

## 31 How Christ Matures Faith in Himself

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*Series on Mark*

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**Bible Text:** Mark 5:21-24, 35-43  
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Mark 5. Mark 5, we want to read verses 21 through 43. Let's hear the word of God.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed him to scorn. But when he had put them all out, he taketh the

father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Thus far the reading of God's sacred word.

Dear church family, Mark 5 has been called the chapter of lost causes turned around. A man possessed with a legion of demons, as we've seen twice, he is clothed and put in his right mind and made a follower of Jesus. A woman who suffered for 12 years with an issue of blood that no doctor can help is wonderfully and completely healed, as we read about tonight and hope to look at a few weeks from now, God willing. But also a needy father has a daughter who is dying and does, indeed, die and then is raised back to life. The turnaround in all three cases is the work of Jesus, the Savior of lost causes. Jesus heals Legion, Jesus heals the woman with the issue of the blood, and Jesus raises Jairus' daughter to life.

So this chapter is packed full with good news. No matter how bad things get in your or my life, no matter how much we think we are involved in a lost cause, there is light, there is hope in Jesus Christ who strengthens and matures our faith through lost causes. That's our theme tonight as we look at Jesus raising Jairus' daughter from the dead. Our text is Mark 5:21-24 and 35-43, and I'll just read right now just verse 41,

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

So our theme tonight is, and it's tweaked from what we have in the bulletin, "How Christ Matures Faith in Himself." How Christ matures faith, that is, both Jairus' faith and our faith, in himself, and we'll look at that in three thoughts: him granting faith in great need; him strengthening faith through deep testing; and him providing faith for resurrection hope. So Jesus maturing our faith in himself through granting faith, strengthening faith, providing faith.

Well, the man we meet tonight is very different than the man we met a few weeks ago possessed with demons, and different from Ruth and Orpah that we heard about this morning, ordinary people. This man is prominent in society. So really in the last weeks, we've heard about a notable, bankrupt, demon-possessed sinner, we've heard this morning about some ordinary people, and we hear tonight about a prominent man. Jesus works in all kinds of people. Jairus, whose name is Jair in Hebrew, derives from it at least, means "Jehovah enlightens." He's a reputable ruler in the synagogue. The synagogue was ruled by a council of elders, and due to the Greek word used here, many scholars think that Jairus was one of the chief rulers in the synagogue. He was a leader, an important man in church and in society. Important in church because it was his task to organize the life of

the synagogue. When parents brought their children to learn to read and write, he was an organizer. When societal meetings happened in the synagogue, he organized the festivities. When there was worship, the rulers of the synagogue would organize these things as well. And no doubt, like other synagogue rulers, he read the Torah and the prophets in the midst of the people, and organized the speakers, the preachers to come and expound the word of God.

Jairus was a man well-recognized in society, a man of good repute, but no matter how prominent someone can be or someone is, no one can escape the miseries of a fallen sin-filled world, and that is true of Jairus as well. He's got a daughter, his only daughter, Luke tells us, a beautiful 12 year old girl. You know, there can be a special bond between a father and a daughter and Jairus felt that. He calls her in Jesus' presence "my little daughter." She's his princess. He loves his darling girl with all his heart. We would say she's his pride and joy. She's brought many a smile to his face in days gone by. But now she's deadly sick. She's at death's door and Jairus is filled with fear and anxiety. He longs with all his heart for his daughter to live. Being a prominent man in the community, he must have done the same thing as the woman with the issue of blood here, he must have gone to all the prominent physicians but no one could help. Being a religious man, he must have searched the scriptures, he must have cried out to God in this dreadful experience but there was no relief. Things just got worse. No doubt the questions plagued his soul, "Why? My only daughter, 12 years old, why is she dying, O Lord? Why is this happening to me?"

