay, so let's go ahead and read that Mark chapter five, verse twenty one to forty three.

And when Jesus had crossed again in the boat to the other side, remember he had just cast out the demons of the man who was on the Gerasenes shore. Now he had crossed on a 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 implored him, earnestly, saying, my little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live. And he went with him, and a great crowd followed him, and thronged about him. And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better, but rather grew worse. 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. 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 of him, immediately turned about in the crowd and said, who touched my garments? And his disciples said, 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? 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 him except Peter and James and John, the brother of James. They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping loudly. And when he had entered, he said to them, why are you making a commotion and weeping? The child is not dead, but sleeping. And they laughed at him. But he put them all outside, and he 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 cumi, which means, little girl, I say to you, arise. And immediately the girl got up and

began walking, for she was twelve years of age, and they were immediately overcome with amazement. And she strictly. And he strictly charged them that no one should know this, and told them to give her something to eat.

This is the word of the Lord. Please be seated and let's pray. Heavenly father, as we come before you, we hear your word. We hear the wonderful works of Jesus, and they cause us like that audience there to be amazed if we pay attention to what actually happened on this earth in in history. It is amazing nothing has happened like this before. So we praise your name, Lord, as we consider these things, let us see Christ and let us sit at his feet, because he too is our teacher and he is not troubled by our needs. And so as we come to him, Lord, I pray that we would come to him in faith because your spirit is at work in us, bringing it about. In Christ's name we pray. Amen.

Well, we're continuing on now. As I said, from the two stories that just happened, that the story of the calming of the wind and the waves, where we saw Jesus power on display in a cosmic way, Jesus being creator, which is what he is. Okay. Jesus is the word by whom the whole creation is made and through whom it's all bound together. It is not us. A big thing for him to tell. The wind and the waves. Peace be still and they instantly obey. And then we see him meeting with the demons who like the wind and the waves, instantly obey what he says. As a matter of fact, the only negotiation is how much he's going to do to them, right? But we see God, Jesus rather being as God, both creator and then also personal Redeemer, because, of course, with the demon possessed man, he is going into a dark place to a man that everyone has forgotten. We don't even know his name. And he's breaking through the darkness, a ray of light, bringing reason and order to a place where there's only chaos and death. So we see Jesus showing off these kind of two aspects of himself, Creator and Redeemer. And now we move to another story. And the focus here again is on Jesus, but it's on the kind of faith that is efficacious, right? The kind of faith that Messiah requires of his disciples.

And so here we see these two women. The two women, of course, are very different. One is older, she's isolated, she's ashamed. She's weakened by years of suffering. The other is young, she's beloved. She's surrounded by family. And yet she's utterly, utterly helpless before death. One of the women. acts. One of the women is acted upon. One comes to Jesus in a crowd. One is laying silent in a bed. But both reveal something essential, really essential, crucial about faith in this Messiah. You see, faith does not always look the same. Sometimes faith presses through a crowd. Sometimes faith waits while Jesus seems delayed. Sometimes faith pleads on behalf of someone who cannot plead for herself. But sometimes faith is simply an empty place where the Word of Christ brings life. In both cases, however, we should remember this the power is not in the faith. The power is in Christ. Faith is the instrument by which Christ gives his power, gives his grace.

So let's look at the first instance here. This instance of faith reaching out in a crowd. The woman with the passage of blood. Now, of course, the story begins on Jairus. Okay, so Jairus is the great ruler. He understands authority. We don't have that back and forth that Jesus has elsewhere with leaders. But you imagine this, this thing being true with Jairus as well. He's a public person. He's got authority. He's got wealth. He has a household. We know that he has

servants who tend to his household. And yet, no matter how much he has, he's utterly, utterly helpless before this disease that is wracking his daughter's body. And so he comes to Christ and he begs him, come and help. Help my daughter. He's exposing himself in a way here. He's coming out in public, and he's showing that he can't do anything for himself. And so he comes to Christ and he asks Christ to help, and Christ agrees. But notice this is just the introduction to the story. We're going to return to Jairus in a second. But notice this is just the way that Mark introduces the story for us, because as soon as they set off to go for this very time sensitive issue, this, this, this ill little girl who is dying, as soon as they set off, a crowd gathers around and people start crowding and pushing up against Jesus. It's that that meaning of that language, of thronging around him. You know, he's pushing through a crowd. It's like leaving a Fourth of July show right after the show and you're trying to make it back to your car, right? And you're kind of walking and you can't really get to where you need to go. And people are bumping you on all sides. I remember going down to the National Mall to watch the fireworks years ago, and man, I'll tell you, trying to take the Metro back, the subway, as they call it, back in D.C. after the fireworks show. I remember just sitting on this train line in front of the gap, what is called the Gap in London. And you're sitting there in front of the gap, and these trains would come in and you'd have five hundred people behind you just kind of throbbing and you just hope nobody pushes while the train is coming into the station. It's just people thronging, pushing all around you.

