



HICKORY GROVE

BAPTIST CHURCH

Jesus the Lifegiver

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Mark 5:21-43

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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. ²² Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet ²³ 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." ²⁴ And he went with him.

And a great crowd followed him and thronged about him. ²⁵ And there was a woman who had had a discharge of blood for twelve years, ²⁶ and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. ²⁷ She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. ²⁸ For she said, "If I touch even his garments, I will be made well." ²⁹ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. ³⁰ And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" ³¹ And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" ³² And he looked around to see who had done it. ³³ 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. ³⁴ And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

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?" ³⁶ But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." ³⁷ And he allowed no one to follow him except Peter and James and John the brother of James. ³⁸ They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. ³⁹ And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." ⁴⁰ 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. ⁴¹ Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." ⁴² And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. ⁴³ And he strictly charged them that no one should know this, and told them to give her something to eat.

(Pastor prays)

I will freely admit to you that I eat like a middle schooler. Maybe even worse. I like chicken nuggets, chicken tenders and yesterday for lunch I had a peanut butter and jelly sandwich. I like grilled cheese. I like Cheetos, the regular kind and the puffed ones. I like BBQ chips and sour cream and onion chips. I like those salt and vinegar chips, but sometimes they feel weird on my tongue. I don't eat them much. I like Cherry Coke and Cheerwine and Orange drink. For dessert, if I'm not having ice cream or cake or some cupcakes, what I really like is cookies. I like chocolate chip cookies and gingersnap cookies. I like those Little Debbie Oatmeal creme pies. They make small ones but now they're making a large one for big men like me. I like a big one. I'll even have Nekot crackers from Lance for lunch. But the best cookie that has ever been made is the Oreo. Happy Father's Day. Get that man some Oreos. Oreo is a little mini delicious chocolate sandwich. You have on that Oreo two hard outer edges that are exactly the same and in the middle there's a wonderful creamy surprise.

Now the reason I bring up the structure of an Oreo is because the passage in front of us is built like an Oreo. It starts off with one story where a man named Jairus comes to Jesus about his daughter. He needs help. We start there and then we move quickly to another story about this precious, nameless, suffering woman who's at the very end of her life. We get into that story and then when it's done, we return to Jairus. So that you have a sandwich: Jairus, woman, Jairus. I thought about separating them and making them two different sermons but the problem is that they are interconnected and depend on one another. They need to stay together.

In this passage, we've come up to the final two miracles of Jesus' early ministry. You remember the first two. The first one was when He crossed the Sea of Galilee with the disciples in the boat. The storm came up and scared them all to death, and Jesus stood up and rebuked the storm. The wind and the waves were deathly calm, so then they were afraid of Jesus because Jesus has authority and power over the natural world. Across the Sea of Galilee they landed with the Gentiles who live in the country of the Gerasenes, the Decapolis. The Greeks lived there. There they met a man who was filled with demons. It could have been up to 6,000 demons with the name "Legion." Six thousand demons and Jesus cast them all out. They entered a herd of pigs and ran down the hill and drowned. So then we saw that Jesus has power and authority over not just the natural world, but the supernatural world.

They come back across the Sea Galilee, probably back to Capernaum. Now we watch as Jesus displays His power over disease and death. Today I want you to keep your eyes on Jesus. There are a couple of key players in the Bible, but I want you to keep your eyes on Jesus. I want you to see how He deals with people. And I want you to trust how He will deal with you. Let's follow the storyline and see that...

As Long as You Have Jesus, There is Hope.

As long as you have Jesus, there is hope. What I want to say here is the first one. Point #1

Jesus sees the hurt in every crowd

If you'd like to write things down, that's it. Jesus sees the hurt in every crowd. We see it there in verse 21. *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.* There were all kinds of people. I don't know how they knew He was coming, but somehow they knew He was coming back across the sea, back possibly to Capernaum. And they are waiting on Him, a great crowd. Mark will later call this a throng of people. All kinds of people. Some are there because they love His teaching. They want to hear Him teach. Some are there because

they have some sort of disease or they need a miracle. Some people are there because they can't stand Him. Some people are there just to see the show. It's a spectacle when Jesus is there. Hundreds of people are thronging around Jesus.

