

Only Believe - Mark 5:21-43

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 16 March 2025

Preacher: John Wandsnider

[0 : 00] So we've been going through the Gospel of Mark. The word gospel, of course, I like to remind everyone, gospel means good news.! It means awesome news, incredible, amazing news.

! It means illogical news. It's illogical because it's something that God did for us. You know, most other religions, we got to do a bunch of stuff, you know, to try to, but no, this is, God came to the planet and he did something for us.

It's awesome news, good news, Gospel. Gospel of Mark. God was working to bring us back into friendship with him, into fellowship with him.

And that's what it was all about. That's what it's all about. And Mark is unveiling this good news with every paragraph, and so we're learning more and more about the good news of Jesus Christ.

The section we've been in kind of started around chapter 4, verse 35, and we have four separate miracles, awesome miracles that Jesus did.

[1 : 10] A month ago, we talked about the calming of the storm, remember, when they were in the water and Jesus was asleep. And we talked about how we need to trust him with our storms.

So that was a month ago. And then Pastor Tim took us into chapter 5, went into the Decapolis, the ten cities. It wasn't a Jewish area, this was a non-religious area.

And you remember you had the man possessed by an unclean spirit. Remember, he said, what is your name? My name is Legion, for we are many. You remember that.

And then he sent the demons into the herd of pigs and went down the slope into the water. And it was a demonstration of just how Jesus cares for all people.

All people are valuable to him, even this man who was possessed by the demons. And so that happened, started chapter 5.

[2 : 10] Today we're going to finish chapter 5. We're going to look at a couple of miracles today. And the section we're looking at is about 23 verses long. So it's a long section, but we couldn't figure out a way to divide it because it's just one big story.

And so we're going to cover the rest of chapter 5. So starting in verse 21, see if this works. You know what?

I wonder if I turned it off. Hello? Maybe I've got to hold the button down. Not working.

Can I get some help maybe advancing the slides? What's going on? Maybe it didn't charge. I want to put the scriptures up there so you can read it along with me if you want.

There it is. Yeah, let's just see if I can do it now. Nope. All right. Okay. Let's read this together if you would. So Jesus went with him.

[3 : 45] A large crowd followed and pressed around him. And a woman was there who had been subject to bleeding for 12 years. She had suffered a great deal under the care of many doctors and had spent all she had.

Yet instead of getting better, she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak. Because she thought, if I just touch his clothes, I will be healed.

Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. At once, Jesus realized that power had gone out from him.

He turned around in the crowd and asked, who touched my clothes? You see the people crowding against you, his disciples answered. And yet you can ask, who touched me?

But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet and trembling with fear, told him the whole truth.

[4 : 54] He said to her, daughter, daughter, your faith has healed you.

Go in peace and be freed from your suffering. Still speaking, some people came from the house of Jairus, the synagogue leader.

Your daughter is dead, they said. Why bother the teacher anymore? Overhearing what they said, Jesus told him, don't be afraid, just believe.

He did not let anyone follow him except Peter, James, and John, the brother of James. When they came to the home of the synagogue leader, Jesus saw a commotion with people crying and wailing loudly.

He went in and said to them, why all this commotion and wailing? The child is not dead but asleep. But they laughed at him.

[6 : 01] After he put them all out, he took the child's father and mother and the disciples who were with him went and went in where the child was. He took her by the hand and he said to her, Talitha kum, which means little girl, I say to you, get up.

Immediately the girl stood up and began to walk around. She was 12 years old. At this, they were completely astonished.

He gave strict orders not to let anyone know about this and told them to give her something to eat. Let's pray.

Dear Lord Jesus, we thank you so much for your awesome touch on our lives, God. Every one of us, God, you've touched each one of us. We thank you. Thank you for your awesome, powerful word that you've given us, that you instruct us, you encourage us, you inspire us.

Lord, we ask that you speak to us today. Ask that you speak through me, Father. That you have your way with us, Lord. That you teach us what you want us to learn. Help us to be different, more like you as a result of today.