To whom can Jairus go? Well, to Jesus Christ. But where is Jesus? Well, Jesus is either in Capernaum or close to it, near where Jairus is. He's been there all the first five chapters, really, of the book of Mark. He's traveled everywhere in that area preaching, teaching, healing, during the week, on the Sabbath. As was his custom, he would go to the synagogue and being a ruler of the synagogue in the area of Capernaum where Christ has been preaching and teaching and healing. Jairus certainly has heard Jesus, seen Jesus. He knew that Jesus preached and taught with authority not as one of the scribes. He had seen people healed, the lame, the diseased. He had seen Jesus' kindness and compassion, his power, that he cast out demons. He saw and heard it all for himself. Flesh and blood did not reveal it to Jairus that Christ was really the Messiah, but the Father in heaven sending the Holy Spirit to him, gave him a new heart, an eye to see, to trust, to rest in Jesus, the Son of God.

But oh, what a trial for Jairus' newfound faith, to come out in the open with that faith. His faith would not have gone unchallenged, you see, if you consider the politics of the day. We read back in Mark 2, you recall, that the Pharisees and the Herodians came together so they could accuse Jesus and put him to death. Jesus is a marked man and Jairus is a ruler in the synagogue and the synagogues always supported, or nearly always supported the Pharisees. He would have known what his fellow synagogue leaders were saying about Jesus: a winebibber, a glutton, a drunkard, a devil, a Sabbath-breaker, a blasphemer who cast out demons by the power of Beelzebub. He's worthy of one thing, they would say, death.

So how could Jairus come out with his inner convictions in such a culture? He has faith in Christ, we know that from this whole story, that Christ is the Son of God, but everything said keep it quiet. So you could imagine the scene. He's in his home and his daughter is at the point of death. He hears through the grapevine that Jesus has been away preaching but now he's come back. He's back in town. And he knows what he has to do. It comes to a breaking point for him. He can't hide his faith anymore. He casts all his reservations aside. He determines to go to Jesus despite all the religious and political controversy that such a journey might arouse. He can't keep sitting on the fence when his daughter is dying. If death is near, he knows it's a race, a race against time not only for him but, my friend, for you, for you as well.

This morning, you've heard a serious call to flee the world, to flee to Jesus, to not be an Orpah but to be a Ruth. You see, you too could die, you too could be on your deathbed. Are you earnest to know God because every day that passes is one day closer to your exit from this world. Are you ready for death? If you had been this girl, do you have a covering for your sins? Do you have a robe of righteousness in which to dress? A Mediator who can introduce you to the holy Father in heaven through his own blood? To him who dwells in light and whom is no darkness at all? O, Jairus feels the earnestness of what is happening to his daughter, and I pray that tonight if you are not yet saved, you will feel the earnestness for your own soul through this amazing history.

So with faith in his heart and tears in his eyes, Jairus goes to Jesus regardless of what anyone says about him, regardless what news his fellow colleagues and leaders and the people in the synagogue will spread about him by the very next Sabbath. He must have Jesus, "Give me Jesus for my daughter, for my own soul, or else I die." And so we see this man, to the surprise of everyone, going through the crowd to find Jesus. The crowd is thick. They're thronging around Jesus but he gets there, you see. Faith always gets to Jesus. Faith and hope leap for joy within him when he sees Jesus, "Christ is here! The news is true, he's returned!" Good news for Jairus. You see, when no one can help, Christ is here. When our hearts are breaking and we can find no solution, no remedy, no healing for our troubles and trials, Christ is here. Faith always finds Christ is here.

When his daughter is dying, Christ is here, and Jairus rejoices and what does he do? He comes all the way to Jesus, he breaks through the crowd, he must have him, and he falls at his feet, the ruler, this prestigious ruler of the synagogue prostrating himself before the one whom his colleagues despised. He falls at his feet, a picture of self-abasement. Dr. Martyn Lloyd-Jones said this is something which is found to be present invariably and without exception in the case of all those who have come to Jesus and been blessed by him. When you come to Jesus as a sinner, as a needy sinner, you don't come standing tall, you come humbled, you come prostrate, you come as a needy sinner at the feet of the King of kings.

