

Today we're going to look at two stories that collide in Mark 5. What ties them together is not just need—but **faith**. Not flashy, not perfect, not polished— But a faith that *holds on* when hope feels like it's slipping away.

Markan Sandwich= a story tucked within a story.

But it's not just literary flair—it's theological emphasis. Mark wants us to see something deeper about Jesus, something deeper about *us*, and something critical about the relationship between **faith and fear**.

Mark 5:21-24 Father with 12-year-old dying girl

Mark 5:25-34 Woman 12-years suffering

Mark 5:25-43 Father with 12-year-old dying girl

Mark 5:21-24 When Jesus had crossed over again by boat to the other side, a large crowd gathered around him while he was by the sea. ²²One of the **synagogue leaders**, named **Jairus**, came, and when he saw Jesus, he fell at his feet ²³and begged him earnestly, "**My little daughter is dying. Come and lay your hands on her so that she can get well and live.**" ²⁴So Jesus went with him, and a large crowd was following and pressing against him.

That Jairus is a leader in the synagogue is a crucial detail

By this point the religious leaders have already started plotting against Jesus (3:6, 3:22)

Jairus is risking his social standing, his job even, by going to seek Jesus

But pain has a way of stripping us of what doesn't really matter in life.

"I don't care what it cost me, my job, reputation- only You can help me"

The situation's gravity is heightened in- **Luke 8:42** tells us she was his only daughter

But Jairus will have to wait for now-

Mark 5:25-28 Now **a woman** suffering from bleeding for twelve years ²⁶had endured much under many doctors. **She had spent everything she had and was not helped at all. On the contrary, she became worse.** ²⁷Having heard about Jesus, she **came up behind him in the crowd and touched his clothing.** ²⁸For she said, "**If I just touch his clothes, I'll be made well.**"

Due to her issue, she's been suffering and broken for 12 years

She is 'ceremonially/ ritually unclean', meaning

Can't participate in worship at the temple

Can't touch anyone else- or she pollutes them also

Can't marry or have children (if she did have a family, can't be in contact with them)

She's cast to the fringes of society

Healing for her would not *merely* be medical; it would re-open access to fellowship with God and community

While Jairus is risking everything, this woman has already spent everything and is desperate.

That's a great picture of how the diff. ways people come to Jesus- Risking Much / After Trying Evr'thing Else

In common: not just desperate, both believe that a *touch* from Jesus can change everything.

Mark 5:29-32 Instantly her flow of blood ceased, and she sensed in her body that she was healed of her affliction. ³⁰ Immediately Jesus realized that power had gone out from him. He turned around in the crowd and said, “Who touched my clothes?” ³¹ His disciples said to him, “You see the crowd pressing against you, and yet you say, ‘Who touched me?’” ³² But he was looking around to see who had done this.

They both sensed this exchange- I can’t help but think of ‘The Great Exchange’ (2 Corinthians 5:21)

Q begs 2B asked- Why didn’t Jesus simply let her go and let her be? Why bring her out publicly?

- 1- So everyone will be a witness that she is healed (necessary for M.L. ceremonial cleansing)
- 2- So she knows she is cared for personally; she came 4 healing, Jesus offers her more (Marcos’ sermon)
- 3- So she has an opportunity to publicly acknowledge faith in Jesus (Baptism)

Mark 5:33-34 The woman, with **fear** and trembling, knowing what had happened to her, came and fell down before him, and told him the whole truth.

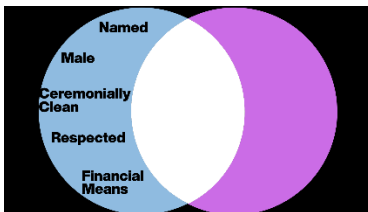
³⁴ “Daughter,” he said to her, “your **faith** has saved you. Go in peace and be healed from your affliction.”

There’s an important lesson in the reason for this ‘interruption’ for Jairus

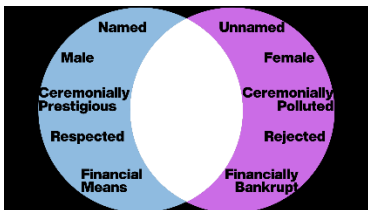
The ground is level at the foot of the cross

All are equal before Jesus; all can come, and He will go to all who seek Him

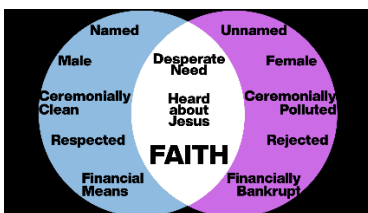
Jesus follows Jairus, the synagogue leader home, but He also stops for this broken woman



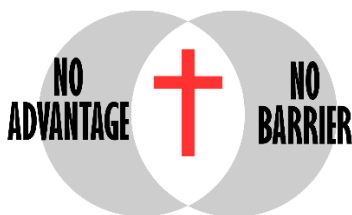
Named; Male; Ceremonially Prestigious; Respected; Financial Means



Unnamed; Female; Ceremonially Polluted; Rejected; Financially Bankrupt



Desperate Need; Heard about Jesus; Faith



No one has an advantage to get to Jesus, and no one has a barrier

Psalms 34:18 The Lord is near the brokenhearted; he saves those crushed in spirit.