[7 : 16] God, we lift up the other churches around Dubuque and around the world, Lord. We pray that your people would receive food from you, Lord, and that all of us would be different, more like you.

Thank you. Thank you in Jesus' name. Amen. Amen. Still not working. I hope I can use this.

But there we go. Something happened. Oh. All right. Okay. I guess I'm going to have to rely on you, Brian.

Okay. So mind meld right now. All right. Okay. Here we go. All right. So this section includes another, what Pastor Tim called sandwich.

I don't know if you remember that. The Gospel of Mark includes some sandwich stories, where you have a story within a story. So an event within an event.

[8 : 16] So you've got the miracle to raise Jairus' daughter. You've got that happening. And then right, you know, on the way to Jairus' house, he's interrupted. And you have the interruption, the healing of the woman with the bleeding problem.

A common element to these two stories, there's some common elements, and then there's some stark differences. Both the people healed are females. The women's illness and the girl's age are both 12, 12 years.

12 is kind of an indication of thoroughness, of hopelessness, you might say. Jesus was met by rebukes in both situations.

Interesting to see that. In both cases, Jesus comes into contact with uncleanness, ceremonial uncleanness. We learned about that when Pastor Tim talked the last time.

This also connects these two miracles with the previous miracle, because, again, it was an unclean spirit that Jesus was in contact with in the previous story, earlier in Chapter 5.

[9 : 26] All three of them, these characters, transfer their uncleanness to Jesus. And all three are hopeless situations.

I mean, every one of them, just hopeless situations. All right, so this first section here, verses 21 through 24. Of course, he's coming back across the lake.

This time it was uneventful. No storm. The ministry around the lake, you hear that referenced in Mark.

The first six chapters about 15 times is talking about around the lakes. So if you could go to the next slide there. So, you know, we talked about this.

I like to bring up these maps. And this is all, this is Israel, all, you know, here. Decapolis is where he was on the other side. Now he's back again.

[10:27] Jerusalem is way down here. But he's been mostly hanging around up here. Next chapter, he's actually going to go to Nazareth, his hometown. Next slide. So closer up, you know, you've got these cities.

And this is where he's mostly hanging out. First six chapters. All right. So it says that one of the synagogue leaders approached him, Jairus.

Synagogue leaders were not, it was not a professional position. This wasn't like paid by the synagogue, by the, quote, church, by the, it was an unpaid position, a layman's position.

They were entrusted by the community of elders to take care of the synagogue, basically. You know, you had synagogues in these cities all over the place. They took care of the building maintenance and security.

They would get the scrolls together and get them ready for Sabbath. They would also schedule the scripture readers. And then they'd also schedule prayers. So they were important people.

[11:35] They were responsible for a lot of things. But it was a lay position. He gives the name Jairus. Now, in the Gospel of Mark, normally you don't see proper names given.

Elsewhere, you don't see that a lot. But here, they give the proper name of Jairus. As we know, Mark, the scholars believe that Mark, also known as John Mark, was a good friend of Apostle Peter. And that he was basically writing down Peter's eyewitness accounts. And so it's likely that Peter and Jairus had a relationship. Maybe they were friends. You know, we're again, maybe we're in Capernaum, which is where Peter is from.

And so he likely knew him, and that's why his name is in there. It's interesting how Jesus is interruptible.

You know, he's there giving his ministry, and then what happens? This Jairus comes up and says, hey, my little girl is sick. Come and heal her. And so Jesus, you know, again, just so values human life.

[12:43] He is allowed to, he allows the man to interrupt him, and he's going to kind of change his plan, so to speak. All right.

Next slide. So the next passage from 24, about the second half of 24 all the way to 28. So it says the woman is subject to bleeding for 12 years.

Experts say this was potentially a menstrual hemorrhage or something related to that. Great suffering and shame.

Great suffering and shame. Let's read verse 26 again. It says, she had suffered a great deal under the care of many doctors.

