

**Authority Over Sickness**

**Mark 5:21-43**

I trust you had a great Thanksgiving and invite you to return to the gospel of Mark as we endeavor to take a large passage once again and finish off chapter 5. And as we go there, I just wanted to remind you a little bit of where we've been and how we've got here in the gospel of Mark. It really all began with Jesus doing a lot of amazing things. It began with Jesus coming onto the scene, immediately, in the region of Galilee, doing His miracles, doing His work, doing His teaching and getting people's attention, stirring up the crowds, awakening people so that the masses began to start following Him and wondering who this person might be. Jesus got the people's attention. He secured it. He arrested and seized their interest as they followed Him and began to wonder more and more what He might do next.

There was a bit of a controversy that developed and escalated at the end of chapter 3 where the Jewish religious leaders actually got to come from Jerusalem, from different parts of Israel, to witness and see what Jesus does, to watch Him doing His miracles, to watch Him in His ministry and to see how He interacts with people. At that moment the Jewish people are wondering, how will our religious leaders, how will our Pharisees or Sadducees, how will these scribes and lawyers and experts of the law, how will they respond to Jesus? And we saw the tragic response in the end of chapter 3 as they decided that Jesus was in league with Satan. The reason why Jesus was doing all the amazing and miraculous things is because He's working through the power of Satan. This was the unforgivable sin that Jesus declares to them. However, there were still some that were really sincere and genuine in their following of Christ, and it's to these that Jesus begins to minister to in chapter 4.

He began with this teaching through these parables, these parables to hide the truths about the kingdom of God from those who had rejected Him already and to yet reveal at the same time these truths to those that were actually following Him. These stories with a point, giving understandings and truths about the kingdom in the beginning of chapter 4. Well, as we get through 4:34, you start to think and realize who is Jesus though? As these Jews are following and listening to Him teaching, who is this guy to declare such things? These are bold proclamations. Not just that you would come and heal people and stir up the crowd and get people's attention by these

miracles, but then, that you would speak in such a way as to give truth about the kingdom of God, to speak with such authority about God's kingdom and what it looks like and how it works and where it's going. Who is Jesus really to do that? Can He? Can He make such proclamations? Can He really come and teach in such a manner? It's in this that Mark then shifts to show that, yes, Jesus does have this authority to do so, and Mark does it in a very strategic fashion.

And I want you to think back to the Old Testament, if you can. If you think about what these Jewish people were expecting. When they understood and read the Old Testament for themselves, when they heard the stories from their family and when they were looking ahead to the kingdom, what were they expecting? They were expecting a few different aspects for sure to come through, and one of them was just when the kingdom of God comes there will be a complete change in the physical world around them. It will no longer be the strife and hostility that you see, not just among people but even among animals; and God's creation will now dwell in peace with one another. That was the expectation from the prophets. As Isaiah says in chapter 11, and other places throughout the prophets, the Jews expected that God's kingdom would bring peace, a time of peace among all of God's creation. All of the physical nature would then no longer rage any more with these cataclysmic events and catastrophes but now would be at peace, even the animals. This was the expectation. What does Mark show us and tell us about Jesus? He's the one that can stand up in the middle of a storm on the Sea of Galilee and simply speak and the waves flatten out. They go to peace. He can speak and the wind ceases, completely. This expectation of the kingdom that would bring peace to physical nature - Jesus commands that very authority.

Well, what else were the people expecting in regards to the kingdom that would come to the earth? Another aspect, another element, would be that there would no longer be this reign and dominion of Satan and his demonic forces among the world. This was a simple thing that they actually learned back from Genesis 3. When God was speaking to Adam and Eve after they disobeyed in the garden, God looked ahead, and He promised that there would be a descendent that would come. And what would that descendent do, this special Redeemer that would come? He would crush the head of the serpent. He would crush Satan. This was their expectation for the kingdom, that the kingdom would not only bring a physical calm to nature all around

them, but it would also bring a complete eradication of Satan and his demonic forces - that there would be an actual dominion that would come from God alone, and there would be no hostility from the spiritual realm.

