

95-05-14Mark

The study of the Word of God this morning. Let's take a moment to clear our thoughts, to clear our hearts and our minds, to seek the ministry of God the Holy Spirit in His primary function to us, which is to use the sword of the Spirit, which is the Word of God, to shape us, to change us, to conform us to the image of Jesus Christ. Shall we pray? Father, we thank You for the privilege we have of assembling together as believers of like mind.

We thank You for the freedom we have in this country. We thank You for the power that You have placed in the hands of those who rule over us in our free and democratic society. We thank You for the preservation of our country through the years, for the victory in battle that You have granted us.

We thank You for the present state of freedom that we enjoy. We thank You for protection from harm and protection from evil. We thank You for Your preserving graces that have brought us to this point on this day.

We thank You for our mothers as we think of them on this day. We thank You for the order that You have placed in human society through marriage and through the family and through the nurturing and raising of children, which is one of the primary responsibilities of our ladies. And we thank You for the faithfulness that has been expressed in that area.

We thank You for the nurture and the admonition and the wonderful blessings that each of us has received as we were trained up in the way that we should go. And now, Father, as we look into the truth of Your Word, we pray that God the Holy Spirit will minister it to our hearts, for we ask it in Jesus' name. Amen.

I am very excited to be looking at this portion of Scripture this morning. I will tell you that this is one of my two favorite places to be in the book of Mark. There are some great and exciting things we're going to see here this morning.

And I appreciate your indulgence last week as we ran a little bit long, but it enabled us to be here this morning, which is right where I wanted to be. We're going to be starting this morning in Mark 5, beginning at verse 21. You will recall that in our previous studies, we started out, for example, back in Mark 4, and we saw the three seed parables.

The sower and the seed and the soils. We saw the man who planted the seed and went away and slept and rose and slept and rose. And we saw the mustard seed that was planted and produced this tree under which the birds of the air would roost and make their nests.

And we came away with three basic ideas that Jesus was communicating through those parables. In the parable of the sower, the seed and the soils, what is the main message there? What is the main idea that Jesus illustrates there? It's the condition of the soil that counts. What is

the soil like? How receptive is the soil to the seed? And we see that in our lives, our responsibility as believers, our responsibility as human beings before the God of the universe, is to receive the truth.

God has put the truth out there. It's a complete package. It has design.

It has form. It has life and energy. And it is God's gift to us.

And it's our opportunity, indeed it is our responsibility, to receive it. And not to receive it in a superficial way, but to receive it into ourselves, to let it sink in deep, and do its transforming work within us. And in that first section of chapter 4, Jesus uses some imperatives.

He says, Listen. Behold. He that has ears to hear, let him hear.

To him that has, more will be given. To him that has not, even what he has will be taken away. Jesus says, Take heed what you hear.

With the measure that you measure with, it will be measured back to you. I looked that up, and that little phrase, take heed what you hear, and the measure that you measure with is what will determine how it is measured to you, that occurs seven times in the Gospels. Seven different places, Jesus says, take heed.

Pay attention to the measure that you measure with. What do we use a measure for? A measure is something that we use to evaluate something, isn't it? How much of this do we have? How good is it? What quality is it? Does it measure up? Does it meet the standard? Does it meet the need? Jesus encourages us, Be careful the measure that you use. What is your standard of value? How do you decide what's important? With the measure that you use, it will be measured back to you.

If we use a superficial measure, we are going to receive back superficial things. God says that truth, that expression of God's plan and God's character is the most important thing in the universe. It's more important than time and space and matter.

It's more important than human movements in history. It's more important than politics. It's more important than tradition.

It's more important than culture. It's more important than art. The truth of the plan and the character of God is the most important thing in the universe.

Now, as we plan our days and we plan our weeks, what measure do we measure with? Where does the most important thing in the universe fit in our scale of values? How much time do we devote to the most important thing in the universe? How many times do we expose ourselves to the teaching of the most important thing in the universe? Where does it fit in our scale of values? What measure are we measuring with? Do we find ourselves disappointed in the outcome of our

life? Do we find ourselves disappointed in our circumstances? Do we find ourselves disappointed, most of all, in the status of our soul, the level of our love and our joy and our peace? That level of love and joy and peace is the measure that is measured back to us. If we lack peace, if we lack joy, if we lack capacity for love and capacity for life and capacity for happiness, could it be that our measure is faulty? We have not assigned the proper place in our life to the most important thing in the universe, which is God's character and God's plan, revealed in the pages of Scripture by the power of the Holy Spirit. That is a convicting message for all of us.