And then Mark introduces this one woman. It's one person who's not there actually to see the show. That is Jesus of Nazareth. But she has another agenda. He comes in, she has this, as Mark describes, a discharge of blood that had been racking her body for twelve years. Okay. It interrupts the story with Jairus daughter. You see that they were moving towards Jairus house. And then suddenly this new character is introduced and she's described as having this kind of hemorrhage, and we don't know exactly what it is. It's some kind of internal bleeding. It might be a menstrual thing. It might be some other kind of internal bleeding that is causing bruising and pooling in her body. But whatever it is, it's causing a great amount of suffering and it can't be gotten rid of. Mark describes her condition in painful detail. He says for twelve years she suffered. But notice it's not just because of the health problem that she's suffering. She's also suffering under the terrible treatments of the physicians that are trying to heal her. She's trying all kinds of treatments, anything she can to find some relief. She's spending all of her money. Some of you know what that feels like to have a medical condition where you get so desperate you'll try anything. You'll pay any amount of money, you'll go into debt, you'll take out loans, you'll sell everything you've got just to try to get some relief. You understand what she's going through. For twelve years, she's been afflicted with this physical condition. And yet we would also know, though Mark doesn't tell us this. Mark presumably being written more to a Gentile audience doesn't go in depth about this, but we know that here in northern Israel, where Jesus is, this woman would have had another problem, not just due to her physical suffering. She would have had a religious problem that would have affected her life and her relationship with her family, with her friends, and with her community for all of those twelve years. You see, the Law of Moses had very specific rules about how you're supposed to treat someone who had a discharge of blood, who had this kind of ailment. The Law of Moses was very particular about how you're supposed to treat someone like this, because if they were in this category of having

a discharge of blood, this kind of physical ailment, whatever it is that would cause them to be ceremonially unclean. And that's a big deal. That doesn't just mean you can't go to church. That means you can't be in crowds. As a matter of fact, by the law of Moses, anyone she's touching in that thronging crowd is being rendered unclean, whether they know it or not. Let me actually read for you the instructions for this. It's somewhat at length, but I just want you to hear how specific the instructions are concerning this kind of situation. This is from Leviticus chapter fifteen, verse twenty one to thirty one.

Moses writes, 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. Uncleanness, as in the days of her impurity, she shall be unclean. Every bed on which she lies, all the days of her discharge shall be to her as a bed of her impurity, and everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. And whoever touches these things shall be unclean. So not just touching her, touching the things that she's touched, and shall wash his or her clothes and bathe him or herself in water and be unclean until evening. But if she is cleansed of her discharge, she shall count for herself seven days. So once it stops, you can you have to take a seven day break. And after that she shall be clean. And on the eighth day she shall take two turtle doves and two pigeons, and bring them to the priest, to the entrance of the tent of meeting. And the priest shall use one as a sin offering, and another as a burnt offering. And the priest shall make atonement for her before the Lord, for her unclean discharge. Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness. By defiling my tabernacle that is in your midst.

Okay, can you see how this would have alienated her from everybody she knew and everybody she loved? It would have been religiously Improper for them to continue on in the care of her. I mean, do you see how the cleanliness code was such a constraint in Israel? You see, the Lord establishes this code in order to teach the people of Israel about what it means to be holy. But we need to be clear about this. These two categories, cleanliness and uncleanness and holiness and profanity are two categories that speak to different things. The cleanness code of the Old Testament, like what we read here, is meant to instruct them on how they ought to think about the holiness code, in other words, what it means to be holy before God. That's what we talked about this morning, as we find in Peter, and we actually find elsewhere in the Old Testament scriptures, the cleanliness code is not arbitrary, and yet it is strict. It's strict. It's meant to be kept. It's meant to remind them at every point, even to their own discomfort, that all of their lives are to be directed and formed around staying holy. That means if your child dies of a disease and you carry his body to a burial site, you are now unclean and have to go through a process so that you can be restored to the community. That means if you touch an unclean animal, if you have a certain kind of fungus in your house, you have to not only get rid of it, you then have to be ritually purified, lest you come casually or presumptuously into the presence of the Lord. What is he saying? He's saying what we talked about this morning. Who can enter into the presence of the Lord, who can enter into his holy hill? You have to be perfectly clean in every way. So you can imagine the difficulty and the burden of the

