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Jesus & the Hopeless

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Series: Unknown
Mark 5:21-43

BIG IDEA – JESUS IS RESPONSIVE TO THOSE WHO REACH OUT IN FAITH

If you have your Bibles, you can go ahead and grab those and flip to Mark, chapter 5. That's where we're going to be today. Last week, we looked at one of Jesus' parables in Mark 4. After Jesus tells some parables in Mark 4, he and his disciples get in a boat and start to row across the Sea of Galilee.

If you're familiar with this passage, you know what happens is, as they are rowing across the sea, they have a big storm that comes. The disciples are terrified. They're afraid. They're freaking out. When this is happening, Jesus is actually asleep in the boat, because he's exhausted. He has been healing people. He has been teaching and preaching.

The disciples wake Jesus up. Jesus calms the storm, and after he does that, the disciples are like, "Can you believe what's happening? This guy is speaking, and the storms are obeying him. Who *is* this guy?" The big idea of that story is that Jesus has authority over storms, or Jesus has authority over nature.

After Jesus calms the storm, they get over to the other side of the sea, and that's where Mark 5 starts. Guess who's there as a one-man welcoming committee to welcome Jesus. It's a man who's possessed by demons. So Jesus is like, "Okay. This is great."

They've been trying to keep this guy restrained, but he has been breaking shackles. He has been breaking chains. He has been causing all sorts of problems. What Jesus does is he heals this guy, and he basically becomes an evangelist. He just goes around town telling people all about what Jesus has done for him. What we see in *this* story is in the same way Jesus has authority over storms, Jesus also has authority over demons.

What we're going to see today, as we pick up in verse 21 of Mark 5, is that not only does Jesus have authority over the storms and over demons, he also has authority over death and disease. What we're going to see is Jesus is going to interact with two people. Both of these people feel hopeless. Both of these people have nowhere else to go. Both of them are desperate. Both of them are going to come to Jesus for healing.

Jesus responds to both of their needs, and he meets them right where they are. I think today's passage is going to be very timely for some of you, because in a room this size, I know some of you feel hopeless. You've been praying the same prayer for years, and you feel like God is not answering it how you want him to. Some of you feel hopeless because you're still single. You're saying, "I'm doing all of the right things. I'm in community, but where is the godly man? Where is the godly woman?"

Some of you feel hopeless because you can't get pregnant or stay pregnant. Some of you might feel hopeless because you still feel a lot of guilt and shame over something you did in your past or something that was done to you. We're going to see in this story that regardless of how hopeless you feel, Jesus sees you, he's aware of your needs, and you have reason to look to the future with hope.

So, let's look here at verse 21 at what Jesus says. Again, we're going to see here that there are two situations that tend to be the most hopeless for people. First is when your kid or someone you're close to is hurting. The second is if you have something in your life that is chronic, a chronic struggle, a chronic addiction. Jesus is going to address both of those.

So, let's look together at Mark, chapter 5, starting in verse 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."*** After Jesus heals the man possessed by demons, he gets in the boat, and they go back to the other side, and guess who's there to welcome him. Of course. It's a big crowd.

By this point, Jesus is basically a celebrity. People are following Jesus around sort of like they follow around Tiger Woods on a Sunday at the Masters if he's winning. It's a lot of people. Verse 22: ***"Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet..."***

We see three things here. First, we see that we are given Jairus' name. Scholars say the fact we are given Jairus' name here lets us know he probably was an influential leader in the early church. The reason we know that is because we don't have the names of almost everybody who receives a healing from Jesus, but we know Jairus' name.

We're told he is a religious leader, which means he's likely wealthy. He is well respected. He is well known. He is in a position of authority in the city he's at. So, we're told his name, he's a religious leader, and then we're told that Jairus falls down at Jesus' feet. Now, when was the last time you saw a grown man fall down at someone's feet? You probably haven't seen it. It would be very atypical for that to happen today, but it would be even more strange for that to happen then.