What does Mark tell us next as we looked at last time in Mark 5:1-20? This was Jesus encountering legions of demons, thousands of demons, and how did they respond to Jesus? They begged Him. They bowed down. They couldn't even put up a fight to Jesus. Mark is showing us that this man that is speaking about the kingdom of God has the authority to do so. He is the Messiah. He is the one that can bring peace to the physical nature around us. He is the one that can conquer Satan, and as we'll see today, He is the one that holds the power over sickness and death. This was another expectation the Jewish people had about the kingdom. There would come a time when God would swallow up death, forever. There would no longer be this sting of death over all the nations. It would be gone, and there would be life. This was their expectation, and Jesus shows His authority over that as well in our passage today.

So, read with me in Mark chapter 5:21-43, as we see this in a vivid portrayal once again. Mark 5:21; "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. 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 from him, immediately turned about in the crowd and said, 'Who touched my garments?' And his disciples said to him, 'You see the crowd pressing around you, and yet you say, 'Who touched me?' And he looked around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your

disease.’ While he was still speaking, there came from the ruler's house some who said, ‘Your daughter is dead. Why trouble the Teacher any further?’ 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 and wailing 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 took the child's father and mother and those who were with him and went in where the child was. Taking her by the hand he said to her, ‘Talitha 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 he strictly charged them that no one should know this, and told them to give her something to eat.”

Once again, we have a passage in Mark where... (he has done this before) where he introduces a story and then interrupts it with something else only to then come back to that story - the sandwich affect if you will. Alright? He begins with this story of this man and his sick daughter, only to then interject this completely different story of this woman with the discharge, and then to come back and follow it up. But in both these accounts, we find the same thing being demonstrated - Jesus’ authority over sickness, over disease, over death. He’s already demonstrated such authority over physical nature and the demonic and spiritual realm and, now, over disease sickness and death.

To begin this, we find in verses 21-24 what kicks it all off is a request - this request that begins our passage today in verses 21-24. In verse 21, we read, “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.” You recall that Jesus has been kind of hopping on and off a boat quite a bit recently. His ministry had become so large and expansive that as He was teaching the parables at the beginning of chapter 4, He had to push out in a boat to get away from the crowds that were all along the shore, and after that teaching time, He desired to get away with His disciples, to withdraw if possible. That’s when they hopped into the boat, and they went. There was this storm on the Sea of Galilee which Jesus calmed, and then they finally made it to the other side of the Sea of Galilee. And that was (as you recall last time), that was on the

eastern side of the Sea of Galilee known as the Decapolis; this region that's not Jewish at all. It's actually Gentile. Alright? That's why there was a ton of pigs there, these unclean animals that they would raise and eat. This was a Gentile region. So, in doing this, Jesus thought bringing His disciples with Him, going to this Gentile side of the Sea of Galilee, He would actually get a little space. He would get the opportunity to get some time with His disciples. That didn't work out so well when the demonic man rushed Him right when He got out of the boat. And that was the whole scene that we saw last time where Jesus casts these demons out of this man.

After that event, Mark tells us now, He crosses again in the boat to the other side. Where is Jesus going now? He's heading right back across to where He came from, more than likely heading back to Capernaum, this town, this city, where He had done plenty of His ministry and teaching and miracles. He really had literally healed anybody and everybody that was sick in Capernaum so that people were coming from other cities to Capernaum just to be healed, just to simply interact with Jesus. Therefore, they're back now in this Jewish region, no longer a Gentile place but a Jewish place. And it's interesting; in Luke's account, he says, "Now when Jesus returned, the crowd welcomed him, for they were all waiting for him." So, they realized He had left, and He'd taken the disciples with Him, and they said, okay, we're not going anywhere. We're waiting for this guy. So, the crowd is still there. After this quick sojourn across and now back, and the crowd is there welcoming and waiting, and so Jesus is consumed once again by this crowd as He's been often. As He crosses back to Capernaum, as He crosses back to the Jewish territory, the great crowd gathers about Him right as He lands and is beside the sea.