And in the middle of that crowd, where there are hundreds of people, there are two very different but desperate souls. One is a man named Jairus. He's probably a Pharisee. If he is a Pharisee, he had spent the early part of Jesus ministry there not liking Him. Jesus did not appeal to the Pharisees. A man is there named Jairus, who is a Pharisee. His life has now come completely unraveled. Luke tells us he has one child, a little girl. This little girl is dying. We don't know how long it's been since he was home, how long he's been waiting on the seashore for Jesus to get here. All we know is that he's desperate.

There is another person there that we are going to find out about. This woman is in depressed poverty. We don't know her name. Her tortured life has brought her to a dead end. Now I want to pause here before we even get into the story. I want to pause here and say that in every crowd—this one is no different from other crowds—in every crowd, there are people great and small, black and white, there are people from all walks of life, young and old, there are people who are dealing with things that we don't see. Things that we don't have any idea of. Jesus sees it all.

There are hearts in this room right now, in this very room, that are torn by anxiety. In this room, there are bodies, physical bodies that are wrecked. Sitting in this room right now, there are souls that are burdened with worry. You don't want to worry, but you just worry. And in this room, there are minds that are wracked with depression. In this room right here, there are lives that are trying to heal. Jesus sees it all.

Even in the busy crowd, even in the throng of people, Jesus is ready to heal and to sustain, to forgive. What is it that keeps you from coming to Jesus? We are going to get to them both. They're going to be two players here, major players, both players in this story. They both were in need. Neither of them

brought anything to Jesus. They came to Jesus to receive. Maybe that's what God has done in your life to get you to the point where you will come to Jesus. Sometimes He takes us to the bottom to do that so you will come to Jesus and receive the eternal healing power of the Gospel.

The Gospel. For those of you who are new to Hickory Grove, when I say the Gospel I have something very specific in mind. When I say Gospel, what I mean is that God is the holy creator. The Bible teaches that God created all of us in His image. You have dignity because you bear the image of God. But the image of God in us has been disfigured by our own sin. The sin that we commit is not just taking us far away from God. We are cut off from God. The Bible describes that as being "dead." And that's our condition. But that's not how God leaves us. God is a loving and holy God. He gives us Jesus Christ. He's Jesus, who's fully God, and also is fully man. We'll see a bit of that here. Jesus came and lived perfectly in a way that we couldn't live. And He not only lived perfectly earning righteousness for us, Jesus goes to the cross. The cross was an instrument of torture, of punishment. And at the cross, Jesus takes the wrath of God for us. When you hear somebody say, "Do you believe in a wrathful God?" Yes, I do. He poured all that wrath out on Jesus. And the promise of the Gospel is when God raised Jesus from the dead, the promise is that it worked. The sacrifice worked. He has received Jesus in our place. Jesus died in our place. And if you put your faith in Jesus, you take the Gospel as your own, He will save and forgive and heal. Right off the bat, we see Jesus sees the hurt in every crowd. Now, with that in mind, let's get to the story and take a look at both of these people. Here's the second point. #2.

Jesus hears the brokenhearted

Let's go to it and read it from verse 21 to 24. 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.* It's probably Capernaum. He's probably a Pharisee. He's a leading man in the community. He's well known, he's a ruler in the synagogue. He has proven himself in the church and has risen over years of being faithful. He is well respected in the community and he's heard all these things about

Jesus, and the Pharisees didn't think much of Jesus, but something has happened, you see in verse 22 ²² *Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet.* Jairus never fell at anybody's feet. That's not how it works. He's the respected one. People fall at *his* feet. Something obviously has happened. ²³ *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."* ²⁴ *And he went with him.* He not only has fallen at the feet of Jesus there in the dirt, he is begging him. You see the word "implored him." And he says to him, "my little daughter." We are going to find out later that his girl is 12 years old. She's not little. But to Jairus she is. "My little daughter. She is at the point of death." You see that phraseology? "The point of death"? It is the word "eschaton" or *eschatos*. If we speak of eschatology, we talk about end things. End times is eschatology. This word *eschatos* is the word "end." And here's what he's saying, "she is at the end." If you'll just come and put your hand on her. I've heard about you. If you will just come and lay your hands on her, she'll get well. And the miraculous thing is, with all of these people around Jesus, they've crowded around Him, Jairus has broken through. He's asked Jesus to come and Jesus says, "I'll come."