I don't think any of us do that justice. Look at the way we spend our time. Sit down sometime and chart out the time in a day.

How much time did I spend on daily chores? How much time did I spend watching television? How much time did I spend doing the mundane, routine things of life? And how much time did I spend on God's Word, God's plan, God's character, revealed by the power of the Holy Spirit? That's Jesus' message to us in the seed parables. With the measure you measure with, it will be measured back to you. How receptive are we to the seed that God wants to plant in our soul? It is that seed and that seed alone that produces fruit, that fulfills God's purpose and God's plan.

Without that seed, the only crop we can grow is thorns and weeds and thistles. The seed has the power. That was the message in that second seed parable.

The man plants the seed and he goes away. He doesn't do something to that seed. He doesn't pump life into it.

He plants it and the seed has the design. The seed has the life. The seed knows how to sink in roots and gather nourishment.

The seed knows what kind of plant to become. Every seed produces fruit after its kind. Who designed the seed? God.

Who gets the credit for the fruit? God. The man comes back when the seed has grown and produced the stalk and the ear and the grain and the ear and the man reaps the benefit. He reaps the crop.

He gets to take all of that home and do with it what he needs to do. But it was God's design. It was God's power.

It was God's work. And yet the man receives the benefit. So we know first of all it's important for us to receive that word, to assign it its proper priority, to measure with a good measure and to recognize that it's God's work.

It's God's power. It's God's plan and it's God's design. If we substitute something else for the seed, if we substitute a man-made plan, a man-made tradition, a man-made design, a man-made philosophy, we're not going to reap the fruit that God designed into that seed.

That was one of the main messages we saw in the book of Colossians. It has to be God's seed, God's design, and God's fruit. Not all of us are cornfields.

Not all of us are wheat fields. No believer in Jesus Christ should look at another believer in Jesus Christ and criticize them because they're not producing the right kind of fruit. We have our hands full with our own field, with our own seed, with our own responsibility to receive and nurture and produce that fruit that God wants to produce.

It is not our place to look across the fence and say, look at all of that wheat growing over there and it ought to be corn. Look at all of that barley over there. It ought to be flax.

It ought to be some other crop. It ought to be oats. It's not our place.

We don't design the seed. We don't plant the seed. It's our responsibility to nurture it and let it grow.

In that third seed parable, what happened? The smallest seed, that little tiny mustard seed, was planted and it produced a tree that was 10, 12, 15 feet high, shot out branches to where the birds of the air could come and nest under its shade. And it teaches us the principle of blessing by association. That tree grew up from the seed.

The birds of the air nest in its shade. Think about our first parable and our last parable. Remember the parable of the sower, the seed, and the soils? The first kind of soil was hard packed.

The seed fell on it and sat on the surface. And what happened? The birds of the air came and carried it away. In our last seed parable, what are the birds doing? Instead of carrying the seed away and rendering the field unfruitful, the birds are benefiting.

Those birds of the air are one of several symbols in the Bible for the people in the world, the chaotic, uncontrollable forces that are not under God's direct dominion, have not submitted themselves to God's control. The birds of the air represent Satan stealing away the Word. And yet those birds of the air, unbelievers, people outside the kingdom of God, can gain benefit by association.

Instead of being birds that carry off the seed, they can be birds that roost in the shade of that tree, who benefit from the tree, who see the tree's value. And our lives, when we nurture that seed and give it its proper place, will be used by God to shed the light of the Gospel throughout the world. So if there were three principles we could boil down from those three seed parables, they might be, first of all, listen, look, take heed, pay attention to the seed.

Secondly, invest your time in the seed. Trust the seed. Trust that God knew what He was doing when He designed the seed.

The seed has the life and the seed does the work. And finally, trust in God's power and God's design. God will create that tree.