For someone to fall down at someone's feet back then, it would have been considered shameful, especially for someone who was a religious leader like Jairus was. This would be the equivalent of seeing Pope Francis fall down at someone's feet, begging for something. It would just be a bizarre sight, but that's what's happening, because Jairus is desperate. Let's keep going.

Verse 23: **"...and [Jairus] 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."** We find out later in this text that Jairus' daughter is 12 years old. We actually see in the book of Luke that this is Jairus' only daughter.

Back at that time, if you only had one child, that was pretty abnormal. We don't know if they struggled to get pregnant again or what happened, but what we do know is that Jairus only has one daughter, she's on her deathbed, and he's feeling desperate. What Jairus does in this moment gives us a picture of how we should respond to our kids when they're in need. Jairus goes to the feet of Jesus to advocate for his daughter.

What we're seeing here is a picture of a dad who is unashamed to seek Jesus. We need more dads like this in our church. We need more dads like this in our city. Now, I want to acknowledge, we have some great dads in this church. Some of you are doing a great job being a dad. You are taking initiative. You are owning the spiritual development of your family, and your family is benefiting from it as a result.

But what is the temptation for many dads? It's these three things: to abdicate their responsibility, to abuse it, or to abandon it. That's what most dads want to do. They want to abdicate their responsibility. They give it to the wife or to the grandparents or to our kids' ministry. "Hey, *you* teach them the Bible." Some will abuse it. They're domineering. They're controlling. They're overly harsh. Then some dads will just abandon their responsibility. They'll just leave.

We see in this passage Jairus doesn't do any of those things. Jairus doesn't send his wife. "Hey, baby. Would you go get Jesus for me? I'll stay here." Jairus was wealthy, so he probably had servants at the time, but he doesn't say, "Hey, I'm going to go send a servant to go get Jesus." No. He goes to Jesus himself to advocate for his daughter.

So, my question to dads is...*Are you doing this?* Are you going to bat for your kids? You might then say, "Well, I want to. I would love to do this, but where do I even start?" Well, there are two things I think are fairly simple. The first thing you can do is prayer. It's seeking Jesus for your kids in prayer.

Two years ago, when my wife Olivia and I were pregnant with our daughter Emma, we went over to Pastor Kyle's house and got dinner with Kyle and his wife Margy. When we were there, we told them we were pregnant, and that night Kyle prayed for three things that I still remember. He prayed for the salvation, the spouse, and the service of our baby.

Of course, if you know Pastor Kyle, you know he loves alliteration, so they all start with *S*, but those are three great places to start. So, if you don't know where to start when praying for your kids, pray for those three things. Maybe you could pray for their salvation. You could pray that they would never know what it's like to not love Jesus and love the church.

Maybe your child *is* a Christian. What you could do for them is you could say, "Hey, Lord, would you use my child to be a big part of the salvation of someone else's kids?" So you can pray for salvation. You can also pray for their spouse. You can pray that your kids would find a godly man or woman to partner with for kingdom labor.

When I was in middle school, I can remember... For some reason, my mom just randomly told me this one day. She was like, "Yeah. Did you know I sometimes pray for your future wife?" At this point, I was like 12. I was like, "What?" I was like, "Last week, you just drove my girlfriend and me to the movie theater and sat with us the entire movie, but you're praying for my spouse?"

Now, in hindsight, I look back... Every time I look at Olivia, I'm like, "Thanks, Mom. I appreciate the prayers." So you can pray for your child's spouse. What you could also pray is if your child doesn't end up finding a spouse, you could pray that they would be able to be immersed in a healthy Christian community to walk alongside them and care for them.

So, salvation, spouse, and then service. You can pray that your child would be able to serve the Lord in their youth. You can pray that they would find a career that glorifies God and is also something they're good at, they're passionate about, and there's a need for. So, the first thing you can do is seek Jesus on behalf of your kids in prayer.

The second thing you can do to care for your kids or to go to bat for your kids is prioritize their spiritual development. Take ownership of their spiritual development. Dads, are you taking ownership of your children's spiritual

development or are you delegating it to your wife because you feel like she's more spiritual or because she's better at it?