It's here that we find in our text that "Then came one of the rulers of the synagogue, Jairus by name..." a synagogue ruler, Jairus, one who was responsible for the different services and even certain responsibilities. And it's debated. It could be that he was the lone ruler of the synagogue in Capernaum or in a nearby city. It's not certain. We don't know that for sure. There could have been multiple rulers or multiple leaders in the synagogue. We just don't know. You find both throughout the first century Palestine area. Nonetheless, this is clearly someone that's higher up in terms of religious authority. The synagogue ruler, whether he's from Capernaum or not we don't know, was clearly aware of Jesus. He was aware of the ministry of Jesus, the impact it was having. It was stirring up the crowds.

People were talking about it. Whether or not he had personally engaged isn't clear up to this point, but he had seriously heard about it from all the people in his synagogue and the people just in the region of Galilee; therefore, he would be aware of not just what the people thought, but because he's a synagogue ruler, you have to keep in mind, he's aware of not just what the average kind of first century Jew was thinking, but also what the Jewish religious leaders were thinking. And we already know what they're thinking; we've already talked about it. What the Jewish leadership was thinking was that Jesus was working with Satan. So, you have this synagogue ruler, Jairus, this one who is clearly aware of what the people are thinking and the different views on Jesus and the different responses to Jesus, and we have him now approaching Jesus.

Look at the rest of verse 22-23; “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.” What an amazing thing. This man who is considered religious leadership, as a synagogue ruler, one who would clearly know that his peers, the people that were the leaders of the Jewish people, had rejected Jesus. They wanted nothing to do with Jesus. They'd seen His power and acknowledge it, but they would go so far as to say it was Satanic. They did not follow. They did not want any more to do with Jesus. Jairus was fully aware of that, and yet, what is he doing in our text? He's coming and falling before Jesus. Rather than staying far away from Jesus and declaring Jesus as this unclean Satanic miracle-worker, he is running to Him and falling at His feet, coming and begging once again, imploring once again, as we've seen often in these accounts. It's strange. It's pretty much amazing that you would have someone of this stature, someone of this prestige, responding to Jesus in this way. Why? Because he knows. He's heard the reports of Jesus, and he knows what Jesus can do, and he's come to a desperate place in his life. He “...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.’ ” It's a shocking response from this man. In Matthew's account, it even goes so far as to say that, as he abridges it, that this little girl was so close to the point of death, Matthew records him as coming up to Jesus and saying my little girl has died. This is not a cold. This isn't a beginnings of an onset fever. This is to the point of death.

Luke adds that this was his only daughter - his only daughter, and that she was twelve years of age - a heightened sense of need for this man - desperate need. And notice that he not only comes to Jesus and is willing to associate and talk to Jesus, but he's so confident in what Jesus can do. He has complete confidence in Jesus' abilities that he not only comes and kneels before Him and asking this, but he actually says, "Come and lay your hands on her, so that she may be made well and live." He's certain that if Jesus were to do this that she would be fine. She would come back to full health. He has confidence, absolute confidence. Was this a popular view, a popular response for people in his class in society? Definitely not. But what we learn in this as we start to see Jesus' authority come out more and more, we learn, as well, our response - what our response ought to be and needs to be to one who has such authority. What is our response to one who has authority over nature and over demons and over sickness? It must be a response of faith, just like this man. It has to be, even if it's not popular, even if it goes against what all of his peers are saying and thinking, even if it completely stirs the pot, it doesn't matter, this man comes and is desperate before Jesus and is confident in what Jesus can do. He's expressing true faith here. This is legitimate faith, knowing that it could cost him much: his position as synagogue ruler; being completely ostracized from the other Jewish leaders. All these things are possible for him. It doesn't matter. He responds in faith to Jesus who has this authority.