And he pours out his heart to Jesus. He says, "My little daughter lieth at the point of death," verse 23, "I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." This wasn't just miraculous faith that he has, this is saving faith. He really believes in the omnipotent power of Jesus over the soul and the body of his dear

daughter. This is urgent. With every ounce in his being he's pleading with Christ, "Come and heal! I believe who thou art, I believe thou hast the power to heal my daughter, I believe thou art willing to do so in thy mercy for thou art a great Savior! O come and lay thy hands upon her and she shall live." This is true faith. True faith.

True faith comes to Jesus and seeks him and finds him and believes that he's a rewarder of them that diligently seek him. True faith is not static. It's not immobile. Hebrews 11:6 describes faith that pleases God this way, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." You see, we can't see God. Faith is the evidence, five verses earlier it says, of things unseen, but faith trusts, faith is assured from the heart that almighty God, the God of the Bible who is plenteous in mercy, who is longsuffering and kind and gracious, who is able and willing to help in every need, that that God truly is. Do you believe that tonight? Do you really believe that God is? And then do you go a step further and believe that he is a God who is a rewarder of those that diligently seek him? You see, faith doesn't just believe God is but it moves toward him. It moves toward him. It believes he's a rewarder of those that diligently seek him.

Faith believes, "Look unto me," Jesus said, "and be ye saved." Faith believes, "If you turn to me, I will turn to you." Faith, we heard this morning, cannot turn back. It cannot do what Orpah did. It cannot just rest in mere temporary faith like Orpah. It goes forward with Ruth. It trusts that God is merciful, that God is not tight-fisted, that God is not reluctant, that God is not stingy with his offers of the gospel and his Son. Faith believes that he rewards them graciously that diligently seek him. Faith believes that he gives liberally and upbraids not. And faith has but one object, Jesus Christ himself. So all our souls need when we have true faith is bound up in this Savior, the way, the truth, the life. Everything you've ever needed in life is all in Jesus.

So Jairus believes this. He casts himself unconditionally no matter the consequences before Jesus. Christ is gracious. Christ is merciful. Christ heals. "I can't stay in my house any longer." Is that your faith tonight? Well, you read in verse 24 this wonderful response and again you see the simplicity of the Bible, such beautiful words, such great things expressed in such simple words. "Jesus went with him." That's it. Jesus went with him. Jesus always goes with true faith, and Jesus always does that graciously. It's always gracious when Jesus goes with us. It's as if he's saying, "Yes, Jairus, you've come to the right person. You've come to the only one who can help you. I am full of mercy and compassion. I will come and help. I will in no wise cast out anyone who comes to me."

Jesus went with him. These are sweet words. Have you experienced them? Has Jesus gone with you? Has Jesus met the deepest desires of your faith? If Jesus goes with us, you see, all is well. In fact, Jesus with us is the deepest desire of every true believer in this life. Jesus said to the thief on the cross when he asked just for one thought, "Remember me when thou comest into thy kingdom." Jesus responds, "Verily I say unto thee, today thou shalt be with me." That's it. That's everything. Lord Jesus, if you're with me, I have everything I need. That's my desire. That's my love. "Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you."

You know, you heard that powerful statement by Sinclair Ferguson, I think it was, this morning that Reverend McCloud quoted, "Jesus and nothing is much more than the world and everything." But you know, you can take that a step further too, when you have Jesus actually you have everything. You have everything you will ever need. My good friend, Jeff Thomas, just wrote an evangelistic book on that very subject; we just published it a few weeks ago. It's called "You Can Have It All." I'm just going to read you the table of contents. Here it is, 10 chapters. You could know God, chapter 1. You could know yourself, chapter 2. You could have all your sins forgiven. You could become a child of God. You could experience all things working together for your good. You could learn contentment in every circumstance. You could become an incomparably stronger and wiser person. You could know the purpose of life. You could belong to the best and happiest people on earth. You could have the assurance that the living God will welcome you when you die. You have all of that when you have Jesus. You have none of it when you don't have Jesus.