There are a few ways for us to take ownership. The first way to take ownership of your kids or your family's spiritual development is to really take your own spiritual development seriously. This starts with leading yourself well. This starts with reading *your* Bible and repenting of *your* sin. This starts by you making community a priority in *your* life.

So it starts with you, but it doesn't end with you. The second thing you can do is connect your kids to godly men and women. Why? Well, because your kids are not going to come to you for everything forever. I was talking with Justin, our student director, about this this week, and he shared with me that every year we do a survey of our students.

One of the questions is "How often do you go to your parents with questions or concerns?" Justin told me that 75 percent of seventh graders go to their parents for everything. By the time they get to ninth grade, 20 percent go to their parents for everything. By the time they're seniors, only 6 percent go to their parents for everything.

What's the big point of this? You need your kids to be surrounded by adults who not only *they* trust but who *you* trust so they can go somewhere and get some godly counsel about direction and "What do I do with all of these emotions? I'm in high school. I don't know what to do." They might not come to you, but you can put people around them who you trust and they trust who they can go to. So, you can connect them to other believers.

Then the third thing is in order to prioritize your family's spiritual development, you are going to have to say "No" to certain things. You're going to have to learn to say "No." You might have to say "No" if your teenage daughter wants to be on another travel soccer team that's going to allow you to miss church every Sunday for the next three months again.

It's not a popular idea, but sometimes you have to say "No" to good things in order to prioritize things that are most important. So, moms, dads, ask yourself this: "What does it look like for me to seek Jesus myself and for my kids?" Now let's pick back up in verse 24.

"And [as Jesus went with Jairus] 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."

Here we have a woman who is not given a name, and it says she has had menstrual bleeding for the last 12 years. That means she has been sick for 12 years. For the last 12 years, she has probably been in pain. But not only that. It says she has been going to multiple different doctors who didn't make anything better. They actually made things worse.

Here's what this means. She was going to doctors. They were giving her all kinds of weird superstitious remedies that obviously didn't work. They were giving her these weird potions to try to make her better, but nothing worked. After trying all of these different potions and all of these different superstitions, she was out of money (nothing worked), and she was embarrassed.

This would be the equivalent of going to the doctor now with 12 years of bleeding and being given an essential oil. It's like, "This is not going to help." Obviously. Like, "Here, take some ginger." It's not going to help my bleeding, but that's the position this woman is in. If you were sick today for 12 years, it would be bad. You would not like it. It would have been even worse for her, because not only has she been sick for 12 years, but she has been unclean for 12 years.

So, not only has she been physically suffering, but she has been suffering socially. You can go look at Leviticus, chapter 15, with your Community Group this week and read about the ceremonial laws for cleanliness, but let me just boil them down and let you know what it meant. No one has touched her for 12 years. No one has held her hand in 12 years. She hasn't been to church in 12 years.

She hasn't been in a large crowd in 12 years. She hasn't sat down for dinner with anybody in 12 years. She hasn't been hugged in 12 years. She has been social distancing for 12 years. I can remember. Some of you couldn't even social distance for two weeks to slow the spread, much less 12 years, but this is the situation this woman is in. She has been away from community for so long.

Now, the woman is very similar to Jairus in that she's hopeless, she comes to Jesus for healing, and she has nowhere else to go, but what's interesting here is there are so many differences between this woman and Jairus. For example, everyone knows Jairus' name. No one knows her name. Jairus is a religious leader. She's not even able to go to church. Jairus is respected. She's rejected. Jairus is honored. She's ashamed.

Jairus has a family he loves. We're going to see he has a wife. He's coming on behalf of his daughter. This woman almost definitely doesn't have a daughter or doesn't have a husband. What we're going to see here is despite their differences, Jesus is going to step in and meet the needs of both of them. So, let's see what happens in verse 27.

"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."