God will create the shade. God will bring those people into our periphery who will receive the benefit of God's work in our life. So we saw Jesus teach this and He stressed the importance of the Word of God, the truth of God, as the object of faith.

The Word of God did the Pharisees no good. Why? They knew it, but it wasn't the object of faith. It didn't transform them.

It didn't change them. It didn't alter their scale of values. It didn't change their priorities.

Their priority was recognition by men, being seen by men, wielding the power, having the respect, having the position in the community, being well thought of was their goal. And that was the measure they measured with and that's what they got back. Jesus said they have their reward.

Whatever respect they may have, that's all they get. There's no fruit in God's plan. Jesus said it's got to be the object of faith.

And right after that, the disciples got a test, didn't they? Jesus finished teaching. They took Him in the boat and they went across the lake to go see the demon-possessed man. What happened on the lake? Big storm.

Big crisis. Jesus had taught in the seed parable that seed goes into the soil and it springs up. Now there's going to be testing.

There's going to be the sun rising and beating down on that seed. Is it going to survive or is it going to wither? Weeds and the cares of this life are going to grow up and try to choke the Word and make it unfruitful. It's our choice as to what happens to it.

We decide when we're under pressure how important it is and whether or not we're going to stick with it. The disciples got that test. Here came the storm.

The waves, green water coming over the bow of the boat. And the disciples didn't think of the Word. They didn't think of the plan.

They didn't think of Jesus' words, let us cross over to the other side. They didn't remember that it was the Son of God in the stern of the boat and that that boat could not sink as long as He was in it and as long as they were with Him. They panicked.

They fell apart. They reverted back to a human way of thinking and they said, Lord, wake up. Don't you care that we're perishing? What was the object of their faith? What did they believe at that point? They believed in the power of the wind.

They believed in the power of the waves to overwhelm them and to destroy them. That was their belief. That's what drove their priorities and their thinking.

I believe this storm is going to kill us. That was their thinking. What did Jesus say? He stilled the waves.

He stilled the wind. And He said, Why are you fearful? Have you no faith? And what is the meaning of that? You should not have been fearful. If you had faith, if you had trusted the right things, believed the right things, you wouldn't have been in the grip of fear.

You wouldn't have panicked in the storm. It's a choice that we make. What are we going to believe? Are we going to believe experience? Are we going to believe tradition? Are we going to believe human viewpoint? Or are we going to believe what God's Word communicates? To believe it, we have to learn it.

And then we got to chapter 5 and we saw that once they survived the storm and got to the other side of the lake, here's another example of faith under fire. Here's the demon-possessed man. Possessed by the legion of demons.

No human solution would work. They couldn't bind him. They couldn't chain him.

They couldn't control him. They couldn't keep clothes on him. They couldn't secure the road to travel past him.

Human effort had failed. Human solutions didn't work. And the power of God came into that situation and solved it instantly and permanently.

Once again, we see the sea occurring in that episode. Here the disciples had just come through the sea and they said, the sea is going to destroy us. The sea is going to kill us.

The sea is going to swamp the boat and drown us all. Who is it that gets swamped and drowned by the sea? It's the swine. It's the demons.

It's the forces of evil. Jesus Christ has authority over those things. Nothing can come into our lives without the power of Jesus Christ.

It's not us as disciples of the Lord that will drown and that will perish. It's evil. It is sin.

Jesus said, In this world ye shall have tribulation, but be of good cheer. I have overcome the world. We will be tested.

God will give us opportunities for faith, but we have to believe that God is greater. That God knows what He's doing when He lets the storms come. That God has the power to drive out darkness, to drive out sin, to drive out these forces of evil.

We think about this with our children. I in particular, as I have a school-aged daughter now that will be starting school this fall, and I think all these rampant forces out in society and all these strange people and children, I don't know how they were raised or where they come from. Who is the teacher anyway? Where did she come from? What does she believe? What is she going to start drumming into my young child's head? It's an unknown.

It's a part of human society. It's something over which I have no control. And it's a scary thing if I let it be.

