

# COMMUNITY GROUP LEADER GUIDE

FALL 2020 WEEK 7

## LEADER NOTES

### ANNOUNCEMENTS

#### ⇒ OUTDOOR SERVICE + JOURNEY KIDZ

Join us for a socially distant outdoor services Sundays at 10am behind the Community Center. BYOCMC (Bring Your Own Chair, Mask, + Coffee). Journey Kidz will also be meeting: Ages 3 years-5th grade. (If your child is younger but can do the activities with us they are welcome to come)

#### ⇒ GABRIEL HOUSE OUTREACH

Let's impact our community this season! On Sunday, November 22<sup>nd</sup> (4-6pm) we will have an evening of dinner, worship, testimony, and encouragement at Gabriel's House in Oxnard. Gabriel's House in Oxnard provides food and shelter to women and children in Ventura County. 1450 S Rose Ave, Oxnard, CA 93033

#### ⇒ FACEBOOK SHARE

Invite your friends, family, enemies to church virtually on Facebook! Share the post each week, whether it's a Sunday service or the 300 prayer challenge—share it on the world wide web to impact those around you!

#### ⇒ CARE CARDS

Submit your prayer requests: On the website: <https://journeythechurch.org/contact>  
- Through the Journey app: Select the CARE CARD tile on the app homepage

#### ⇒ WAYS TO GIVE

Many of you worship through giving to God. This is a time when we as a church refuse to be afraid and will just believe because our God is good and Journey is a church of great generosity and faithfulness. You can either give online (through the website, by the Journey app, or even text to give—instructions can be found at <http://journeythechurch.org/give>) or you can mail in your giving to: Journey The Church P.O. Box 235 Somis, CA 93066.

### LEADER INFO

This is it folks! Our last Community Group of the season! We will official resume starting the week of January 31. But you are more than welcome to continue to join in community together during the break! Thank you for all your hard work and service over the past session. May you be blessed for your efforts and love.

## AWKWARD THANKSGIVING CONVERSATIONS

Thanksgiving is a wonderful season of gratitude and thankfulness. It's also a time to spend time with people you're stuck with whether you like it or not! Sometimes the conversation around the table on that special Thursday gets heated politically, too personal too quickly, or a match-making fiasco for the one who's single. But that's family. Over the past

Community Group session (and beyond if your group has been together longer), it's like we've become family in some regards. So let's have some not-so-awkward (but at the same time meaningful too) Thanksgiving table conversations...

If you could get rid of any staple Thanksgiving food, what would it be?

If you could have any famous figure (dead or alive) at your table for Thanksgiving, who would you choose?

What were the best and what were the hardest parts of your last year?

What's one thing that you want to do differently this next year?

## QUICK REVIEW

This week Jeff kicked off our new sermon series:

THANKSLIVING: HEALING MIRACLES IN MARK'S GOSPEL. It's about exploring four healing miracles of Jesus in the Gospel of Mark. Through each episode we see Jesus healing not only the blind, deaf, mute, paralyzed, or dead—but healing also the people around and making disciples. When we learn to thank God for the healing in our lives and in the stories of the past, we see how we can see and hear, walk with, and live for God.

What stuck with you? What moved you? What was new to you?

What challenged you or confused you? What was your take-away?

## WINSTON CHURCHILL

A top hat, a bowtie, and a cigar. Sir Winston Leonard Spencer Churchill was Prime Minister of the United Kingdom from 1940 to 1945, when he led the country to victory in the Second World War. He knew a lot about dealing with tremendous odds against and immeasurable difficulty. But his words have much to say about his attitude through this. Hear some of his most memorable quotes:

“Never give up on something that you can't go a day without thinking about.”

“Success is the ability to go from failure to failure without losing your enthusiasm.”

“If you're going through hell, keep going.”

“Never give in—never, never, never, never, in nothing great or small, large or petty, never give in except to convictions of honor and good

sense. Never yield to force; never yield to the apparently overwhelming might of the enemy.”

“Never, never, never give up.”

Okay, Winston, I think we got it...

Let's be honest, are you quick to “throw in the towel”, quit, or give up?

Where in life have you given up?

Where in life have you thought about quitting but didn't?

## MARKAN SANDWICH

*We will approach the text in sections.*

In Mark 5, Jesus encounters two females from different walks of life, different social classes, different ages—one's a 12-year-old girl, and the other's a woman who's 29 (how do I know she's 29? I don't but heard 29's safe number for all women). Well despite the age difference, social classes, and walks of life, the stories are interrelated—like the bread and tuna of a tuna fish sandwich. The stories are located in the Gospel of Mark so I guess we could call it a “Markan sandwich” (that's actually the theological term for this particular type of story).