So this man, Jairus, is willing to throw away his entire reputation to have Jesus. He surrenders everything at the feet of Jesus. You see, that is certainly saving faith in great need. Can you identify with that tonight, the exercise of saving faith in great need? Have you ever been in the dust before Jesus and you couldn't go on without him? But have you also ever tasted the sweetness? Oh, young people, boys and girls, it is so sweet to experience in your soul, "And Jesus went with me." It's everything. It's everything.

But now Jesus doesn't heal Jairus' daughter right away but Jesus tests, this is our second point, he tests Jairus' faith in order to strengthen that faith. Jairus, don't you think he was just almost trying to pull Jesus along? The time is so urgent. His daughter can die any minute. He probably wishes Jesus would run with him. He's probably trying to walk fast, he's trying to encourage Jesus to come along and suddenly Jesus stops. Jesus is delayed. What happens? Well, we read it to you. Jesus turns around and takes time to speak to a woman. Jesus could have ignored the woman. He could have walked straight through because he's on a mission to Jairus' daughter. Her life is at stake. He needs to go heal her, at least that's what Jairus thinks. Or he could have said, "Stop, crowd. I will come back to you. The woman who touched me, I'll come back to you. I need to go to Jairus' daughter." Or he could have said, "I have no time at all. This case is desperate."

Well, you know Jesus is too kind. Jesus is just such a kind Savior. He allows the delay. He allows the interruption and takes time. He just cannot let this woman go who has touched him. I wonder how you would have felt at this point if you had been Jairus and you saw Jesus interacting with this woman when you know your daughter's dying any minute. Or maybe you've had times in your life where things were desperate spiritually for you and you felt you needed answers right away but God delayed. You see, sometimes God strengthens our faith by delaying answers to our prayers so that the scarcely possible becomes the impossible, and so that from the ash heap of our forlorn prayers that are even cut off because now they're impossible, God does the wonders and thereby gets the glory of doing the impossible.

And that's what happened to Jairus here. Everything was cut off for Jairus. He suddenly sees some people coming. He knows. Exactly who they were we're not told, some think they're his servants from his house, but they speak with a measure of freedom and boldness that probably wasn't fitting for oriental servants at that time. Probably they were relatives or friends or loved ones, or maybe even intimate associates, but whoever they were, Jairus recognizes them and he can see on their faces they're not bringing good news and he must have thought, "Oh no! No, no, no!" His mind must have raced with fear, "Please don't say it! Please don't let it be the worst news I can hear! Please don't tell me what I think you're going to say!" And then they say it, just four words, four horrific, overwhelming thunderbolt words, "Thy daughter is dead." While Jesus is still speaking to the woman, the Jesus who was going to come and help.

"Thy daughter is dead." You might think when you read these words, I hope they didn't say it quite like it reads. I hope they wept as they said it. I hope they hung their heads and whispered, "Oh, Jairus, we're so sorry to bring you this overwhelming news, this terrible news but your daughter is dead." But it doesn't read like that. It just says, "Your daughter is dead." Jairus' world comes crashing in on him like a tremendous thunderbolt. What a blow when Jesus agreed to go with him, when he put all his faith in Jesus and now the door is shut and the message seems as final as death itself. "Thy daughter is dead."

Then the messengers, whoever they were, they look around at the crowd pressing on Jesus and they add this even stronger suggestion at the end of verse 35, "Why troublest thou the Master any further?" Ouch. How those words must have stung Jairus. They were saying, "Don't even bother Jesus. It's so hopeless now. It's too late. Your daughter is dead. He's helping other people. Don't have him break from this crowd and hurry home with you. It's of no use. Your daughter is dead."