Well, now, back up a second. What do we learn here? There are a couple of things. Here's something we learned, #1. God often uses desperate situations to bring us to Jesus. God makes those things happen to bring you to Jesus. Sometimes the bottom drops out. God uses that to bring you to Jesus. Sometimes you gotta hit the bottom for you to realize you need Jesus. So instead of looking back at the hard times in your life and thinking "why did God do that to me?" Look back at him and say "God, thank you." When every crutch is knocked out, Jesus is all I have. God uses desperate times to bring us to Jesus. I give you something else you learn from this passage. That is, if you have a crisis, crisis clarifies your faith. So Jairus has already been a believer in God. He goes to the synagogue. He is a respectable man, he believes in God. But now something has happened in his life and in verse 23 we find him down before Jesus in the position of worshipping. He no longer is somebody who

just believes in God. He now has been brought to a very narrow belief in Jesus. Sometimes God uses the crises to bring you to a pinpoint. Instead of a light bulb, it becomes a laser.

I'll give you a third thing you might learn from this passage. When you see him there in verse 22 and 23, he is a proud man. He has been brought low. I would just say that is humility. Humility and worship go hand in hand. Proud people don't worship. They don't think they have to. The Bible says that God is opposed to the proud, so to take that pride away, God humbles us. Some of what you've been through, you might have been a prideful person had you not gone through it. God has used that to humble you, and humility leads us right into worship.

Now here's the story. Stay with me. Here's the story. Jairus is there with Jesus. He has asked Jesus to come. Now you understand, if there's an emergency, some of you have been through this, there's an emergency, you get called at 2 o'clock in the morning. There's been a terrible wreck. You need to get there as soon as possible. You know how it feels when you're trying to get somewhere in an emergency and it feels like everybody is moving slow. They're in your way. Everything is going wrong. Jairus finally has Jesus going with him to his home and on the way something happens. We turn our attention now to the middle of the sandwich, to the woman.

Jesus honors imperfect faith

The story is picked up in verse 24 and in verse 25 we meet her. ²⁴*And he went with him. And a great crowd followed him and thronged about him.* ²⁵*And there was a woman who had had a discharge of blood for twelve years,* She has a female problem that she's had for 12 years. It's interesting that she has had this problem for as long as Jairus daughter is old. As long as that little girl has been bringing joy into Jairus's home, this woman has been suffering. We'll find out that she has this terrible condition that, when you read the Book of Moses and Leviticus, we find out this makes her unclean. She might as well be a leper. She's been suffering. She's been suffering religiously. She can't go into

the temple. She's been suffering socially. Everybody knows that's her condition. She would be seen as unclean. Come down to verse 26. She'd been suffering under the hand of the physicians and spent all that she had. She was no better but only grew worse. She suffered. You see that word "suffered." It's the word, *masti*. It is the same word used to describe the word "scourging" or whip, what Jesus received. She suffered by those who were supposed to heal her. If you go and read the Talmud, you find there 11 or 12 ways to treat her condition. All of them are degrading. Every one of them is humiliating and has just made it worse. So now with all that she's been through, somehow she's heard about Jesus. ²⁷ *She had heard the reports about Jesus and came up behind him in the crowd and touched his garment.* ²⁸ *For she said, "If I touch even his garments, I will be made well."*