A Markan sandwich is a literary and theological technique whereby Mark interrupts a story with what appears to be an unrelated story—and yet often these stories are actually interrelated.

The bread of the sandwich is the story of Jairus and his daughter, and stuffed inside like a BLT is the healing of a bleeding woman.

And so here we begin:

## MARK 5:21-23

*We will approach the text in sections.*

**Mark 5:21-23 (NLT) Jesus got into the boat again and went back to the other side of the lake, where a large crowd gathered around him on the shore. <sup>22</sup> Then a leader of the local synagogue, whose name was Jairus, arrived. When he saw Jesus, he fell at his feet, <sup>23</sup> pleading fervently with him. “My little daughter is dying,” he said. “Please come and lay your hands on her; heal her so she can live.”**

As a leader at the synagogue, what type of social standing do you think Jairus might have? What might his role as a leader of the local synagogue say about his wealth, responsibilities, and prestige in the community?

*As a leader at the synagogue, Jairus would be responsible for the building, for leading in worship, and general administration. He would be relatively wealthy (we*

*learn later that his daughter has a separate room—houses for ordinary folks consisted of 1 room!).*

Verse 22b-23 says **When he [Jairus] saw Jesus, he fell at his feet, pleading fervently with him.**

What could you say about this fighting behavior of Jairus?

What obstacles might prevent him from doing so?

What things is he casting aside by doing this and why?

*We see this relatively wealthy, esteemed leader, with all sorts of religious responsibility fall before Jesus.*

*It's awkward! It's abnormal behavior! Especially for this leader of the synagogue!*

*Think of how many obstacles prevented Jairus' from coming and kneeling before Jesus: He had to cast aside his rank, his prestige, his role in society.*

*But he threw it all aside and he believed in the Divine power at work within Jesus.*

*Jairus comes before Jesus with a heavy heart—in agony he's begging, pleading:*

***My little daughter is dying—but also with confidence because Jairus says, “Please come and lay your hands on her; heal her so she can live.”***

## MARK 5:24-28

**Mark 5:24-28 (NLT) Jesus went with him, and all the people followed, crowding around him. <sup>25</sup> A woman in the crowd had suffered for twelve years with constant bleeding. <sup>26</sup> She had suffered a great deal from many doctors, and over the years she had spent everything she had to pay them, but she had gotten no better. In fact, she had gotten worse. <sup>27</sup> She had heard about Jesus, so she came up behind him through the crowd and touched his robe. <sup>28</sup> For she thought to herself, “If I can just touch his robe, I will be healed.”**

What's one word you would use to describe this woman and why?

How do we actively and practically help someone who has suffered in such a long and draining way? Is there someone in your life who needs your help?

A bit more about the bleeding woman...For 12 years the woman has had a chronic hemorrhage (a flow of blood from a ruptured blood vessel)—some have said that this bleeding is from her womb or bowels. This bleeding's debilitating, impoverishing, embarrassing. All the doctors have failed her. She's become bankrupt trying to be cured. All human assistance has failed her. She suffers every day with this debilitating, impoverishing, embarrassing, blood flow.

What does this section of scripture say about this woman's drive to fight for a cure?

*The woman believes that Jesus has the power to heal—and she doesn't just believe it in her head, she believes it in her heart, and she acts on it.*

## MARK 5:29-31

**Mark 5:29-31 (NLT)** Immediately the bleeding stopped, and she could feel in her body that she had been healed of her terrible condition.

<sup>30</sup> Jesus realized at once that healing power had gone out from him, so he turned around in the crowd and asked, “Who touched my robe?”

<sup>31</sup> His disciples said to him, “Look at this crowd pressing around you. How can you ask, ‘Who touched me?’” <sup>32</sup> But he kept on looking around to see who had done it.

What does Jesus communicate through his behavior here? Is it silly? Or purposeful in revealing something about his heart and character?

*Jesus shows concern for a single person in the middle of the whole crowd.*

How often do you show concern for a single person in the middle of the crowd of your life? Who is someone in your life that you could go out of your way to show concern for and love?

## MARK 5:33-34

**Mark 5:33-34 (NLT)** Then the frightened woman, trembling at the realization of what had happened to her, came and fell to her knees in front of him and told him what she had done. <sup>34</sup> And he said to her, “Daughter, your faith has made you well. Go in peace.\* Your suffering is over.”