cleanliness code on the people on whom it is placed. And yet, as we know, it directs us towards a better arrangement. It directs us towards a time when that cleanliness code is removed, and we now only deal in the matters of holiness. Imagine her life, twelve years of weakness, twelve years of doctors, twelve years of disappointment, twelve years of spending money that she could not recover, twelve years of isolation from her community and always wondering if these things would ever change her life. We don't know how it began. We know that she's older. Her life may have started off like a fairy tale, but the last twelve years had been a nightmare. She's not merely sick, she's excluded. She is ashamed because of her body. She is depleted and she's tried everything. Have you ever had a conversation with someone where you've heard from them? I've tried everything. Have you ever felt that way in your life? We've tried everything and we've got no relief. And then. Then she hears reports about this Jesus of Nazareth, and she hears that he has power in there. Something about those reports, that report of good news that perks up her ears. And she says he's the one. I have to remind you, there are instances throughout the Gospels where people believe for no good reason. She hasn't heard an apologist. She hasn't had someone sit down with her and lay out her the arguments of the gospel or take her through the Roman road. Okay. She just hears about this Jesus and she says he's the one. Okay. There are others, by the way, who will see Jesus, raise people from the dead and will not believe. And there are others who will not see any great works. They won't even have heard Jesus voice yet. And they'll hear about him and they'll say, he's the one. And so she hears the reports of Jesus and she tells herself, even if I just touch the tip of his garment, that's all I need to do. Somehow she knows this.

I remember a friend of mine who was an Egyptian and who was living in Orlando, and he and I would work on translating Christian material into Arabic. And I remember one time we were talking about how he became a believer, and he said, I actually didn't read the Bible before I became a Christian. I said, well, what? How did that happen? Right. Because of course, as a reformed person, I'm like, listen, how can they believe if they have not heard? You have to have effectual calling, right? And he said, well, I was raised in a Muslim family. And I would read the Quran. And in the Quran it talks about this character, Jesus, who's a great prophet and who rises into heaven and is coming again in judgment. And I thought, he's the one I want to follow. And then he went and found a Bible and opened it up. But can you see that just hearing the reports, even in the false teaching of the Quran, just hearing a report about Jesus perked up his ears and he said, that's the one. This is a picture of the sheep hearing the shepherd's name and responding.

Miraculously, she hears the report and she goes out to the crowd and she thinks, all I have to do is touch his robe. And so she goes up, she touches the robe and notice what it says. She knows right away. As soon as she does that, she's healed. Again, we don't know what that means. We just know that she feels in her body that her body is now made whole. And then we get this interesting back and forth. It's the two feelings she feels that her body is made whole and Jesus feels that someone has been healed. Now, of course, he asks, who is it that touched me? Because it says he felt the power going out of him. Again, we don't know what that means. Okay, Jesus is not like an electrical conduit, and when power goes out of him, it kind of registers on his miracle meter or something like that. But whatever happens is this he feels

that healing takes place in his humanity. Okay. If you remember in his humanity as he's walking because of Jesus feeling, it's in his humanity, in his humanity, Jesus feels miracle happen. He turns around and says, who was it? Who was the person who touched me? The disciples said, Well, Jesus, look around you. Everybody's touching you, but he knows that someone has touched him and he wants to bring her out, not to expose her, not to give her shame, not to mark her in front of the crowd as someone who is in need of help, but rather to show them what faith looks like. He calls her out of the crowd and he says, it's your faith that has made you well. Now again, notice Jesus is not some kind of talisman. And if you touch him and just believe enough, then you'll get the power that comes out of him. Jesus is the one who gives the power. I think what we have to understand about this is that Jesus has created a world in which if you believe because you are called by him, if you believe, then when you have faith that faith is efficacious and he bestows mercy and grace and blessings on those who have faith. And so he is showing us, here is one who has faith. She's touched my garment. She didn't even have to touch my garment. She actually could have just prayed. Right? But this is a great vivid picture of what took place. She touches the garment she's made whole, and he declares to her, it's because of your faith.