We know that she's heard about Jesus. What does the Bible say about being saved? That faith comes through hearing somebody talk about Jesus. She heard that. She thinks to herself "if I can just touch him." The other Gospel writers tell us that she thinks "if I can just touch the tassel of his garment." There's some superstition in here. She had heard that kind of thing before. She wants to do it secretly. She wants to do it when nobody can see it. She wants to be just for herself. Later on down in the church developing, you hear of Paul's handkerchief being placed on people to provide healing, or Peter's shadow coming across people to provide healing. You go into church history, you find out in the 11th and 12th Centuries, that in the Kingdom of England and Kingdom of France the kings saw themselves as God's anointed, and they started having ceremonies called the "touching ceremony." Edward the Confessor and probably Henry the First did it. Peasants would line up and the king would touch them to give them healing. It's something like that she thought, "if I could just touch him."

She had a faith. It was an imperfect faith. It was an uninformed faith. It was an undeveloped faith, but she believed Jesus. Jesus said if you have faith as a mustard seed. Put your faith in the life, death, and resurrection of Jesus. The Bible says in verse 29, ²⁹ *And immediately the flow of blood dried up, and she*

felt in her body that she was healed of her disease. Immediately she is healed. What's interesting to me is the language here. I don't know if the writer meant this or not, but the language is similar to what we find in Isaiah when it talks about us, that by His scourging we are healed. By that same word that she was suffering, we are healed.

Here you have a picture in physical format. I've been thinking how do I find the Gospel in this. I would say like this. Just as Jesus took her suffering on the cross, He takes the suffering that we are due. Watch how Jesus draws the woman out. Jesus does not invite an *in cognito* faith. This woman wanted to get her miracle and get out. That's not how it works.

Join me there in verse 30. ³⁰ *And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?"* What a strange verse. There are a couple of things to see here. Here is Jesus, who is fully God and fully man. The power of God the Father flows through Jesus the Son, so fully God, but fully man. It happened behind Him. He did not see it. He knew something had happened. He turns around. And He says, "who touched me?" Now they're in a throng. They're mashed in together. We were at the Southern Baptist Convention this week and it is in part of the Convention Center in New Orleans. Where you walk it goes from a giant wide passageway down to a narrow hall. 16,000 people crammed into the humidity of New Orleans, all of them breathing on me at once. You feel the throng, and that's sort of what's going on here.

The crowd is around and Jesus said, "who touched me?" and the disciples say, "what do you mean, who touched you? Look around you. People are tucked all over." and Jesus said, "No. That's not what I mean." The woman hears this in verses 32 and 33. He looked around to see who had done it, but the woman, knowing what had happened to her, she came in fear and trembling. And here's the same position as the well-respected man. This woman falls down. This healed woman falls down before him and confesses the truth. Listen to the tender mercy of Jesus, the love of Jesus in verse 34. This woman is on the ground. ³⁴ *And he said to her, "Daughter, your faith has made you well; go in*

peace, and be healed of your disease.” Daughter. It’s the only time in the gospels you’ll ever hear Jesus call someone daughter. Maybe it’s the first time she had someone address her with such affection, at least in a long time, *“Daughter, your faith has made you well; go in peace, and be healed of your disease.”* He says to her, this is not a superstition. This is not some sort of transaction. You need to know, it’s faith. Your faith has done this. Now He’s going to say to her, it could have been a greeting, it could have been a departure, but I believe there’s probably more to it. He says to her “go in peace.” Now it’s been a long time since she’s had any peace. She suffered at the hands of the physicians. She doesn’t have any money left. Jesus says to her, peace. It’s interesting, too, that she already has been healed. She knows that she’s been healed. He knows that she’s been healed. But the crowd doesn’t know so Jesus gives a public declaration in that little community so that everybody around her would know. It’s important now. You thought she was unclean. You are now healed. What a picture of the Gospel. The Bible teaches “who the son has set free is free indeed.”