Mark 5:35 While he was still speaking, people came from the synagogue leader's house and said, "Your daughter is dead. Why bother the teacher anymore?"

These messengers remind me of Job's friends- their 'help' causes more damage, adds insult to injury
Put yourself in this father's shoes for a moment (Maybe if Jesus wouldn't have stopped...)

But this begs the question:

Why does God allow people to suffer? (Why is He allowing ME to suffer?)

I submit to you- **We are broken for good**

In brokenness the soul is stripped of self-sufficiency

Some of the most powerful transformative words: *LORD, I CAN'T*

In brokenness we are invited into deeper *dependance*

'I can't.....YOU CAN'

In brokenness the Holy Spirit awakens within us a *homesickness for Heaven*

'This world is not my home'

Unless the fallow ground is broken a harvest cannot be grown (*Hosea 10:12*)

Unless a seed is broken it cannot blossom and bear fruit (*John 12:24*)

Unless Jesus Himself was broken, we could not be made whole

Without sounding too cliché:

***Our brokenness can be the birthplace of our breakthrough;
Or it can be the breeding ground of bitterness.***

What marks the difference between the two?Faith

Mark 5:36 When Jesus overheard what was said, (the word 'overhead' can also be 'ignored') he told the synagogue leader, **"Don't be afraid. Only believe."**

What reason does this father have to believe now! ...the fact that in v34 Jesus cared for that woman as His daughter

Mark 5:37-39 He did not let anyone accompany him except Peter, James, and John, James's brother. ³⁸They came to the leader's house, and he saw a commotion—people weeping and wailing loudly.

(common practice mixed with true sorrow)

³⁹He went in and said to them, "Why are you making a commotion and weeping? The child is not dead but **asleep**."

The Bible repeatedly addresses death to the believer as 'sleep'

Jesus here and with Lazarus refers to death as sleep

1 Thessalonians 4:13-14 We do not want you to be uninformed, brothers and sisters, concerning those who are **asleep**, so that you will not grieve like the rest, who have no hope. ¹⁴For if we believe that Jesus died and rose again, in the same way, through Jesus, God will bring with him those who have **fallen asleep**.

Death is redefined for Christians- it's no longer our greatest enemy

What once was the worst thing that could happen to us, Jesus made the best thing that will happen to us

Mark 5:40-43 They laughed at him, but he put them all outside. He took the child's father, mother, and those who were with him, and entered the place where the child was. ⁴¹ Then he took the child **by the hand** and said to her, "Talitha kum" (which is translated, "Little girl, I say to you, get up"). ⁴² Immediately the girl got up and began to walk. (She was twelve years old.) At this they were utterly astounded. ⁴³ Then he gave them strict orders that no one should know about this and told them to give her something to eat.

Once again, touching a diseased woman or a dead child do not make Jesus unclean, He makes them whole

He had told the demon possessed man who was delivered to spread the word, and the healing of the woman was public, but this time He tells them to stay quiet- WHY? the region is not ready to know of this kind of power.

The very next section tells us that much (**Mark 6:6**) In fact, when Jesus raises Lazarus, that becomes the reason they decide to kill Jesus
That time must indeed come but not yet- all of this *does* point that way though

Healing the woman points to the cross when His blood would be shed and become the cleansing agent for all who trust in Him.

Raising the girl points towards Jesus' resurrection and to the resurrection He provides for all who trust in Him.

NOW....This is the part where preachers face a challenge/ Dilemma-

Everything in us wants to end on a high note and tell you –

"JUST HAVE FAITH, WHATEVER YOU ARE FACING JESUS WILL MAKE BETTER BECAUSE HE CAN!"

It's true that Jesus has power and dominion over any devastating circumstance-

He healed the woman & resurrected the girl!- Can't He do the same for you????

It is simultaneously true that until the Lord returns, even God's people will be facing devastating circumstances, challenges and crisis.

As all of you are aware, healing and resurrection do not always take place.
(even both the woman and girl eventually got sick and died)

SO WHERE IS OUR HOPE?!; Is there any principle for us? (There is)

Keep having faith pointed at Jesus, but understand this:

Faith doesn't push God's hand; it leans on His heart

Faith is not just what I give to God so that He does what I want;
faith is trusting that God is working for our good even & especially when it doesn't feel good

ILL: Brother Jimmy- "you & your mom need to have more faith so she can be healed"

I didn't lose faith she would be healed until the moment she died!

My mom's faith did not heal her body... but it got her into the presence of Jesus

Daniel 3:17-18 If the God we serve exists, then **he can rescue us** from the furnace of blazing fire, and he can rescue us from the power of you, the king. ¹⁸ **But even if he does not rescue us**, we want you as king to know that we will not serve your gods or worship the gold statue you set up."