We see here a picture of faith. A simple definition of *faith* is this: faith is reaching out to Jesus. That's what this woman is doing. Verse 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's interesting here is it almost seems like Jesus is not in control of who he heals. Did you catch that? You look at this, and you're like, "Is Jesus not in control of who he heals?" Well, of course he's in control. What Mark is trying to do here is to illustrate to us that Jesus responds to faith so predictably and reliably it's basically automatic. That's what he's trying to illustrate.

What's also interesting is that Jesus asks who touches him. Now, some people will say, "Well, even though Jesus was truly man and truly God, since he was limited by his human nature, that must mean he didn't know who touched him." That's an okay viewpoint, but most people think Jesus knew exactly who touched him. That makes you ask the question...*Why?* Why did he say, "Who touched me?"

Let's say you have two or three kids, and after dinner you say, "None of you can have candy after dinner," but after dinner, you look on the floor and see a wrapper for a blue Jolly Rancher on the ground. So you line your kids up and look at them, and the 3-year-old has a blue tongue.

In that moment when you look at them and say, "All right, guys. Which one of you ate the blue Jolly Rancher?" are you trying to figure out who did it? No. You're not trying to figure out who did it because you know exactly who did it. You are trying to get them to go public with what they have done, which is exactly what Jesus is doing with this woman. He wants her to go public with her faith.

In the same way, some of you need to go public with *your* faith. Some of you have coworkers and friends and family who still have no idea that you're a Christian. Now, they might be able to say, "Well, I think he's a little bit spiritual. I think she goes to church some," but that's really all they need to know.

What you need to do is to go public with your faith. Now, I'm not saying get on Facebook and share those memes that say, "Jesus says, 'If you deny me before man, I will deny you before heaven.' Share if you agree." That's not what I'm saying. (There are some of you in here. I'm Facebook friends with you.)

What I *am* saying is when someone asks you, "Hey, what did you do this weekend?" maybe instead of saying, "Yeah, we just took it easy and had a good time," you can say, "Well, we went to church on Sunday, and here's one big takeaway from it." We need to be a people who go public with our faith.

Now, one of the things we know about this is that the longer you wait to go public, the harder it is. That's an incentive. You should try to share your faith early...highly relational, explicitly Christian. For some of you, the way you can go public is to get baptized. You know you need to be baptized. You have never made your own public declaration of faith in Christ through water baptism, and you know you need to do it.

The way you know you need to do it is every time someone talks about it or mentions it, even me right now, you tense up a little bit on the inside because you know you have not gone public with your faith in this way. So, what does it look like for you to go public with your faith? Let's keep going. Verse 31:

"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."

The woman wanted to just get healed and then get out of there, but that's not what's happening here. Now she's at the feet of Jesus. She's terrified. She's not even supposed to be in the crowd because she's unclean. She's wondering if Jesus is about to scold her, but look and see what happens.

Verse 34: ***"And he said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'"*** What's interesting here is this is the only woman in all the Scriptures whom Jesus refers to as "Daughter." It actually would have been a little bit of a strange word for him to use for a couple of reasons.

First, *daughter* was a very intimate word to use. You didn't normally call someone you had never met "Daughter." The second reason is Jesus was in his early 30s when this happened. This woman has been bleeding for 12 years, so it's likely that she's older than Jesus, and he's still calling her "Daughter."

I'm almost 30 now. This would be like me saying to a 35-year-old woman, "Hey, daughter." It's like, "This is strange." But this will make this make a little bit more sense. Where is her dad? She doesn't have a Jairus. She had to come to Jesus herself. She has been spending her own money to try to get better. No one came to Jesus on behalf of her. Her dad is not around.

Some of you didn't have a dad or much of a dad. For some of you, your dad was never around. He was absent either physically or emotionally. He didn't come to your dance recitals or your graduation or your sporting events. Some of you might have lost your dad, whether it be to normal aging or to something tragic that happened when you were younger.

What Jesus is doing here... We see the compassion of Jesus in that he's stepping in. He says, "Does no one want to protect you? I'll do it. Does no one love you? Does no one want to embrace you? I'll embrace you. I'm the Father to the fatherless." So, Jesus calls her "Daughter." Then the second thing he says is "Your faith has made you well," which is a picture of our salvation.