Look, have you come to Jesus for cleansing? Every one of us who are without Christ is unclean. We are worse than this woman. Paul would say later that even our righteousness is like filthy rags. The Bible teaches that our sins are like scarlet, and although they were like scarlet, they have been made white as snow. The woman is getting her life back. While the woman is getting her life back, life has slipped away from the little girl. Remember, Jairus has been trying to get Jesus to come with him. They’ve hit the pause button here and the throng stopped and the delay of getting to Jairus house has been costly. Here we see the final point #4.

Jesus is victorious over death

If you’re a note taker. This would be a good time to just to put the pencil down and follow the story. Join me there in verse 35. 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?”* ³⁶ *But overhearing what they said, Jesus said to the ruler of the synagogue, “Do not fear, only*

believe.” Jesus turns quickly to the man and he is face-to-face with Jairus, and He says, “Look at me. Don’t be afraid. You’ve got to believe.” You know that fear and faith, they do not go together. You either fear or you have faith. You don’t have both. So He says to the man, “don’t be afraid to believe.” Verse 37 has gotten serious. The throng is too much and they need some breathing room. Jesus tells them all to stay back. Nobody can come but Peter and James and John here. We for the first time see the inner circle that comes with Jesus. Nobody but Peter and James and John. He brings the inner circle, those five men walk on toward Jairus’ house. When they get there in verse 38 it’s just like it is today when someone dies. A process is set in motion. This little girl has died. When that happens, the professional mourners come in and have loud lament over this daughter of Israel dying. They’re out in the yard. They’re in the house. There’s a commotion. In verse 39, He goes in the house, and when He sees them, He says, “Why are you doing this? She’s not dead.” Now why did Jesus say that? Because she, in fact, is dead. What you have there, “asleep,” it’s a euphemism for death. Why did He use it? If she’s asleep, the implication implies that she’s going to get up. Sleep, you see, has hope. It tells us that when the sleep comes to an end, it’s when you awaken. It is a subtle promise that there is a resurrection.

You walk through the cemeteries of 150 years ago and from time to time, you’ll see on the tombstone the euphemism. Why did we write that on tombstones 150 years ago? It’s because we knew there’s a resurrection to come. It’s good for us to think about us asleep. In verse 40 you have a touching family moment. It’s interesting to me that Jesus has brought the family into verse 40. They go into where the little girl is and He took the child’s parents, not just Jairus but he brings Mom. Those who are with Him are now father and mother and Peter, James and John. There a little girl is lying as a corpse.

It’s interesting if you look at this picture, who’s there? Who is there? You have a family, father and mother. You have Peter, James and John who will be the representatives of the church and you have Jesus. That’s something good for

us to remember. What do we need? In life, we need Jesus, the Church, and the family. There is so much here in verse 41. *41 Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise."* It's interesting to me that Jesus tenderly touches her. He knows when her eyes are going to come up because they are, she needs to see the church and Him. He took her by the hand, and you'll notice that Mark is very clear here, he tells us that He addressed the little girl in her mother tongue. She would have spoken Aramaic. Greek would have been spoken also. But if you're a bilingual person, you know that when you're in times of desperation or hurt, it's your mother tongue you want to hear. *41 Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise."* And it's His voice. That's the word you see. What happened to Creation when God spoke, things were created. The power is not just in the touch. The power is in the word. It's a reminder that Jesus creates what He commands.

That is the life-giving power of the word. And when He said it to the little girl, she got up. They're amazed. They can't believe it. They're overcome with amazement and He tells them now is not the time for people to know. They get to see it, we get to see it. They're not ready yet for the resurrection. You keep this to yourself and very practically, He says, give her something to eat.

What we have here is a resurrection. It is a foreshadowing of the resurrection. It is a reminder that Jesus, His life and death and resurrection and passion is what gives us hope.

This passage is a reminder that Jesus is our life-giving hope. And as long as you have Jesus, you have hope. That's what I'm asking you today. For some of you, I'm asking you to renew, to renew your hope in Jesus. Be reminded of how good He's been to you, and you turn your life fully over to Christ. For some of you, I'm asking you today if you've heard the story and God has taken it and now has placed it into your heart, I'm asking you to establish your hope in Christ.

(Pastor prays)