By the way, I want to point something out. Notice there's a lot of people touching Jesus in this story, but they're not getting healed. Your salvation does not have to do with your proximity to the things of the gospel. Okay, being at Briarwood Church and hearing the gospel every Sunday, that that proximity does not save you. Okay. Being knowledgeable in Scripture and being able to recite all of the things that happen in the Bible. That proximity to truth into the gospel doesn't save you. You can be right up next to Jesus himself waiting for him to do a miracle. And that's not what saves you. You need to have faith. You see, faith is what makes her well. That does not mean that faith earned the healing. It doesn't mean that her faith had power in itself. The power came from Jesus. Marks very clear about that. Power went out from him, but the faith was the way that she received what Christ gave. We have to remember this faith is not the price that we pay for grace. This is not a transaction. It is the instrument that Christ has established in his good pleasure that God has established in his good pleasure, by which we are justified and saved. Faith is the empty hand by which grace is received. That's the first picture of faith that we see in this passage. Faith reaching through the crowd.

Now, some of you may identify with this woman more than you care to admit. You may know what it's like to live with a burden that has gone on for years. It's exhausted you. It's burned you out. You feel. You feel like you're at your wits end. You feel like like Frodo Baggins. You're spread like two little butter over too much bread. You may know what it's like to feel your weakness and have your weakness become your divine, your defining feature. That's all she's known for. She's the one you can't touch. She's the one you can't go near. You may know what it is to keep searching for remedies, for spending emotional energy. For trying to fix yourself. You may know what it feels like to feel unclean. Yet I would point out for you here. Notice that when Christ touches her, he does something that the priest can never do. What does the priest do? He has to wait for the passage of blood, the discharge of blood to stop. Then another seven days. He has to wait. And then she comes to the priest. After all the work has been done and she presents her sacrifice. And the priest presents the sacrifice to the Lord. And then he

declares her atoned for. But notice the priest has not done anything apart from. Be an intercessor between her and the Lord after the discharge of blood is over. That's all the priest can do. Notice what Jesus does. Because suddenly in Christ, we see something new that's never happened before, which is that the person comes who is unclean and is presented to the priest, and the priest touches her. Or in this case, she touches the priest. And what happens? She is not making the priest unclean. That's what would have happened in the Old Testament, but rather the priest makes her clean. You see, when Jesus is the priest that you are coming to, your uncleanliness is not a threat to him because he washes, he cleanses, he sanctifies. He makes holy. The passage is saying to us, when we deal with our shame, when we deal with. The sense that you don't belong, that you're unclean, that you're exhausted. This passage says, Come to Christ. Notice it does not need to be an impressive faith. She's not standing up on a mountainside shouting down to get Christ's attention. She is coming up secretly in the crowd just to touch him. Once. Her faith is a trembling faith. Her faith is a shaking hand. The mark is telling us, come to Christ, he'll make you clean. So this is the first picture of faith that we see. Faith that comes secretly and quietly in a crowd. But then, now we move back to the main story, right? The one that we started with Jairus and his daughter. And here we see a picture of faith that waits even when hope seems lost. Remember, Jairus must be standing here watching all of this take place. The thronging crowd that's slowing down their progression to his house. And then there's this lady. And then Jesus is stopping, and he's talking to the lady. And you can imagine Jairus being like, oh, Jesus, remember what we're doing. Stay on task. Okay. Kind of tapping his foot in the background. He's probably not doing that. Doesn't seem like he's that kind of guy. But you can imagine him being like, Jesus, it's my daughter. She's on death's door. Can we can we pick up the pace? And then some come from his house and they deliver this terrible sentence. Your daughter is dead. Stop troubling the teacher. Why? Why trouble him any further? In other words, it's too late. It's too late. There was a window of hope. There was a moment when something could have been done. But now that's closed. And Jesus was stuck in the crowd. And the daughter has died. Let's not bother him anymore. And this is the voice of despair. It's probably another one that you've felt before. There's no point now. The situation has gone too far. Jesus may have been useful earlier, but he didn't come on time. And so now all hope is lost. But notice Jesus overhears what they're saying and he says this remarkable thing. Again, the the wisdom of the world is turned on its ear by a statement that seems almost like folly. He says, don't fear, just believe. Remember, again, it's that language of faith. Don't fear, he says to the father. Just believe. And that's the turning point in Jairus story. He'd heard the worst news possible. The only thing that he was really directed towards, the only goal that he had in mind was to heal his daughter. But now she's dead. And then Jesus says, don't fear. And he's like, what do I need to fear? The worst has already happened. Jesus. But believe. And that does not mean that Jairus is not meant to feel sorrow. We see that Jesus, later, when he's confronted with Lazarus's death, will weep and groan loudly. It's the shortest verse in the Bible, as you know. *Jesus wept* even though he knows that just in a few minutes, he's about to call Lazarus out of the tomb. It doesn't mean that Jairus doesn't grieve. It doesn't mean that death is not the enemy. It doesn't mean that death does not hurt. It grieves Jesus himself. But you see, we see something else here. F