If I decide that I believe that society has the power to overwhelm my daughter. The power to overwhelm the training that she has received in our home. To overwhelm the faith that she has in the Lord Jesus Christ.

I could let that overwhelm me. I could let that unsettle me and drive me into fear. But what's the challenge? The challenge for all of us is to believe that God is greater than those things.

That if we make Him and His Word, His promises the object of our faith, He will oversee. He will overcome. And it's a choice that we make every day, isn't it? We live in an evil world.

We're faced with challenges and circumstances. This demon-possessed man with all of his troubles, I doubt that any of us have ever been this low. To be demon-possessed, to be self-destructive, to be living in the tombs, to be hopeless and helpless and useless.

Look at what Jesus Christ did in his life. He had the power. He had the ability, despite the demons, despite the illness and the pain, to go to Jesus Christ.

The demons could not stop him from running to the shore and falling at Jesus' feet. There is no power on earth that can separate us from the love of Christ. It doesn't matter how badly we fail.

It doesn't matter how many times we forget to be faithful and to trust our God. We can always run to Him and fall at His feet, and His power will once again be active in our lives. This is what we've seen as a prelude to where we are this morning.

Because now, we are here in chapter 5, verse 21. This is an interesting story. Jesus had crossed over again by boat to the other side of the sea.

A great multitude was gathered to Him, and He was by the sea. You'll notice how the sea keeps on recurring. The sea, particularly in the Old Testament, is one of those things that reminds us of the chaos in which we live.

The undisciplined forces around us. In many cases, the unseen forces of darkness. In many cases, it is the unbelieving world.

Just a few of many passages, if you want to make a note of this, just in the Psalms alone, you

can look at Psalm 65, verse 7. You can look at four different places in Psalm 69, where the troubled sea, the waters and the waves, frothing and foaming, represent and remind us of the evil that is in the world, the uncontrollable people, the uncontrollable forces, the spirit of disobedience that is at work among the sons of men. You can also look in Psalm 89, verse 9 and Psalm 89, verse 25. And you can look at all of Psalm 93 to see this.

And that's just a few places. Remember in Isaiah, the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, for the wicked.

So when we see the sea coming up as a motif and as something that Mark points out in his story, it's a little bit of a memory jog. It's a little bit of a reminder. Jesus travels over the sea.

Jesus subdues the sea. God in the Old Testament establishes His throne on the sea. God has founded the world upon the sea.

Remember Psalm 24, George Beverly Shea singing that, the earth is the Lord and the fullness thereof, the world and they that dwell therein, for He has established it upon the seas and founded it upon the flood. God has power over even these chaotic forces of darkness. Jesus started out in chapter 4 by the sea, teaching these seed parables.

What is the answer when we are by the sea? What is the answer as we're living in this evil world? It's faith in that seed. It's faith in the Word. It's making the choice to trust God, His power, His provision, and His plan rather than any human system of getting by, any human system of solving problems.

Then they get on the sea and they face this test. They get to the other side of the sea and meet the demon-possessed man. The demons are drowned in the sea.

The swine are floating and bobbing in the sea. Jesus crosses back over the sea and He's by the sea again. Now what happens? A great multitude gathers to Him and behold, one of the rulers of the synagogue came, Jairus by name.

And when He saw him, He fell at his feet and begged him earnestly, saying, My little daughter lies at the point of death. Come and lay your hands on her that she may be healed and she will live. So Jesus went with him and a great multitude followed Him enthroned Him.

Now as they're traveling to Jairus' house to save this little daughter that's at the point of death, an interruption takes place. This is very unusual. How many episodes in Jesus' life can you think of where He's in the middle of doing a healing or in the middle of doing a miracle and suddenly there's an interruption and something completely different takes place? This is unusual and this is special.

And in the three gospel accounts that record it, it's recorded the same way, in the same sequence. In all three of them, Jairus comes to Jesus. Jesus agrees to come to His house and

then there's an interruption.

There's a delay. You can imagine how Jairus felt. Think if your child was at death's door and you had run out of options and you had run out of solutions and your last resort was on the way.

The paramedics are on the way. The doctor is with you and you're taking him to your child and suddenly you have to stop. There's an interruption.