So what's going on here? Well, we need to allow here scripture to interpret scripture, to see Christ as sovereignly permitting this delay, allowing this interruption and this death, and doing it for two reasons. First, for the glory of God. You remember a similar instance in John 11, right? Jesus, it says, loved Lazarus and then he got the news that Lazarus was sick unto death and you read that he stayed two days still where he was even though he was only six miles away in Jerusalem from Bethany, and finally when he arrived, Lazarus was dead. Martha and Mary were very upset with him but Jesus said, "This sickness is not unto death but for the glory of God that the Son of God might be glorified thereby." That's what's happening here too. You see, it's almost a rhetorical question: how would Christ get the most glory, by healing a sick daughter or by raising a dead daughter? It's for the glory of God. But secondly, it's for the strengthening of Jairus' faith. We learn more through trials in our life than we do through times of prosperity and this is one of God's most familiar ways of teaching. I find it intriguing that most Puritan writers when they talk about the means that God uses to bring us to himself, they talk about prayer, they talk about preaching, they talk about Bible reading, they talk about maybe reading good books, and then they talk about afflictions, and it seems out of place in the other means. But they say, "No, no, this is a means that God uses. He afflicts his people to bring them to himself." Have you experienced this as well, that your faith is strengthened?

You see, Jairus had a weak faith. He wasn't like the Centurion who just sent a servant and said, "Lord, you don't even need to come to my house. Just speak a word and they will be healed, there would be healing." No, Jairus was telling Jesus what to do. You see, weak faith always tells Jesus what to do. "I want you to do this. I want you to come, Jesus, to my house." He says, "I want you to lay your hands upon my daughter and she will be healed." The Centurion didn't say that. The Centurion just said, "Speak but a word. However you do it." He left it in Jesus' hands. You see, strong faith presents a problem to Jesus and leaves it in his hands knowing he's the almighty. Weak faith thinks we need to help him along a little bit, we need to tell him how to do it. And Jairus had to learn that he could not help Jesus at all. He had to learn what the Centurion learned, to leave it all in Jesus' hands, and that's what Jesus teaches us through trial. Now we're prone to be like Jairus, at least I am. I think you are probably too. We don't just bring our need to Christ but we think we know best how to solve the need, and the last thing we have in mind is for Jesus to delay. That's not what we want but that's how Jesus tests us and matures us.

"Jairus, your daughter is dead." Now Jesus is kind and compassionate, so much so, and this passage is just pregnant with this truth. You see, as soon as Jesus, verse 36, he hears the friend say, "Why do you trouble the Master any further?" Jesus steps in, "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." Isn't that sweet? Be not afraid, only believe. Can you imagine Jairus, "What? Believe what? My daughter's dead." Be not afraid, only believe. You see, the question, just like with the father of the demoniac in Mark 9, just like with the Canaanitish woman in Mathew 15, the question now is not so much the daughter, when Jesus deals with us through our children, he teaches us faith through trials of all kinds also even with our own children.

That's why so often when parents brought their children to him with peculiar needs, Jesus set the children aside, as it were, for a moment and dealt with the father and the mother to grow their faith. The question now is not will the daughter be resurrected, the question now is will he believe or will he not? Will he say, "Why was this woman healed and my daughter not healed? I'm a ruler in the synagogue. I've been serving God for nearly a lifetime and she's a notorious sinner. Why does the Lord give her what she asked for and doesn't give me what I ask for? Now it's all over. My daughter is dead." As he raised a fist against God. No, no. Jesus says to him, "Fear not, only believe."

It's not easy to believe when your daughter is dead at home. Death levels the playing field for everyone. Death always seems to have the last word. "No use bringing the Teacher, the Master Teacher a step further, is there? No one can do anything now." That's screaming inside of Jairus and it screams inside of all of us by nature. We always assume today by nature that there are situations that are beyond the scope of Jesus, and we say to ourselves we just have to face up to reality. This is just the way it is. No one can help us, even Jesus cannot help us. That's the assumption of unbelief. That's how people think who have a little Jesus, but when true faith is in exercise, growing faith, strengthening faith, you see, then we can have true faith even at the same time that we have a lack of faith. We can cry out, "Lord, I believe. Help thou my unbelief." We can believe that Jesus

will come and strengthen us even though we don't understand how. He will come in his divine power and he will strengthen us and he will inform us but he will do it through testing.