What is your faith based upon for you personally? Is your faith a faith of convenience? Is that what it amounts to? When it's convenient? When it's the popular thing? When others around me are doing it, it fits well. When I'm in a growth group, then I'll go along with the flow. When I'm here at church, when I'm with my family, is that what your faith is based upon? Convenience? If so, I warn you; it might not be true faith at all. All it takes is a little hardship, all it takes is a change of scenery, and you might completely disown the name of Christ. That is not true faith. True faith is willing to go against what everyone else might be thinking and doing at this time because you're confident in who Jesus is. And that's exactly what Jairus is doing here, a complete confidence in who Jesus is and what He can do, sincere genuine faith, not worried about the sentiment and culture of the day, but only committed to who this man is. This is the request that begins our passage.

As we move on in verses 24-34, we find this interruption from this woman, and we learn of a resolution that comes - this resolution that comes from a different character in the story. We essentially have Jesus conceding to Jairus' request at the beginning of verse 24; "And he went with him." He decides to go with this man to help him and his daughter, but as we proceed to the text, we see a complete shift in what takes place. The first thing is we see the background of this woman that shows up - the background of this woman in verses 24-26. Our text states, "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." This is like Mark. As we noticed last time in our text in verses 1-20, he gives the most vivid account, the most detailed information (more than Matthew, more than Luke) with the interaction between Jesus and the demon-possessed man.

And the same thing happens in our text today. Mark gives more information than Matthew and Luke does in this account of Jesus interacting with these people. And Mark is just bringing us there. He's bringing us immediately into the life of this woman. He introduces her not just as one that shows up and talks to Jesus, but tells us about what she's gone through. We learn so much background in such a few verses here. Imagine the hardship for this woman; she's bleeding with this unknown cause. She has no idea why, but it's more than likely this menstrual discharge that she's been dealing with for how long? Twelve years, twelve years of this unknown cause of bleeding and discharge that she's been dealing with. Mark gives us more information. It's not that this woman didn't do anything about it. She visited plenty of doctors. In fact, she "...had spent all that she had..." to visit these doctors. She expended all the, you know, money that she could take in, and no doctors were able to help. Mark, actually, kind of takes a shot at doctors when he says she "...had suffered much under many physicians ... was no better but rather grew worse." Interesting to note that in Luke's account, Luke being a doctor himself, he softens it a little bit. He says, "...and though she had spent all her living on physicians, she could not be healed by anyone." Give us a break. We're trying our best. Mark says this woman who was suffering from you guys, she couldn't get help. She couldn't get anything right. She couldn't get anything better, and yet it drained her bank account. The condition only grew worse, no better but worse - the frustration, the difficulty that she had to live with.

And once again, as we've seen so often in these passages where Jesus's is interacting with people in the times of first century Judaism, there was not just this physical ailment that was plaguing this woman, but there, then, also comes the social rejections; she becomes a social outcast. This is what the law required. If there was any type of discharge of blood, if there was any of this happening as Leviticus 15 states, then you were to be outside the camp, and if you were to touch anybody or were to come near to anybody, you were to yell out "unclean," much like the lepers, these people with skin diseases. So, this woman, for twelve years, had to not only deal with this sickness and not understand what's wrong with her, but she had to separate herself from society - the pain, the physical pain, the social separation, that she had gone through. Mark just plunges us right into her world. It seems as if life could not really get worse for this woman. A terrible position - this potential that even the fact that she's here in the crowd is such a bold risk because she's making other people unclean if they recognize her and realize who she is.