What could be more important than the life of my daughter? What could be more important than saving this child who is at death's door? But Jesus stops and throughout the next section here, Jairus is standing right by the Lord and you can imagine what's going through his mind. But Lord, do you not care that my daughter is perishing? It sounds like the disciples in the boat, doesn't it? Lord, do you not care? Why have you not acted? Why is there this delay between the onset of my problem and the solution? But here we find Jairus standing by because a certain woman had a flow of blood for 12 years. She had suffered many things from many physicians.

She had spent all that she had and was no better. Instead, she grew worse. When she heard about Jesus, she came behind him in the crowd and touched his garment.

For she said, if I only may touch his clothes, I shall be made well. Immediately, the fountain of her blood was dried up and she felt in her body that she was healed of the affliction. And Jesus, immediately, knowing in himself that power had gone out of him, turned around in the crowd and said, who touched my clothes? But his disciples said to him, you see the multitude thronging you and you say, who touched me? And he looked around to see who had done this thing.

And in Greek here, it says he kept on looking. Jesus was searching intently through the crowd. This word periglepo means to look.

It's used other places when Jesus looks around at all the people in the synagogue when he is about to heal the man with the withered hand. He looks around at his disciples. This is a studied, time-consuming process of looking face by face by face, searching intently through the crowd.

This took some time. And the woman, fearing and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. This woman, because of her malady, was unclean.

And to touch someone in the crowd, especially to touch a teacher, to touch someone who was viewed as a rabbi, as a holy man, was not to be done. So she is fearful and trembling. She came 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 affliction. But all of this has taken time and while Jesus is still speaking, some came from the ruler of the synagogue's house and they said, your daughter is dead.

And this is actually a verb in the Aorist tense. And they came up and they said, your daughter died. This is a point in time and they witnessed it.

And they said, Jairus, you're too late. Your daughter died. Jairus has been standing there probably hopping from one foot to the other, biting his tongue.

Lord, can't we hurry? Can't we speed this up? Couldn't you talk to this lady later? She's had this 12 years. Couldn't she wait another hour, another day? What about my daughter? It's urgent. And now because of this delay, Jairus, your daughter died.

Don't trouble the teacher any further. You'll also notice the respect with which his servants address Jesus. They call him the teacher.

They call him the master. Jairus is a ruler in the synagogue of Capernaum. He knows Jesus.

He has heard Jesus teach in the synagogue many times. So there is an acquaintance at the very least here. And Jairus evidently respects Jesus Christ and believes to some extent in who he is and what he can do.

And as Jesus overhears this word that was spoken about the daughter dying, he said to the ruler of the synagogue, Do not be afraid. Only believe. Isn't that the message of chapter 4? Isn't that the message of the first half of chapter 5? Everything that we've seen in the seed parables, everything that we saw on the sea and over in Gadara with the demon-possessed man.

Don't fear. Only believe. If we look at ourselves and find fear, if we examine our souls and we find that we're afraid, we're insecure, we're anxious, we're worried, we're not making the Word of God the object of our faith.

We're not truly trusting the promises of God. It might be our personal circumstance, our personal safety. It might be that of a loved one.

It might be our church. It might be our missionaries. It might be some other circumstance or some other issue in our life.

And we look at it and we have this troubling, constant concern, this constant care, this constant wearing down of our joy and our peace. It's always coming up. It's always nagging.

It's constant. It keeps working on us. What does Jesus say to us? Don't be afraid.

Only believe. What is the solution to fear? Faith. Faith has to have an object.

It isn't just scrunching up and saying, I believe everything will turn out all right in the end. Any unbeliever can do that. What unbelievers do is not the Christian way of life.

Closing our eyes and gritting our teeth and waiting out the pain and waiting out the hardship is

not the Christian way of life. It's not a way of fear. And it's not just enduring the pain and enduring the pressure.

It's faith. It's love and joy and peace. And that love and joy and peace is our heritage.

It's our gift from God. And it comes through faith. Jesus says, Don't be afraid.

Only believe. Just trust. To trust, we have to have something to trust.

And that's why we assemble. That's why we assign the proper importance to the Word of God. We have to know the promises of God.