Maybe you're being tested right now. Maybe there's a big test going on in your life, some problem in some major area of your life. Maybe you're thinking there's no way out, there's no future, even Jesus can't do anything about it. It's beyond his scope. No, no, no, that's the devil talking. Jesus says to you tonight, "Fear not, only believe." Actually it's in the continuous sense of the Greek word, "Only go on believing." He's affirming that Jairus is truly believing but, "Go on believing. Be strengthened in your faith," he's saying. It's as if he says, "Jairus, when you came to me your daughter was still alive but in great danger, still you came to me, that's a good thing. You brought your desperate need to me. You had some faith that I could do something to help. You didn't scorn me as a fraud. You had that faith to fall before me and beseech me to help. I say to you now, Jairus, go on believing even more in me. Don't stop. Don't be an Orpah, be a Ruth. You think death has the last word, Jairus? I'm the Lord over death. I have the last word, Jairus. Fear not."

Jesus buttresses his faith and interestingly in the parallel account in Luke 8, Luke says that Jesus added a few words behind this imperative that are actually very very helpful for Jairus. "Fear not, believe only," Luke 8:50 says, "and she shall be made whole." What in the world could that mean to Jairus? She's dead. The word "whole" in Greek means "a well-rounded wholeness; wholeness physically; wholeness spiritually." How can this be? How can this be, she shall be made whole? And that's maybe how you're thinking as well. You're thinking the same way. How could that possibly be? I don't understand how God can help me in this problem. It's so hopeless. It's so helpless.

God says, "Fear not, only believe." Sixty times in the Bible God says to his people in one way or another, "Fear not," because God knows his people tend to be a fearing people. "Fear not. Be not dismayed for I am thy God, I will strengthen thee, I will help thee, I will uphold thee with the right hand of my righteousness." Take all your fears, like Jairus, take them to Jesus, go to Christ and wait on the Lord. "Fear not, only believe and thou in thy circumstances shall be made whole."

Follow along with me now, verse 36, Jesus says, "Be not afraid, only believe. And he suffered no man to follow him." Do you see the connection? It's as if it's one event. In other words, Jesus gets up, he's done with the woman with the issue of blood. He ignores what the servants have said and he keeps walking to Jairus' house as if the dead girl is still alive. Jesus himself still believes in himself. He keeps going. He's going to enter into this hopeless situation. Jesus loves to enter into your hopeless situations. He's a counselor like no other. He's a Savior like no other. He's a specialist in hopeless situations. He doesn't shake Jairus' hand and express his sympathy and says, "I'm going back to the shore now to continue my teaching. I'm sorry, I can't help you." He doesn't say to Jairus, "You should have come to me earlier when she wasn't so ill and I could have done whatever I could." No, that doesn't sound like Jesus, does it?

No, he says, "Don't fear, just keep believing, keep trusting in me. Trust my adequacy." And he walks to Jairus' house and interestingly, he leaves most of the apostles behind. He takes Peter and James and John with him. He takes them as witnesses for the glorious thing that's going to happen. But he also takes them because they are his best friends. Jesus had best friends. He loved everyone as a sinner, as his created beings, but it doesn't mean he couldn't have best friends.

He takes Peter and James and John and he finally arrives at Jairus' house. Look at verse 38, and he finds the house in great tumult and people weeping and wailing greatly. Everyone is mourning. Weeping abounds. Luke uses a Greek word in the parallel account that implies they are beating upon their chests, Luke 8:52, and Matthew in his parallel account adds that little beautiful stroke to it, that there were flute players or minstrels, as they were called, not flutes after the order of a modern symphony orchestra but flutes that had a shrill and piercing sound, and the wailing women would be hired to wail up a storm, and the flute players would be paid professionals to exacerbate the tumult of sorrow. This is the way the culture of that day dealt with death, they created a tumult, the whole house is full of disarray and commotion. There's weeping, there's wailing and there's musical instruments.