Verses 27-28 give us more about this woman, what she does, this boldness that she has. We read in our text, "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.' " This is a resolved woman, not just, had Jairus the synagogue ruler heard about Jesus and what He could do, but this woman who was an outcast. This woman, who was completely separate from society, had heard and recognized slowly, more and more, there is someone doing miracles. There is someone doing supernatural activity, gifted by God; a man of God, clearly, and I need to get to this man. She hears the reports, and she decides I need to get to Him. She comes into the crowds, comes up behind Jesus. She resolves to have this plan that's clandestine, that's stealthy almost. If I can just sneak up behind Him and touch His garments, it won't cause a huge commotion. It won't cause a ruckus. It'll just be a quick thing where I get in there, I touch Him, and I leave, and He can be about His way, and everyone else can not worry about me being in the crowd as the unclean one. She's trying to be as humble and as lowly as possible, and yet, look at her faith, complete confidence. She doesn't need to stop Jesus in His tracks. She can just simply touch His garments from behind, and it'll be fine. That's the confidence she has in Jesus and His authority and what He can do. It's amazing that she hadn't quit and given up at this point after twelve years of suffering. This faith that

she expresses is an act of desperation. She had literally gone to the point of exhausting every other alternative and option. None of them had succeeded. None of them had helped. This was the moment where she said this is my way. This is the hope. This is the only chance I have - an absolute act of desperation. She didn't mind the risk of going through the crowd. She didn't mind that she would go through and potentially get recognized as the unclean woman. She knew that this was all that she had; it was Christ or nothing else.

It was Jesus or continue in suffering for the rest of her days, and this continues to show us the true nature of faith. As we see with Jairus, faith is willing to go against the crowd, the culture, the sentiment of the time. And as we see with this woman, faith is exclusively in Christ and in nothing and no one else. She completely had abandoned every other alternative, and she had completely decided to set her focus upon Jesus alone. There was no other option, and that's true Biblical faith. That is actual faith. It is exclusively and only set on Jesus and nothing else, and yet, for some reason, we toss around the term faith not in that way, but in a lighter manner. I have faith. Yeah, I guess I have faith in Jesus, but I also have faith in my own abilities. I also have faith in these other things working together to kind of move forward in such a way as to make my life better... for everything's going to work out not just because of Jesus, but because of other things as well. That's not real faith. True faith is based solely in Jesus and what He can do and what He will do. Faith in anything else completely undermines the faith that you might have in Christ. You can't be divided. Jesus says and as the Scriptures say in other places, "You cannot serve God and money." You can't have this separation. You can't have this kind of compartmentalization where you have Jesus, but then you put Him up on the shelf along with Santa and other things that you have faith in. It's not how it works. True faith is like this woman, exclusively committed to Jesus and nothing else; that's true faith.

Do you still put your own merit in your salvation? Do you still rest on your own good works and good feelings? I mean, it is the holiday season so it's a great time just to do good, just for the sake of doing good, and it makes you feel good. Do you rest in that? Do you rest in your good works? Do you still bank on that? Do you still worry and obsess over that? Then you don't have true faith. True faith is already at rest because true faith has put your soul and your life completely onto Christ and nothing else - nothing and no one

else. This is the true faith that this woman is expressing in this bold act. After she attempts this, we find in verses 29-32, the bewilderment - the bewilderment in verse 29. We read, “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 from him, immediately turned about in the crowd and said, ‘Who touched my garments?’ And his disciples said to him, ‘You see the crowd pressing around you, and yet you say, ‘Who touched me?’ And he looked around to see who had done it.” As we’ve noticed with Jesus’ healings, “immediately,” Mark uses this word again, and this is how Jesus heals. It’s immediate, no surprise here. This is an immediate healing as Jesus interacts with people. She felt it. She experienced it. She recognized it right away; “...she felt in her body that she was healed...”