How many promises can we name from memory that will keep Him in perfect peace whose mind is stayed on Thee because He trusted in Thee? Casting all your cares upon Him, for He careth for you. What time I am afraid, I will trust in Thee. They that wait upon the Lord shall not be moved.

They shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint.

Sometimes we're running and sometimes we're walking. But whatever we're doing, God sustains us. So many promises, so many examples, so many truths that have to be refreshed and restored in our souls.

It says in Proverbs 8 that if we're going to get the benefits of wisdom, we have to watch daily at its gates. Daily. Daily.

Don't be afraid. Only believe. He permitted no one to follow Him except Peter, James, and John, the brother of James.

He came to the house of the ruler of the synagogue. He saw a tumult and those who wept and wailed loudly. When He came in, He said to them, Why make this commotion and weep? The child is not dead, but sleeping.

Now this is one of the strangest statements in the whole Bible. It's one of the reasons this is one of my favorite passages because this seems so strange. Jesus didn't even say this when Lazarus was in the tomb.

He talked about the fact that he was sleeping and his disciples misunderstood. Jesus said, Peter, James, John, Lazarus is dead. And Jesus wept over Lazarus.

These people are weeping and wailing, and yet Jesus says, Why are you weeping and wailing? The girl is not dead, she sleeps. Well, she's very obviously dead. The people who came and told Jairus would not have brought such a dismal report if they hadn't been certain.

The verb in Greek is an *eros*, point in time, fact-related communication. She died. And Jesus says, She's not dead.

What can He possibly mean? How can He be chewing out these people? It's legitimate to mourn. We grieve, but not as those who have no hope. Why is it that Jesus makes this remark? It's confusing.

It makes no sense. He says, Why make this commotion and weep? The child is not dead, it's sleeping. They ridiculed Him.

But when He had put them all outside, He took the father and the mother of the child and those who were with Him and entered where the child was lying. There are five people in the room with Jesus. Who are they? The mother, the father, Peter, James, and John.

And of course, the little girl. That's who's in the room. That's who's going to witness what happens next.

All of the mourners have been driven out. The other nine disciples are not present. He took the child by the hand and said to her, Talitha, Kumi, which is translated little girl, I say to you, arise.

Immediately the girl arose and walked for she was 12 years of age. They were overcome with great amazement. But He commanded them strictly that no one should know it and that something should be given her to eat.

No one should know it. Can you imagine? This girl has been dead. The mourners are outside.

How can they possibly not know when this girl emerges that something extraordinary has taken place? But Jesus has strictly commanded them that no one should know it. What is it that they should not know? It's inevitable that they're going to find out this girl is alive and well. It's what Jesus did in the room.

It's that it came through the touch of Jesus Christ. People will be left with their own explanation. Well, maybe she was just in a coma.

Maybe we just thought she was dead and she really wasn't. Jesus has instructed Peter, James, and John and the parents not to tell people, Oh, it's Jesus Christ who raised her from the dead. He grabbed her by the hand and raised her up.

Why is this? It seems like this would be a great testimony. This would be something to testify to Jesus as Messiah of Israel. Well, we hope to be able to resolve some of these things very quickly here.

First of all, compare these two situations. Why does God sandwich these two situations together? They're closely related. They cannot be properly understood apart from each other.

God has linked them inextricably together. This woman's issue of blood problem is forever tied to Jairus and his daughter. So, if we can unlock that relationship, we'll see exactly what's going on in this passage.

We have two situations. If you're taking notes, you can just make two columns here and put a word or two under each column. One column is Jairus and the other one is the woman.

What do we know as we compare these two situations? We know Jairus' name. We don't know the woman's name. One of them is known.

One of them is unknown. Jesus knew Jairus from his previous trips to the synagogue in Capernaum. This woman is a stranger.

Secondly, Jairus has an immediate crisis. He didn't talk to Jesus the day before, before they went across the lake and took care of the demons. Jairus didn't come up and say, well, my daughter's feeling poorly.

It's an immediate crisis. All of a sudden, this thing has flared up and she's suddenly at death's door. It's an immediate thing that has popped up and Jairus is frantic.