What's interesting is when something dirty touches something clean, it usually makes the clean thing dirty. If you're sick and contagious, are you going to try to go find a group of people who are not sick with the hopes that their lack of being sick will make you well? No. That's not what's going to happen.

What we see with the woman is that though she was dirty, her faith in Jesus led to her becoming clean. Now, we have to acknowledge that faith in Jesus does not mean you will automatically receive physical healing always, but in *this* case, her faith was the instrument by which she was healed.

In this scene, we see a central belief of Christianity. When you come to Jesus with your sin, when you come to Jesus with your mess or with your past or with your guilt, Jesus does not say, "Clean yourself up, and then come to me." He does not say, "Break your addiction that you've been struggling with and then come." He doesn't say, "Read your Bible from cover to cover, and then, after you've read your entire Bible, you can come to me."

He doesn't say, "Stop feeling guilty and overwhelmed and anxious, and then come to me." He doesn't say, "Clean yourself up and come." He says, "Come, and then I'll clean you up," which is the center of the gospel. Jesus does not say, "Clean yourself up and come." He says, "Come, and I'll clean you up."

Let's see what happens next in verse 35. ***"While he was still speaking, there came from the ruler's house [Jairus' house] some who said, 'Your daughter is dead. Why trouble the Teacher any further?'"*** Did any of you forget about Jairus? Remember Jairus? He had just come to Jesus with an emergency. His daughter was on her deathbed, and Jesus said, "Yes. I'll come with you."

Then what happens is Jesus and Jairus are walking to Jairus' house, and Jesus stops to heal a woman with a chronic illness, and then after he heals her, he has a

conversation with her. Can you imagine being in Jairus' position and watching this happen, and then getting word that your daughter has just died?

I worked for over three years as a PA in gastroenterology. One of the things I did often was I would work in the hospital, and I would see consults. I would see consults that ranged from emergency to totally not an emergency. Let's say I was in the hospital working, and I got a consult for a 75-year-old male with active GI bleeding, and he's a Jehovah's Witness, which means he can't receive blood products. (Some of you medical people know what I'm talking about.)

Now, emergency or not emergency? Pop quiz. Emergency! Yes, that's right. Okay. Now, let's say I go to see this guy. I'm on my way to go see him in the emergency department, and I get a text for another consult. It's a 40-year-old male. His chief complaint is nausea. Pop quiz number two: Is nausea an emergency? No, it's not, contrary to popular belief. Even though it's bad, nausea is not an emergency.

What would you think of me if in that moment, instead of going to see the guy who was actively bleeding, I stopped and went to go see this guy who has had nausea for 12 years? You would be like, "What?" This is totally reckless. This is not only reckless; it's irresponsible. I could maybe get sued for this.

This is exactly what Jesus has done. Instead of going to the person with the acute problem, he has stopped for the chronic problem, and now we hear that Jairus' daughter is dead. You can imagine being Jairus in this situation. He would be furious. They tell him, "Hey, don't bother Jesus any further. Your daughter is dead. Give up." Now look and see what happens in verse 36.

"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." Jesus says to Jairus, "Don't fear. Keep having faith." Commentators say that what Jesus is saying here literally is "Keep believing," or as Journey would say, "Don't stop believin'." That's what he's saying to Jairus.

Now, when God does not answer your prayers on your timeline, what are you tempted to do? You're tempted to stop believing. If God doesn't answer your prayers, you're tempted to be like, "Well, God, you haven't answered me yet. I'm always going to have these desires. I'm always going to have these attractions. I'm just going to give up and give in."

Or you might say, "I've been praying for my relationship with my son. It's still not any better. I'm going to be done with him. I'm going to give up and give in." What Jesus is saying here is "No, no, no. Don't do that. You need to keep believing, keep trusting." We're going to see that delay with Jesus is not necessarily denial with Jesus.