faith is not just reaching out in a crowd that throngs around. Faith is the continuing, continuing to walk in Jesus. Even after the bad news comes, faith is continuing to push forward, not in fear, but in belief. Even when the worst thing seems possible, the worst thing seems to have happened. Jairus' faith is also different from the woman's faith. In another important way, the woman came to Jesus for herself. But Jairus is coming to Jesus for his daughter. Notice the daughter like the paralytic man. In our earlier story in Mark two, the daughter does nothing until the very, very end. Remember that paralytic man to whom the Lord says, your sins are forgiven? He hasn't said anything. We don't even get the impression that he's the one who had the idea to go to Jesus. His friends brought him to Jesus. Notice Jairus' daughter does two things up until this point in the story. She lays in bed sick and then she dies. That's the two things that she does. It is Jairus who is bringing the Savior to his daughter. You see, her connection to Jesus comes through the plea of her father, and that's significant for us. Significant in the obvious ways.

Some people are too young to come to Christ. It's the reason why we bring them into church and we sit them in Sunday school, and we do family worship with them and we pray with them. Some are too young to come to Christ. They need someone to bring them to Christ. Some are too weak to ask, some are too broken to pray. Some are spiritually numb, some are physically unable. And so we bring them. And when we can't bring them, we present them in prayer to our Lord. Notice that's what Jairus is doing. Parents can take this to heart. Jairus cannot heal his daughter. Given all of his wealth, all of his power, all of his authority. He can't heal the daughter. He can't defeat death. He can't control the timing. We talked this morning about the story of helplessness. He was probably telling that story to himself. I am utterly helpless. Jesus help me. Christ have mercy. That is always a good prayer. But that's also faith. When you pray for your children, when you're doing something profoundly gyrus. Like when you bring their weakness, their spiritual wandering, their fear, their temptations, their suffering, their future. When you bring their souls to Jesus, you're saying, Lord, I know that I cannot give life, I am helpless. But there is power in you. Pastors and elders, friends and family members need to also hear this. There are people who cannot carry themselves to Christ, and so we carry them to Christ in prayer. That's what Jairus has done. He's gone to a place where his daughter is not. He's gone to go find Jesus and he prays to Jesus, Lord, help! And Jesus says, do not fear, only believe. Now in both stories, I want to point out with both the woman and now with Jairus' daughter, human effort has failed. The woman tried everything and it didn't solve the problem. Jairus has even brought prayer and it still seems to not solve the problem because the daughter has died. But that's where Mark wants us to pause for a moment and just feel the end of human ability. Because that's where the grace of Christ shines out in these stories.

Lastly, I want to point out what happens here. It's interesting. Jesus actually leaves the crowd behind. He doesn't take the thronging crowd over to Jairus' house, but rather he leaves everyone behind. He does not permit them to follow. He takes only those closest confidants. Again, it'd be wonderful to see how Jesus thought about these relationships, but we know that there are some who go with him into the very special places like the Transfiguration, and here also in this case, where he's now about to rise, raise a woman from the dead. And so he brings Peter and James and John, and they go with Jairus and his wife and only a handful of people,