I think some of us can relate to that. Sometimes we suffer under the care of doctors, don't we? I mean, doctors are doing the best they can, you know, but my sister was in a car accident last year, broke her wrist, and then the doctor fixed it.

[13:50] And it was, there was something wrong with it, and she's still fighting this issue. She's suffering under the care of the doctors, so to speak. And, again, they do the best they can.

They do an awesome job, but, you know. But she was suffering under the care of many doctors, and she'd spent all she had, all of her money, 12 years.

She could have been a wealthy person. It's all gone. Spent all her money. Just imagine the plight that this woman is in. Spent all her money. Yet instead of getting better, she grew worse.

Just imagine that, 12 years she's been dealing with this. It's terrible. It doesn't say this in the verse, but in Leviticus chapter 19, it says that a woman was unclean for seven days following her menstrual period.

So after it's done, seven days of uncleanness until she can be purified and be brought back into the community. Seven days. And then it also says if anyone touches her, they're banished from the community until evening.

[15:06] Now, the historian Josephus said this. He said the temple was closed to a woman during her menstrual period. Closed. So this is kind of evidence that in the first century, they took this seriously.

They enforced this. Or they were carefully observed this in the first century. Menstruating woman and anyone who touches her banished until purification.

So here she is, 12 years, banished. So it says in verse 27, when she heard about Jesus.

So she, it doesn't necessarily say she was following him or listening to him. It says she heard about Jesus. When she heard about Jesus. You wonder what was on her mind. What was she thinking?

Well, it tells us in verse 28, if I just touch his clothes, I will be healed. So you can imagine the desperation, the persistence.

[16:13] Imagine what it took her to do this. So she's banished from the community and she knows it. She can't be in the community yet. She makes her way into the crowd. And you can just imagine the crowd all around.

And she's having to make her way all up, all the way up to the back of Jesus. And then she is able to touch his clothes. Okay, next slide.

Next passage here, 29 through 31. Immediately, her bleeding stopped. And she felt in her body that she was freed from her suffering.

She's healed instantly. Wow. Freed from her suffering. Freed from her suffering instantly.

Awesome. 12 years of frustration. 12 years of suffering. And the shame. Immediately, she's healed.

[17:15] But she's not just healed physically. Jesus wants to heal her emotionally, spiritually, mentally. He wants to heal her. He's not interested in just dispensing a miracle and healing her.

And you'll see what I mean. Verse 30, it says, At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, Who touched my clothes?

So just imagine this. Jesus, he's doing his ministry. And then Jairus comes and, Hey, my little girl.

And he's like, Okay, let's go take care of that.

And then all of a sudden he's interrupted again. And, you know, this wasn't something that he intentionally set out to heal this woman. She came up behind him and touched him. You know, what just happened?

Power went out from him. It's awesome. Awesome. You know, he could have just kept going.

[18:17] So, okay. You know, he probably knew what happened. He could have just kept going.

No, he stopped. And he asked that question. Who touched me? Next slide.

Verses 32 through 34. I like this. It says, Jesus kept looking around. He kept looking around.

So the disciples were like, You know, hey, let's just keep going. Come on. He kept looking around.

He was intent to find her. He was as persistent to find her as she was to come up and touch him.

Persistent. He wanted to meet this person. He didn't want to just simply heal her. He wanted to meet her. Remember, she is in violation of his laws.

Right? He's God. He made these laws. She's violating his laws. And so he wants to meet her. They say, see the people crowding around you.

[19:24] You can imagine people are touching her. Right? People are touching her. She made her way up behind him. She touches him. And she was likely touching the people around her.

So you can imagine what she was expecting. She knows she's in violation of his laws. And, you know, she touches him.

She probably hoped she could kind of sneak away. But he was looking for her. And so you can imagine why she's trembling. Because she knew she violated his laws.

Wow, what's going to happen? She's expecting reprimand. Rebuke. And especially when you think about how women were treated in the first century. I don't know if you know a lot about this.