One more thing to notice here is Jesus only let three of his disciples go with him into this girl's room. You might ask, "Why is that?" Well, it's actually pretty simple. It's because Jesus wanted them to observe, to learn. He wanted them to watch him care for people so they could do it as well.

The principle here is that so much of the Christian life is not only taught, but also caught. If you are a Christian, you need people in your life who can teach you and you can catch things from. It's why our definition of discipleship here is *open Bible*, which tends to be more about what is taught, and *open life*, which is what's caught.

When I was at UNC Chapel Hill, the man who discipled me for about five years... His name was Mike Echstenkamper, one of the godliest men I've ever known. I look back on my time with Mike, and he taught me all sorts of things, and I'm grateful for that.

What is most in my mind when I think about him are the things I caught just by observing him, just by watching how he interacted with his wife, how he prayed, how he led a staff team, how he resolved conflict. We need men and women in our lives we can catch things from, men and women who will model life for us. All right. Let's keep going. Verse 38:

"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."

I want you to picture this. There are six adults in this room, and there's one little girl who has just died. Back when I was in PA school, I was in the room when the doctors told a family their teenager was not going to make it after a tragic accident. What I saw in that mother in that moment is something I will never forget for the rest of my life...the amount of grief, the amount of despair. I mean, I was upset for weeks afterward just watching it. That's what Jesus is walking into here. Verse 41:

"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."

Jesus sits down next to the bed of this little girl. He grabs her by the hand, and he says, "Little girl, I say to you, arise." Commentators say what he's actually saying here

is more of a pet name. It would sort of be like Jesus saying, "Hey, sweetie, go ahead and get up."

He's not running in like a drill sergeant being like, "Get up right now!" No. He walks in. He's compassionate. He's kind, and he tells this girl, "Hey, sweetie, go ahead and get on up." It gives us a picture of the compassion of Jesus. There are so many things in this story we can learn from, but I think there are three main things we learn about the life of Jesus in this passage.

The first is *Jesus is interruptible and aware*. Jesus had a lot of things to do. He was a pretty busy guy. He had a lot of people who had needs. He was teaching. He was preaching. He was healing. What we see here is that despite that, he was able to stop to meet the need of just one person. He was interruptible.

When you think about *your* life, when you think about the last month of your life, would you say you have been someone who is interruptible? What some of you do is just fill your schedules full of stuff. Being busy is not necessarily a bad thing. In some ways, being busy is good. They say a bored man is a dangerous man. I agree. But there's a difference between being busy and being so busy you are not interruptible enough to meet the needs of the people around you.

Some of you just need to stop saying "Yes" so much. You just overcommit. Again, the problem with saying "Yes" is you're not able to meet the needs of those around you. So, Jesus is interruptible, but he's also aware. Jesus was surrounded by thousands of people, but he was able to stop, and he was aware of the needs of just one person...one person who was seemingly nameless.

In a room this size, I'm sure some of you look around and wonder, "There are a lot of people in this room. There are even more people in the world. Is God really aware of my needs? Does God really see me?" Well, this passage shows you clearly that he does. We see that since God is omniscient, which means all-knowing, he's aware of your needs, and since he is omnipotent, which means all-powerful, he's able to do something about it.

Because he is omniscient, he knows where you are, and he knows what you need. So, we see that Jesus is interruptible and aware. When it comes to being aware, not only is Jesus aware of *you*, but a question you can ask yourself is, "Hey, am I aware of the needs of others? Am I aware of the needs of the people around me?"

The second thing we see is that *people come to Jesus in times of trouble and transition*. A couple of weeks ago, I was with our college student leaders, and I asked them, "How many of you came to Christ in a season of trouble, transition, or both?" Almost all of them raised their hands.

The reason college is such a great time for so many people spiritually is because everyone is in a season of transition (it's a new place, new friends, new people), and it tends to be a time of trouble. College has a way of bringing about trouble for college students. If I were to take a poll of you guys, I'm sure it would be pretty similar. You came to Jesus in a time of trouble or transition.