presumably those who are with him. And they go and they meet them in the house, and as they arrive at the house, they hear the wailing and the crying inside. So Jesus goes in. And again, he says this thing. That sounds kind of silly. Why are you making a commotion and weeping? The child is not dead, but only sleeping. I think we have to understand that their laughter is not laughter of derision. It's kind of a laughter of unbelief, right? It's kind of like Jesus is not being funny. Ha ha. He's being funny. Awkward, right? This is like we're all grieving Jesus. You know, people are kind of looking around, giggling a little bit. What's he talking about? She's only asleep again. Jesus is not denying death, but he is redefining it in light of his creator authority. Remember, this is very similar to the question that's asked in the boat. When they wake Jesus up, who's sleeping in the midst of the storm, they say, Jesus, don't you care that we're perishing? It's not that Jesus doesn't care about death, but death and chaos and void and sea storms have all been rewritten due to his authority. The child really has died. But before Jesus, death is like sleep, not because death is harmless. Scripture calls death an enemy. Again, death is not natural in its deepest sense. The world, the earth itself, was not supposed to have human bodies buried in it. And that's why one day it'll spit them back out again. Okay, we weren't supposed to have human blood mingling with stones and soil. That was never supposed to be the way the earth was made. And so one day that will be undone. It's unnatural and it's wrong. And when we see it happen, when we experience it with loved ones, it's right to grieve. But there is also this other sense that death is just sleep. You see, before Jesus death is about to be conquered and he knows it. As he heads to the cross with like a prophet, with his face set like flint towards Jerusalem and ultimately Golgotha. This is the same thing that he says, by the way, with Lazarus in John eleven, he says, our friend Lazarus has fallen asleep, but I go to awaken him. In first Thessalonians four, Paul tells us that Christians should not grieve others as others do, who have no hope because those who have died have actually fallen asleep in Christ and will be raised again. In first Corinthians fifteen, Paul speaks of those who have fallen asleep in the context of the resurrection. That will come later, because ultimately, death is just that. It is not the end of the story. It is just a momentary hiatus before new life comes for those who are in Christ. And so Jesus puts the crowd outside. He takes the child's father and mother and his three disciples, and he goes in to where the child is. And then Mark giving us this wonderful reporter like detail. He gives us what Jesus says in quotes. Okay, Jesus. The gospel writers will often reflect on what Jesus said. They'll report. And Jesus said this, and it'll be kind of a summary of what Jesus said. But every once in a while they'll pause. And yes, this is for historical effect. They are pointing out this really happened. This is not a myth. This is not a legend. This is not kind of stories of heroes of old like Hercules or something like that. It actually happened and this is how he said it. He doesn't say it in Greek and he doesn't say it in Hebrew. He says it in his common tongue. And it would have been the common tongue of the Israelites and the Judahites who were living in Judea and in northern Israel at the time. He says to her in Aramaic and Aramaic, Talitha accident always on that last syllable. Talitha cumi Talitha means little girl, little person in the feminine form. Kumi, Arise! The same voice that commanded the storm in Mark four now speaks to the dead child in Mark five. The wind and the waves obeyed him. In Mark four, disease obeys him, paralysis obeys him, demons obey him. And now we see something remarkable. Death obeys him.

Immediately the girl got up and began walking. Both stories. As I've said already, human effort fails, and in both stories we see Christ step in and break through. And by the power of faith.

Okay, faith being the instrument, bringing healing where there seemed to be no hope. The last detail that we find here is somewhat surprising. Jesus stands up and he does two things that we don't expect him to do. You notice this, he says, don't tell anybody about this. We've mentioned this before. This is something that Jesus will say from time to time when he will do something, he'll say, don't tell people about this. In scholarly circles, they call this the problem of the messianic secret Jesus trying to keep himself a secret. And if so, why? And I think there's some truth to that. It's not, though, because he's trying to be deceptive. It's not because Jesus doesn't really believe in himself. Some scholar says maybe he doesn't believe in himself as Messiah, so he's not really ready to be revealed or something like that. But I would argue there's something else going on here. We see throughout all of the Gospels, this idea of Jesus recognizing that there is a given time in which he will be given up. He keeps saying, I don't have anything to fear now, it's not the time, or I'm not going to go to Jerusalem now. It's not yet the time. In other words, there's this idea that there's a time in mind in the mind of God, and therefore in the mind of Christ. When is the right time for him to go to the cross? And now we can think about that happening merely in sort of a supernatural, behind the scenes kind of way. And yet I think we also see this happening in the way that Jesus is interacting with people. If everyone goes around and says, here's this guy raising people from the dead, it might expedite the events around them and so that it's not at the right time. In other words, he's not just working behind the scenes, but he's actually working on the stage of history. Does that make sense? He's working on the stage of his interactions with people, so that the right time for him to go to the cross comes at the right time. So he's saying, don't tell people I'm doing this thing because of Jairus faith, because I love the daughter. But this isn't the time yet for me to go to the cross. I still have more things to do, so don't tell people what's going on. What's interesting is that people will often still go out and tell other people what happened. But then notice the second thing that he does, and this, I think again shows us the tenderness of our Savior. He is not a distant master, walking around doing miracles in a casual way, or even doing miracles in a grand way that draws attention to himself. Notice his concern at the close of this book. He says a don't tell people about what I just did and get this little girl something to eat. I love that our Savior, when he sees this girl brought out of the shadow of death into life again, not resurrected in the sense of the final resurrection. She is like Lazarus. We could call this resuscitation. We could call this revive revival or revivification or something like that. This is not resurrection. She doesn't have a new body that is now imperishable, that will now live forever. That's not what's happening. But he is still conquering death and bringing her back. And as she sits there, this little twelve year old girl. Notice how we learned that at the very end. She is twelve years old. Do you remember how long the woman's passage of blood was? It was for twelve years, I think. Actually, that's what binds these two stories together. The whole time that that woman had been struggling with the discharge had been the life of this younger girl. Those two things, the twelve years kind of pull them together. And while one is an adult was struggling with this thing that she couldn't find healing from, another was just going about her youthful life. But they were both being under the sovereignty of God directed toward this one course, this one collision that they would have with Messiah. Their stories were being written