Even in her attempt to be as coy and undercover as possible, Jesus notices the healing. He understands. He feels it. He knows that power has gone out from Him in healing this woman, and it causes Him to rise-up and ask a question that really seems to be quite silly. As his disciples respond, “Who touched my garments?” As the disciples are there, crushed in around Him, Jesus, what’re you talking about? “Who touched [your] garments?” We’re all breathing each other’s air. We’re just right on top of each other. This is a silly question. Was Jesus legitimately wondering who touched Him? Did He legitimately not know? Jesus knew exactly what happened. This is a part the mixture of Jesus’ humanity on one sense, but also His deity; He’s God at the same time. He knows what’s in the heart of people. He knows what’s happening. He asked this question to provide the opportunity for this woman to rise-up. He asked, “Who touched my garments?” for this chance to highlight this woman’s faith. Jesus wants to highlight what true faith looks like, and this woman is a perfect example and a perfect opportunity for Him to draw attention to that. Jesus isn’t legitimately wondering and saying I don’t know what just happened - I think some power went out from me. What’s going on? Jesus knows, but in this there’s a perfect opportunity to show and display what true faith looks like.

And that’s what we find in verses 33-34, the broadcast - the broadcast of this true faith that comes out in verses 33-34; “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.’” The woman

responds in fear. Notice this, she's been caught she feels. As Jesus stops and the crowd stops, and He's asking and demanding, "Who touched my garments?" she realizes I've been found out. This attempt to be undercover, this attempt to be a quick in and out, now I've been caught. But that's not where her fear comes from. Her fear is not coming from the fact that, oh, no, I've been caught and found out. Look again at the verse. In verse 33; "...the woman, knowing what had happened to her, came in fear and trembling..." realizing this man had legitimately healed her completely and fully and immediately. This was true power unlike anything that she'd ever seen or witnessed or experienced. This was amazing. It blew her away and it gave her a true cause for fear and trembling at the power and might of God as we've seen often. Just as we saw the disciples after Jesus calmed the storm completely, there was a true fear of Jesus when they asked, "Who then is this, that even the wind and the sea obey him?"

So, too, this woman realized the absolute power that Jesus had, and she comes in fear and trembling, knowing He can do far more than what He's just done in healing her. Our text says that she "...came in fear and trembling and fell down before him and told him the whole truth..." She declares the story. She declares how she had been suffering from this discharge for twelve years. She declares how she'd been completely lost, no hope from doctors, no hope from anyone, socially cut off, and she declares that her hope was just to come and to simply touch Jesus' garments, knowing that she would be healed if she did so. She declares this, and this is a perfect portrayal of faith in front of everyone as she declares it not just to Jesus, but to the disciples and to the whole crowd that's there as they hear her story.

Even so, you could still picture in your mind, maybe, Jesus responding with potential anger at this point. I mean, He's on a mission. Right? He's got things to do. Specifically, in this case, He's going to go heal this daughter of the synagogue ruler, Jairus, and now this woman interrupts Him. He could respond in anger. He could turn around and say how dare you. I don't have time for this. Who do you think you are? You're an outcast. If I want to heal you, I'll come out to you. No, in verse 34 we read, "Daughter..." ... "Daughter..." this affectionate term that He uses for her. "Daughter, your faith has made you well..." and then this phrase, "...go in peace..." ... "...go in peace..." This wonderful phrase that had been used - it's almost like an idiomatic expression that's used throughout the Old Testament time

and time again, going in peace, being with God, being right with God even, as you go. Jesus says of this chance now, you can now "...go in peace..." no longer in suffering, no longer in turmoil and mayhem, but in peace and healed of your disease. But notice Jesus' words, "... your faith has made you well..." ... "... your faith has made you well..." Perfect. Mission accomplished. Jesus wanted to display this woman's faith for everyone.