But women were essentially owned by men, you might say. And they weren't treated very well at all. Not much respect at all. So you can imagine why she was trembling.

[20:27] Listen to what he says to her. Daughter. Daughter. He calls her daughter. Daughter. It says, your faith has healed you. Go in peace and be freed from your suffering.

I love that. So the word daughter is a term of endearment. You know, she's expecting rebuke. And he says, daughter. He could have said, woman.

He didn't say woman. He said, daughter. Your faith has healed you. He said, your faith. Your faith has healed you.

He didn't say, I just healed you. He said, your faith has healed you. And then go in peace. Go in peace and be freed from your suffering.

I love that. Again, he's not just physically healing her. But he's essentially restoring her back to the community by doing this.

[21:29] By singling her out. By saying these things to her in front of everyone. Restoring her. Removing the shame that she's carried for 12 years.

It's gone. Freed. Freed from your suffering. It's awesome. So, you know, just think of this as kind of an emotional roller coaster.

You know, she's trembling. She's fearing. And all of a sudden, he just, no, daughter. Go in peace and be freed from your suffering. And just how elated she must have been.

It reminds me of Anna Green Gables. Any fans, Anna Green Gables? You know, it's just such an emotional roller coaster. Anna is in trouble, you know.

And then she delivered from her trouble. And then all of a sudden, she's in trouble again. And it's just some very comical events. If you haven't seen it, I encourage you to look it up. The books are really good.

[22 : 34] And then you want to go back to the Kevin Sullivan produced series that was done in the mid-80s. The new stuff isn't as good. They kind of take too many liberties. But you have this emotional roller coaster.

And it's just a lot of fun. Right, Denise? Denise grew up on Prince Edward Island, where Anne was, well, the author was from.

So, anyway. Good stuff. So, you're going to see more of this emotional roller coaster as we move on in the story. Amazing. Okay, verse 35, next slide.

While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. Your daughter is dead, they said. Why bother the teacher anymore?

You know, just think of the insensitivity there. You know, hey, your daughter's dead. Don't bother him anymore, kind of thing. I mean, you just can't imagine the insensitivity.

[23 : 35] Again, the roller coaster is continuing. Verse 36, next slide. Overhearing what they said, Jesus told him, don't be afraid, just believe.

He did not let anyone follow him except Peter, James, and John, the brother of James. So, I like how Jesus just ignores the people that came up and said, she's dead.

Don't bother. He didn't address them at all. He didn't say it. He just said, Jairus, don't be afraid. Just believe. He's like, only one thing is needed.

Just believe. Just believe. And again, it says that he invited his inner circle to come with him. James, John, and Peter.

And they're with him. Okay, next slide, verse 38. 38 through 40. It says, when they came to the home of the synagogue leader, Jesus saw a commotion with people crying and wailing loudly.

[24 : 44] He went in and said to them, why all this commotion and wailing? The child is not dead, but asleep. But they laughed at him. So, you've got these mourners.

And I don't know if you know this, but in the first century, mourners were paid professionals. They were paid professionals. They were hired to accompany the family and the corpse from the house to the grave.

Historians say that even the poorest should hire at least two flute players and one wailing woman. And, of course, Jairus is somewhat of a prominent person, so you probably had a troop of mourners.

And, again, these are paid mourners. So, the mourners, their whole livelihood centered around dead people, you know.

So, you can kind of see where they're like, when he says the child isn't dead, she's only asleep, they're like, what do you mean? Wait a minute. You know, I mean, we're here. We wouldn't be here if she wasn't dead kind of thing.

[25 : 51] And so, they're laughing at him. And, of course, it says that she's sleeping. Don't show that one yet.

She's sleeping. You know, he says she's sleeping. And there's some scholars will say, well, you know, maybe she really was sleeping. But, again, the mourners wouldn't be there if she was dead. She was dead. Okay, next.

Let's see. No, where are you at? No, that's good. Right there. Just missed control. I need control here. Okay. All right.