You got sick or somebody you love got sick. You were looking for meaning or purpose. You were feeling overwhelmed. You were feeling guilty, and you feeling that way, you being in a season of trouble is what led to you becoming a Christian. So, we see that people come to Jesus in times of trouble and transition.

The last thing we see (this is the most important) is *Jesus overcomes both sin and death*. You and I are just like this woman. Without Jesus, we're hopeless. Without Jesus, we are unable to get any better. We've tried all sorts of things. We're not able to get better. But unlike the woman, you and I are unclean before a holy God because of our sin.

This woman didn't have anything to do with her bleeding, I'm sure, but you and I have very much to do with our sin before a holy God. So, we are just like the woman. In the same way, we are also just like Jairus' daughter. Without Jesus...dead. Without Jesus...hopeless. We certainly can't raise ourselves from the dead.

We see in this story a picture of how Jesus can overcome the two things you and I cannot overcome no matter how hard we try, which are sin and death. Do you ever wonder why Jesus is the only way to salvation? Why is Jesus the only way to God? It's because he's the only one who has ever overcome sin and death.

When I was in college, my pastor at the time gave an illustration to illustrate this. He said, let's say you are out by the pool, and you can't swim, but for some reason you slip and fall in the deep end, and you start to drown. Let's say your best friend is there with you. For whatever reason, they can't swim either, but they're feeling heroic, so they jump in there after you to try to save you.

What's going to happen in that moment? You're both going to drown. Thirty minutes later, somebody is going to walk by and find you at the bottom of the pool, because your friend had the same problem *you* had in that they couldn't swim. The point of all this is that in order to be the savior, you can't have the same problem as the person who needs to be saved.

Why can't Buddha save you? Because he was a sinner, and he's dead. Why can't Muhammad and his teaching save you? He was a sinner, and he's dead. Why can't your CrossFit coach or your doctor or your spouse save you? It's because they're sinners, and they are going to die.

We see in this passage that Jesus Christ is able to overcome sin. We're going to see in the book of Mark Jesus overcomes sin by living a perfect life, and then he dies the death you and I deserve on the cross in our place. Jesus Christ bled like the woman, and then after he bore our sin in our place, he rose from the dead, proving that he had overcome death.

So, if you are here and you are a Christian, my question to you is...*Who are you close to who is hopeless?* Maybe it's the person you wrote down on a card last week if you were here. Are you aware of the needs of the people around you? Is there somebody you're close to right now who's in a season of trouble or transition? Can you reach out to them this week?

If you're not a Christian, what I would say to you is that, unfortunately, you are in the same position as this woman before she meets Jesus...unable to clean yourself up. You've tried all sorts of things. You've tried to be a better person. It hasn't worked. You've tried the self-help stuff. It hasn't worked. You've tried to get better, but it has just made things worse, and you're tired.

We see in this passage that the woman at the feet of Jesus received healing. Jairus at the feet of Jesus led to his daughter being healed. Forgiveness, acceptance, and adoption by God are given to those who repent and have faith. Like we see in this passage, faith is just reaching out to Jesus.

Faith is saying, "God, I am not in a position to be lord of my life. I need you to do it for me because I'm doing a bad job." What we know is that takes humility. It took humility for Jairus to fall at Jesus' feet, and it will take humility for you to do the same. We see in this passage that being at the feet of Jesus Christ is a pretty good place to be. Let's pray together.

Father, I just thank you for the truths about you that we see in this passage, that you are a God who is loving. You are compassionate. You are for us. Father, I thank you that you do not tell us to clean ourselves up and then come to you but just that we can come and you'll clean us up.

Lord, I want to pray for those in this room right now who are hopeless, who have difficult relationships they've been praying for, who are in seasons of life they don't want to be in, who are struggling with chronic illnesses, chronic addictions. Would you give them a sense of your presence? Would you give them faith to continue to reach out to you? Father, we thank you that you are a God who is for us, not against us. You are compassionate. You are kind. You are loving toward us. In Jesus' name I pray, amen.