I think it's so interesting to see this, especially when we've had examples that have fallen short: the disciples when they're on the boat with Jesus, waking Him up and saying great, Jesus why don't you wake up and watch us die, no faith; the town that had actually witnessed Jesus take the town maniac and demon possessed man and bring him to sanity, bring him to peace, and the town and the Decapolis decides, Jesus, you need to get out of here, no faith. And now we come and we have a true and real example of faith for the disciples to be convicted by, for you and I to learn from and to consider - true faith that is exclusively in Christ alone, that's desperate for Jesus and only Jesus and nothing else because nothing else will work and nothing else satisfies. This woman because of her faith can go in peace, no longer suffering this constant physical affliction and no longer doomed to life as an outcast - this beautiful result, this beautiful picture, this perfect moment that Jesus gets to highlight and show true faith for everyone there, for everyone to learn, not from some disciple, not from some Pharisee or something to be a good example, but from this woman who's been an outcast for twelve years - continuing to see the compassion and heart of Christ that comes forth even when He's on His way to do something else, having no intention here of meeting this woman.

Mark doesn't end it here. He continues to show us what happens with the whole request that began it all, the request of Jairus and his daughter. Whatever happened there? We find that in verses 35-43, and that's where we see a resurrection - a resurrection. After this moment of showing and showcasing true faith, we then turn back to the scene of Jairus and his daughter, and we learn sad news in verses 35-36. This is the depressed father - the depressed father. In verse 35, we read, "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?' " Devastating news - this synagogue ruler who had gone against the flow completely, who'd completely gone against what the other Jewish leaders would do, putting his own job on the line potentially, coming and begging Jesus to come to his daughter. Now

getting the news after getting interrupted by this woman with the discharge, after this moment in the crowd, now getting the news from people at his house saying your daughter's dead. She's gone. There's no use anymore. ...don't need to trouble Jesus anymore. It's devastating. It's similar to the bad timing with the delay in Jesus coming to Lazarus in John 11. We read the account of Lazarus being sick and then dying and Jesus delaying that, and you think, oh, if only You'd got there sooner. As Mary and Martha said, "...if you had been here..." you could have done something. But Jesus knows exactly what He's doing; there's something even greater to display.

In verse 36, we read, "But overhearing what they said, Jesus said to the ruler of the synagogue, 'Do not fear, only believe.'" In our text, in the ESV, it says "...overhearing what they said..." In other translations, it says "...ignoring..." and that's what this word could also mean, and it's quite possible that's what is being said here, "...ignoring..." the report. Yeah, that doesn't faze me. Hey, don't worry, just keep believing. You think, how can you ignore a report like this? How could you just set this aside? How could this not be a big deal or a game changer at this moment. You're on a mission to go heal this little girl that's about to die, and she's dead. How are you ignoring this report? Yet, that's what Jesus says. He completely overhears and ignores it and says, "Do not fear ..." ... "Do not fear..." Keep believing, "...only believe..." Again, this display of faith. If Jesus truly has authority over physical nature, if Jesus truly has authority over demons and the spiritual realm, if He does have authority over sickness and death, how should our response be? Well, what He says here to Jairus - one of faith; "Do not fear, only believe." As we find again, fear is kind of the constant and common enemy of faith. Faith can start well and start strong, but all it takes is a moment of fear to come in and faith can crumble, and that's where we learn that it wasn't true faith to begin with. True faith is set upon Christ and it endures and perseveres in Christ. No matter what comes up, no matter what news might come such as this, it doesn't matter. True faith will endure through such fearful news that comes to this depressed father.

We read on, as our text continues in verses 37-40, of the doubtful friends. In verse 37; "And he allowed no one to follow him except Peter and James and John the brother of James." Jesus kept a small group with Him and this could have been for different reasons: maybe He was trying to just bring together and cultivate this relationship with the inner three disciples there that He'll have later on when He gets transfigured in that other crucial

moments; maybe the house was just kind of too small so you could only bring so many people in, not the full entourage of disciples; and maybe He was just being selective about who He reveals Himself to at this point. We don't know for sure, but in verse 38, we read, "They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly." This was a common cultural practice in Judaism. In fact, it even goes back to the Old Testament. Prophets like Jeremiah and Amos highlight this. They talk about "...those who are skilled in lamentation..." coming, those who are actually hired to mourn. This is a normal thing, to lament and to mourn and to go through this grieving process, and to even have people that aren't even family members but other people from outside to come and to join you in the process of grieving and lamenting because it's a normal and a good thing to do. And Jesus encounters this scene - lots of commotion, weeping, wailing.