Why is the woman frightened and trembling?

*The woman's fear and trembling are in reaction to what had happened to her not in response to having been found out. She is healed and then she explains to him the whole truth.*

Take a closer look at Jesus's response to the woman—what is it that heals her and how? (Clearly it's Jesus, but what moves Jesus to heal her [other than his compassion]).

*Her faith! Her fighting faith in him was a prompting for healing.*

As Jesus heals this bleeding woman in the middle of a crowd, and in front of Jairus, how might this healing not only be for her benefit but for that of the crowd and Jairus?

*It shows what Jesus can do. It shows the crowd that Jesus is the healer of things debilitating, impoverishing, embarrassing, and isolating.*

\* “Go in peace” is translated literally:

“Go with all your parts joined together”—she's made whole, complete.

## MARKAN SANDWICH REVISITED

So let's recap where we are at in the Markan sandwich.

After the initial request of Jairus, Jesus is surrounded by a crowd, while the woman who found no human assistance approaches Jesus with faith in his power. Her faith leads to salvation and wholeness.

We're through with the top slice of bread, we're finished with the ham or bologna, and now we're at the bottom slice of this Markan sandwich—we're returning to the story of Jairus and his daughter.

## MARK 5:35-36

**Mark 5:35-36 (NLT)** While he was still speaking to her, messengers arrived from the home of Jairus, the leader of the synagogue. They told him, “Your daughter is dead. There's no use troubling the Teacher now.” <sup>36</sup> But Jesus overheard them and said to Jairus, “Don't be afraid. Just have faith.”

What do the words of the messengers represent here? Why might they feel that it's “no use troubling the Teacher now”?

*It's the loss of faith, and a turn to hopelessness. It's a stark contrast from the bleeding woman saying, “If I can just touch his robe, I will be healed.” But the messenger feel it's no use troubling Jesus now because the daughter is dead. And death in their experience is oppressive. It's all-powerful, in control. death has the final say.*

What do the words of Jesus represent here?

*Reassurance and fortitude. Jairus had already showed great faith by coming to Jesus—now he could quite naturally become fearful. Jairus is challenged by the new report. He can no longer ask for healing. He must ask for something more. Jesus challenges him to overcome his fear—and ask for his daughter to be raised from the dead.*

## MARK 5:37-43

**Mark 5:37-43 (NLT)** Then Jesus stopped the crowd and wouldn't let anyone go with him except Peter, James, and John (the brother of James). <sup>38</sup> When they came to the home of the synagogue leader, Jesus saw much commotion and weeping and wailing. <sup>39</sup> He went inside and asked, “Why all this commotion and weeping? The child isn't dead; she's only asleep.”\*

<sup>40</sup> The crowd laughed at him. But he made them all leave, and he took the girl's father and mother and his three disciples into the room where

the girl was lying. <sup>41</sup> Holding her hand, he said to her, “*Talitha koum*,” which means “Little girl, get up!” <sup>42</sup> And the girl, who was twelve years old, immediately stood up and walked around! They were overwhelmed and totally amazed. <sup>43</sup> Jesus gave them strict orders not to tell anyone what had happened, and then he told them to give her something to eat.\*\*

\*Jesus says that the girl is asleep. But we heard that she is dead. So is she asleep or dead?—The answer is “Yes.” Death is called “sleep,” not to pretend it’s not real, but to deny that it is ultimate.

\*\*Jesus’s order to silence seems to be related to what’s called the Messianic Secret—that within the Gospel of Mark, you cannot know who Jesus is until you know the crucified and resurrected Jesus. His identity is fully made manifest in his death and resurrection.

In bringing the dead girl back to life, what does Jesus show?

*Jesus shows his power and victory over death and the fear it injects into human life.*

In this Markan sandwich, Jesus heals a suffering woman and brings a dead girl back to life. How might these healings represent Jesus?

*It’s a powerful foreshadowing of the death and resurrection of Jesus—as two women are restored to life to become life-givers. The bleeding woman and Jairus’s daughter are images of Jesus’s own suffering and death. The bleeding woman suffered—so too, Jesus suffered. Jairus’s daughter experienced death—so too, Jesus experienced death—but the story doesn’t end there...As Jairus’s daughter was raised from the dead—so too, Jesus was resurrected.*

Where in your life do you need to develop a “fighting faith” like Jairus or the bleeding woman? How can you go about doing this?

## TAKING IT HOME

In light of this week’s teaching and study, is there anything Jesus is calling you to start, stop, or keep doing?

## PRAYER REQUESTS