This woman, on the other hand, has been dealing with her problem for 12 years. It's been an ongoing, constant battle, constant crisis. This ruler of the synagogue who recognizes Jesus for who he is knows God.

He's part of the religious structure of Israel. This woman, we don't know where she comes from. Eusebius, in church tradition, says that she was from Caesarea.

She may have even been a Gentile lady. We don't really know. But she was from far away.

She was from out of town. She isn't connected to anything related to God or religion or anything else. Jairus is faced with death.

He's faced with the loss of his daughter. This woman is faced with a living death. This issue of blood like leprosy was something that marked her out as separate and unclean, un-socially acceptable.

She's not socially acceptable. She's not allowed to mingle. She's not allowed to touch or be touched.

It's a living death. Both of them come to Jesus as a last resort. In their extremities, they come to Him.

Jairus comes directly to Jesus and says, Jesus, come heal my daughter. This woman doesn't approach Jesus directly. She comes up from behind and reaches out to touch Him.

Two different tests of faith. Each of these people expresses faith. Each of them believes that Jesus, His presence, touching Him or being touched by Him can heal.

But the circumstances are different. The environment is different. The status of the people involved is different.

And yet the solution is the same. In the case of Jairus' daughter, Jesus comes and touches her and heals her. In the case of this woman, she comes to Jesus and touches Him and is healed by the power of the Holy Spirit.

In each case, it's contact with Jesus Christ that provides the opportunity for the supernatural power of God to work. By the way, how do we come in contact with Jesus Christ? We're saved. How is His presence manifested in our lives? He stands outside our door and knocks.

He wants to come in and sup with us, as Revelation 3.20 tells us. We often hear that as a salvation verse, but we know that Revelation 3.20 is addressed to a church. Jesus stands at the door and knocks at each of our hearts.

How is His presence manifested with us? How can we be ready for that healing and transforming power of God? Jesus Christ is the living Word. We make Him the object of our faith when we make God's Word the object of our faith. So this crowd is put out when Jairus' daughter is healed.

Only a few people see it. This woman is healed out in the midst of the crowd. In the very center, everyone sees it.

There's a contrast, and yet healing has taken place. Faith has been expressed. The power of God has gone forth in each case.

Let me give you two comparisons. We've seen two problems. We've seen two solutions.

Let me give you two comparisons. Think back to what we reviewed at the beginning of this lesson. We talked about the episode on the sea with people who were associated with Jesus and knew Him, the disciples.

It was an immediate crisis that came up out of nowhere. Suddenly, out of nowhere, death was staring them in the face, just like Jairus with his daughter. The disciples had a crisis of faith in an immediate context.

What about the demon-possessed man? This had been going on for years. Like the woman with the issue of blood, she had tried many physicians and had not gotten better but gotten worse. The demon-possessed man, human people had tried to come in and deal with his problems.

With no success, he had just gotten worse. There's a test of faith for the disciples. There's a test of faith for the demon-possessed man.

Like the disciples, there's a test of faith for Jairus. He knows the Lord. He's associated with the synagogue.

He recognizes Jesus Christ. But he's got a test of faith on an immediate basis. This woman, we don't know who she is.

We don't know who the demon-possessed man was. We know that both of them had problems going on for a long period of time. It was still a test of faith.

What are you going to believe? Where are you going to turn for your answer? In each of these cases, we see that the power of God is activated by faith. Faith puts us in a position to receive the grace and the power of God. It goes against human logic.

It goes against human reason. It goes against human solutions and human traditions. But that's where it is.

That's the reality of our universe. I'll close at this point with a word of prayer. Father, we thank you for the truth contained in your word.

We thank you that we have the opportunity to learn from the example of those believers who have gone before us. We can see in their lives your great faithfulness, your supernatural power, your provision, your preservation of them. We pray that we will not lose sight of those things and that we can take advantage of the things that we see in their lives and that we can follow the pattern of faith, that we can recognize that there is no problem that you have not anticipated, that you have not made provision for, and that if we will simply walk by faith and not by sight, your glory can be revealed and reflected in our lives.

We pray that that will happen for each one of us in the coming days. We ask these things in Jesus' name. Amen.