Verse 39; we see, "Why are you making a commotion and weeping? The child is not dead but sleeping." Verse 40 says, "And they laughed at him." "...they laughed at him." Jesus confronts this party of mourning people and lamenting people. He says, "The child is not dead but sleeping." This is what we've seen often in Scripture. It's more of a euphuism. It's a nice way of saying someone had died or they're dead. 1 Thessalonians 4 talks about "...those who have fallen asleep." 1 Corinthians says the same thing, "Then those also who have fallen asleep [in Christ]." It's another way of saying those who have passed away, but Jesus states confidently that this death is not permanent for this girl. He has greater plans.

How does the people respond? They doubt. They're sceptics. They laugh at Jesus. In one sense, you think that's so insensitive. How dare they laugh at Jesus and laugh at a time like this. But in another sense, you think, yeah, Jesus sounds a little crazy though because no one has seen someone go to the point of death and then another outcome take place other than burying the body, but this isn't how it ends.

In verses 40-43, we see the dumbfounded family - the dumbfounded family. There is more. In verse 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." He makes the necessary switch to get it into a controlled environment with just Jesus and His inner three disciples and the parents. Verse 41; "Taking her by the hand he said to her, 'Talitha

cumi,' which means, 'Little girl, I say to you, arise.' ” This vivid detail - it's not often that Mark tells the exact words that were used and even in the exact language they're used in. This was clearly one of those moments that Peter, witnessing it and telling Mark, could not forget. Peter wouldn't forget a detail of this. He remembers everything, everything in the room, what it was like, and he remembers the exact words that Jesus said, and watching life come back into this body; an amazing moment for anybody to witness and to see, and Peter would not forget it, and so he gives these details to Mark as he writes this, even the original language of what was said.

Verse 42 - no surprise here for us with knowing Jesus; “And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement.” It was a full recovery for this twelve-year-old girl, and there's indeed, again, a response of amazement and legitimate fear and understanding who Jesus is. He takes His authority and His power to a whole new level, a whole new level, not just a miracle-worker here to put on a show, but one who could seriously reverse death and sickness in all of mankind, one who has the authority to bring in the kingdom and to talk about the kingdom, one who is qualified to be the King of the kingdom. That's what we find. Verse 43 - we continue to find Jesus being humble in His ministry; “And he strictly charged them that no one should know this, and told them to give her something to eat.” As He continues to care for her, this girl, He also tells the people that He has no desire to rise-up and be this political ruler and king right now and to be the one that everyone's talking about, the show, and to say more people come to Me. He remains humble in His ministry and His approach in love and care. This is an amazing, new and unprecedented form of Jesus' authority.

We have to continue to ask ourselves how do we respond to this? Jesus calmed the storm on the Sea of Galilee. Jesus cast out demons into pigs. Jesus healed this woman who'd been bleeding for twelve years, and then raised a little girl from death to life. What does that mean? It's amazing authority, but what does that mean? It means that you and I need to rise up and have faith in Jesus and only Jesus. We need to view our condition as desperate and completely lost without Him. He is the one true authority that matters in all of life. He is the King of kings. He deserves our entire life and not just the moments, but all of it. We need to persevere, not fear, not fall short, not fall away but continue in endurance and in faith in this authoritative King. Even if faith isn't popular, we need to recognize there's

no other option but Jesus, and we need to stay steadfast upon Him. He is our authority, and He is the only One that can bring in the kingdom and be the King over the kingdom.