Verses 40, end of 40 through 41. So, he went in by the dead girl. Again, this is another no-no. You know, dead people are unclean.

You're not supposed to, you know, touch them, go in by them. Well, especially touch them.

Numbers 19, 11 says, all those who touch a dead human body will be ceremonial unclean for seven days.

[26 : 59] So, again, Jesus, there's some risk here, goes in. They go in by the dead girl. It says he took her by the hand.

So, he touched her, took her by the hand. And, little girl, I say to you, get up. He touches her. He speaks to her. Next slide.

So, verses 42, 43. Immediately, she stood up. Amazing. Immediately, she stands up. She begins walking around.

He says, give her some food. You know, when you go in the hospital and you have a surgery or something, you know, depending on what it is, sometimes you can't stand right away.

You can't eat right away. Sometimes it takes a while to get things moving through you, right? So, this is a demonstration that Jesus had thoroughly and completely healed this little girl.

[28 : 00] She's dead. She was dead. He took her by the hand. She's up and walking around, able to take some food. Completely restored.

And, of course, they were completely astonished and completely blown away. That's where that next slide comes in. That's what they looked like. Something like that, you know.

Completely blown away. Okay. So, I want to ask, why the sandwich? All right.

Why do we have this story within a story kind of thing? What's in that? Jesus, why did you have this happen this way? And the answer to that is that the woman was demonstrating faith to Jairus.

You know, Jairus was struggling with that. But this woman demonstrated incredible, amazing faith in what she did. And it was an example for him.

[29 : 06] It demonstrated faith for him. And Jesus, of course, set this up. So, I want to ask the question, what is faith? What does faith involve?

This woman demonstrated faith in a very unorthodox way, right? And Jesus said, what did he say? Your faith has healed you.

Your faith has freed you from your suffering, he actually said. But I want to point something out.

This woman never prayed. She never said a word to Jesus.

She snuck up behind him. She snuck up behind him. She had never prayed a prayer to Jesus, as far as we know. And the story doesn't indicate that. She snuck up behind him, touched his clothes. She was healed. She wasn't in the Word. She wasn't in the Bible. She didn't have a quiet time. It says she'd only heard about Jesus, verse 27.

[30 : 09] And then she made her way there. She may not have ever even heard him speak. We don't know for sure, but it just says she heard about Jesus, and then she went. She wasn't into going to church.

Well, she couldn't. You know, she wasn't even allowed in the community. So, she couldn't go to synagogue. So, she was kept out of the community. She wasn't into serving others.

You know, we think of faith as serving others. She wasn't serving anyone. Again, she's kept out of the community. She wasn't sharing the good news, because, again, she was out of the community. She silently crept up behind him. So, what is faith? What does faith involve? You know, doesn't faith involve prayer? Shouldn't prayer be a part of faith?

Reading the Bible, isn't that a part of faith? Going to church? Isn't going to church a part of faith? Serving others. Sharing the good news. Sharing the love of Jesus.

[31 : 18] Isn't that all a part of our faith? Is it? What is faith? Well, faith is simply this. Next slide, please.

Matthew 18.3 says this. And he said, truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.

So, what is a little child? A little child is completely dependent and relies completely on their parents, right?

He's demonstrating for us what faith looks like. What does faith look like? Little children depend on their parents. Are we depending on Jesus?

Next slide. Verse, Hebrews 11.1 says, Now faith is the assurance of things hoped for, the conviction of things not seen. Faith is the assurance of things hoped for, conviction of things not seen.

[32 : 24] Faith is trusting God. It's abiding in Jesus. It's following Jesus. It's offering our bodies as living sacrifices.

Faith. It's trust. It's belief. Faith. Depending on God. Like little children depend on their parents.

Faith. It's not just this vague feeling.

You know, sometimes people talk about faith. Oh, you just need to have faith. And my faith gets me through. And there's this like vague feeling or something. You don't really know exactly what they're talking about.

But faith is trust. It's belief. And it's not one of many faiths. Sometimes you hear people say, you know, you've got this Catholic faith.