for one purpose, and they would converge here on this day, at this moment, after this twelve year period. But there we see this little girl of twelve years old, put back to life, made healthy again, restored to her parents. And Jesus says she's got to be hungry. Let's get her something to eat.

I want to leave you with just a handful of little application points. First, bring your shame to Christ. The thing that is your weakness that you think is your identifying feature. Bring it to Christ, okay? The thing that isolates you, the thing that you want to hide, the thing that you think, you think, the thing that you think makes you unclean and unacceptable and unlovable. Bring it to Christ. He's the only one who can help.

Secondly, bring others to Christ. Even the ones who won't bring themselves or can't bring themselves. You bring them to Christ by faith. The Lord has said, that's one of the ways that my sheep are called to the shepherd. That's one of the ways my sheep are made. Members of the sheepfold is that other sheep bring them to me. Pray for them. Share the gospel with them. Bring them to church. Bring them to a Bible study. Introduce them to your friends. Bring them to Christ.

Third, trust Christ in the delay. Okay? Notice it doesn't always come. I remember one time. This is a great old saying that I've heard in multiple churches, right? Jesus doesn't always come when you want him to, but he's always on time. That's true. Okay. Good old folksy religion. But it's also good theology. Jesus didn't come on time for Jairus, but he came on time. The interruption was not an accident. Jesus was not late because he lacked power. He was not delayed because he lacked love. But rather we should come. When we see delay in our prayers being answered, we should remember his words to Jairus do not fear, only believe.

Fourthly, remember that death is not final before Jesus, okay? Death is not final. I'm not saying that you will see resurrections in your lifetime, but we can know this, that the suffering of death that we experience now that is legitimate and is a true, true cause for pain and for emotional grief. That death that we experience now will slowly fade from memory as we see the glory of the resurrection. And we will start to say, now we can see how it was really just sleep. The apostle Paul says, the glory that awaits us is so grand that the suffering of this present age is not even comparable to that glory that awaits. As that glory grows, it's going to be like a bright light that blinds out all of the suffering that came before. We'll say death truly was, though, an enemy. It was a temporary enemy. And the grave actually becomes the rich, fertile soil of everlasting life.

Finally, this look beyond the miracles to the greater work of Christ. In this passage, Jesus removes uncleanness and he raises the dead. At the cross. He will enter into uncleanness and death for us. He will take our shame. he will bear our sin. He will descend into death, and on the third day he will rise not merely as one who raised, who was raised for a time, right, but as the risen Lord, who will never die again. Do you notice, by the way, we see Jesus conquering all of the enemies of the cosmos? If we start back at the storm, that's the void and the chaos of creation. And then Satan and his demons, and then sin and uncleanness. And then lastly, death itself is conquered. We see a collage right here in these four stories that paints for us exactly what our Savior is about. So reach for him in the crowd. Reach for him in faith. Wait for

him, bring others to him, and hear his voice. Daughters and sons, your faith has made you well in Christ. Let's pray.