‘Demanding faith’ is the root of many frustrations in Christians

‘Dependence faith’ is the foundation of trust

HB Charles said “*Jesus has the last word*” - let that be your hope, let that fuel your faith

Don’t seek to push His hand, seek to lean on His heart, because:

Romans 8:28 We know that all things work together for the good of those who love God,
who are called according to his purpose

Not that God will make everything well *now*, but that He will make everything well, in His time, and *forever*

CALL UP WORSHIP TEAM

Invitation:

Pray this prayer: **“Lord, give me faith pointed at Jesus, that leans, not pushes”**

For your marriage;
For your health;
For your finances;
For your doubts;
For your fears;
For your children;
For your future;
For your job;

NEXT STEP:

Salvation

Baptism- public as the woman

BULPEN-

Jairus is an important person, the woman is unremarkable.

“Why would He stop for me?”

Yet Jesus did stop for her.

Some of you want something from Jesus, not wrong (you’re going to the right place).

Perhaps you feel unimportant. You’re not really a church person, why would He bother with you? But Jesus wants to not only help you, but know you.

INCLUSIVITY OF GRACE.

While Jairus is insider elite, the woman is outsider unclean; both find equal mercy, reflecting [Romans 2:11](#).

Jairus is the Greek form of the Hebrew name Yair, meaning ‘*He will enlighten*’

Leviticus 15:25 When a woman has a discharge of her blood for many days, though it is not the time of her menstruation, or if she has a discharge beyond her period, she will be unclean all the days of her unclean discharge, as she is during the days of her menstruation.

Malachi 4:2 But for you who fear my name, the sun of righteousness will rise with healing in its wings...

Luke 8:44 approached from behind and touched the end of his robe....

The tassels every respectable law abiding Jewish man would wear

Jesus had helped a man no one else could help, now he heals a woman no one else could heal and he gives life to a girl that had lost it.

The Fear of despair is overcome with faith

The woman overcame her fear with faith

Jairus must overcome his fear and continue to have faith

They had faith that led to power, not faith that came after

As Jairus loved his daughter, Jesus loved this woman

Marcos preached from this text, and shared with me the point he made-

Jesus turned to face her, not away from her

If the doctors had healed her, she would have no dependency on Jesus;

if his daughter would not have been dying, he would have no dependency on Jesus

your brokenness develops dependance on Jesus

V43 controlling the timing of the crucifixion

V39 there is a twofold reason- Death is no obstacle for the life-giving power of Jesus, but also, by telling the crowd she is sleeping, when he resurrects her and tells the parents not to mention it, the crowd will likely think she was sleeping

On Markan sandwiches:

James R. Edwards-

More important is the juxtaposition of the stories. Jairus and the woman share only one thing in common: they both are victims of desperate circumstances, and apart from Jesus they have no hope. Otherwise their stories diverge. Jairus has a name and holds an important position. He is a ruler of the synagogue and hence a respected member of the community. He has enough prestige to ask Jesus to come to his house, and his presumption is not disappointed, for Jesus goes with him. The woman can claim none of these. Her name is not given (or known) and she has no position in society. Her only identification is her shame, a menstrual hemorrhage. Whereas Jairus approaches Jesus face-to-face, she approaches Jesus unaware and from behind. Jairus apparently holds a religious advantage. But with typical Markan irony, Jesus reverses their roles, for it is the woman who displays the greater faith. Despite her embarrassing condition she pushes through the crowd, even past the disciples, hoping only to touch the back of Jesus' garment.³¹ Is there an element of superstition in her faith? Perhaps. She is determined, however, to let nothing prevent her from reaching Jesus, and to this undaunted woman Jesus says, "Daughter, your faith has healed you; go in peace" (v 34). The woman's interruption has, of course, worked to Jairus's disadvantage, for in the meantime his daughter has died. With that announcement Jairus's hope fails him. Surely his servants are right, why trouble the Master further (v 35)? It is as though Mark were asking his readers, 'Is there any hope for Jairus now?' And his answer— coming from the mouth of Jesus— is a resounding 'Yes,' if Jairus does "Not fear, but believe" (v 36). But what kind of belief must Jairus have in a situation in which all human hopes are exhausted? The answer is given in Jesus' command to believe (*pisteuein*, v 36): Jairus must have the kind of faith (*pistis*, v 34) the woman had! Faith knows no limits, not even the raising of a dead child, as Jesus goes on to demonstrate.³² 205 The insertion of the woman with the hemorrhage into the Jairus story is thus not an editorial strategem whose primary purpose is to create suspense or "to give time for the situation in the main incident to develop".³³ The woman's faith forms the center of the sandwich and is the key to its interpretation. Through her Mark shows how faith in Jesus can transform fear and despair into hope and salvation. It is a powerful lesson for Jairus, as well as for Mark's readers.