Or the Lutheran faith. Or the Methodist faith. Protestant faith. You know, you might even hear people say Muslim faith. It's the Muslim faith. Faith that we're talking about here is faith in Jesus Christ.

[33 : 23] It's not just faith. It's faith in the person of Jesus Christ. Pure and simple. When you take a flight somewhere, you're putting your faith in something.

You're putting your faith in that airline. You're putting your faith in that aircraft, the pilot, the mechanics, the technicians that take care of it. You're putting a whole lot of faith in that.

That's concrete. I'm trusting in them that they're going to get me from here to there. That's what we're talking about. Trusting in Jesus to get us from here to there. Trusting in Jesus to get us from here to there to be a message.

So I, a lot of times people say, you know, when you give a message, you should have three or four points. You know, you should have three points or four points. You know, that's, I have one point. Because Jesus had one point.

His point was faith. Next slide. Hebrews 11.6 says, Without faith, it's impossible to please him.

[34 : 27] For whoever would draw near to God must believe that he exists and that he rewards those who seek him. It's impossible to please God without faith.

Okay, so if I'm doing religious duties and religious exercises and I'm praying and I'm reading and I'm going to church, but I'm not doing it in faith, I'm missing it.

Without faith, it's impossible to please God. Impossible. Well, prayer pleases God, right? Reading the Bible, doesn't that please God?

Being obedient, aren't we pleasing God when we're obedient? This is the definition of legalism. If I'm doing things to try to please God.

I'm reading my Bible. It's a duty. I have to do this because God wants me to do it. I have to make time to pray. I got to spend time in prayer because God wants me to do that.

[35 : 31] Am I doing that in faith? Am I doing that in faith? Next slide. This verse says, for whatever does not proceed from faith is sin.

It doesn't come from faith, it's sin. Prayer, reading the word, going to church, serving. Can that be sin?

If I'm not doing it in faith, it's sin. So what are we talking about? What does this even mean? All right, you guys have all these confused looks on your face. All right, so he's talking about faith. He's talking about putting our trust in Jesus. All right? That's the center. It's believing in Jesus, trusting in Jesus and what he did for us. What does that mean?

Well, it means I'm going to trust him. I'm going to talk with him because I trust him, because I've got my faith in him. That's where prayer comes from. I'm talking with him, praying because it's coming from faith.

[36 : 35] It's from my faith in him, from my trust in him. I'm interested in reading the word, not because I have to, because it's duty. It's because I trust him.

I put my trust in him. I want to learn what he has for me. I want to read his word. It's a resource for me. It's a gift. I want to serve because he served me.

We love because he first loved us. It's about, it comes from our faith. It comes from our faith.

Because I trust him, I want to talk to him. I want to read. I want to obey him. I want to do what he says because I trust him. It comes from faith. If it doesn't come from faith, it's sin.

And so if I'm thinking that I'm pleasing God because I'm doing these duties and I'm reading the Bible because, well, God wants me to read the Bible.

[37 : 31] I'm actually, I'm not pleasing him. It actually may be sin. That's what we're talking about. It comes from faith.

It has to come from faith. It comes from trust, from belief, from resting in Jesus. Let's pray. Dear Father, we thank you so much that you love us so much, God.

You love us so much and you've done so much for us. You've given us the planet. You've given us each other. You've given us your son to die on the cross for our sins so that you could get us back as your friends.

Thank you so much for that. Help us, Lord, to walk with you in faith, to trust you, to do it in faith, Lord.

Help us to rest in you and then allow you to work through us. Galatians 5.16, you say, walk by the Spirit and you will not gratify the desires of the flesh.

[38 : 40] Walk by the Spirit and you will not fall into these things. Again, it's trust. It's faith. We're going to walk by your Spirit and trust you. And then you help us to overcome sin.

Help us to be different people. Help us to pray, to read, to love others, to share your truth. Help us do this, Lord, in Jesus' name.

Amen. Amen. Amen.