It's all chaos and Jesus enters into that situation and he says calmly, verse 39, "Why make you this ado? Why do you make this tumult and weep? The damsel is not dead but sleepeth." What an amazing thing. Jesus turns the whole thing around. What did he mean by the fact that she's not dead but sleeping? Did he mean that the people were wrong, that she really wasn't dead? No, of course not. Was he saying that in the inner death chamber she was laying in a coma somehow? Of course not. She was truly clinically dead. Luke 8:53 and 55 affirm that, and when Jesus said she sleeps, you see, they laughed him to scorn, Luke 8:53 says. They laughed him to scorn, as does our text tonight, but then Luke adds, knowing that she was dead. Knowing that she was dead. End of verse 55 Luke says after Jesus raised her, her spirit, that is, her soul, came into her again. The body part from the spirit is dead. When the spirit left the body, she was clinically dead.

She was a corpse in the inner chamber but Jesus said, "Why all this to do? Why are you carrying on as though this is a case of irreversible death?" You see, God in the New Testament often speaks of his people dying as just sleeping, just temporary sleeping until he raises them from the dead. You find that in John 11, 1 Corinthians 15, 1 Thessalonians 4. The Bible speaks of them being asleep. That's how Jesus speaks of it here. This girl is asleep. He's going to do great wonders, however.

She sleeps, Jesus said, and all the tumultuous people and all the weeping and the wailing stops and they look at Jesus and they laugh. They laugh out of wicked unbelief. They laugh at his supposed folly. One minute the room is full of wailing, the next moment the room is full of laughter. What foolishness. They scorn him. The wailing, the mourning, are the artificial tricks of their trade. They turn on their tears. They turn on their wailing. They play their musical instruments. They're paid to do that but no one is paying them to laugh. Their laughter springs up from the depths of a horrible spirit of cursed unbelief. A

sad shocking laughter, mere creatures of the dust daring to laugh and to mock with the Son of God.

Mark says they laughed him to scorn. You see, the veil of secrecy is thrown over; what this laughter of derision must have done to the sensitive holy soul of our blessed Lord. He comes to raise this girl to life and he meets scornful, stinging, bitter, unbelieving laughter, the laughter of the spiritually dead. So when you don't believe in Jesus Christ as your only hope for salvation, you really are mocking all reality, the real reality, because reality is, outside of Jesus, death, physical death, spiritual death. And by their laughter they were showing that there was death everywhere in Jairus' house. Death everywhere. Death physically, the girl had died. Death spiritually with all their laughter. They showed that they were dead bones but Jesus, the Prince of Life, enters into death and in holy righteous anger he throws all the mockers out of the house. He expels every one of them. Did you notice that? They laughed him to scorn but he put them all out. He put them all out except, of course, for Jairus and Mrs. Jairus and Peter and James and John and the damsel herself. Those seven stayed.

Then in verses 41 and 42, Jesus walks in. Now the house is quiet. Now it's calm. All the unbelievers are out and he grasped the child's hand with his own strong hand and he says with strength and with tenderness, "Talitha cumi," which means in Aramaic, "little girl, I say to you arise." He speaks with authority. He speaks in a peculiarly intimate tender term in Aramaic that everyone would have understood. "Cumi" means and "talitha" means literally "little lamb; little girl; little sweet one, arise out of your sleep and get up."

And the girl arises like she wasn't dead, and she walks around, and Mark says, "Everyone was astonished with a great astonishment." They could not believe what they saw, the dead is alive. A moment ago she lays in the horrible clutches of the icy fingers of death but now she's alive, walking, breathing.

And then this almighty tender Jesus, it's so beautiful, he says in verse 43, "Don't tell anyone," because he knew, of course, the Pharisees, scribes and so on would come after him and try to kill him before the time was right. But then he adds this, "Give her something to eat." Do you see how practical Jesus is, how kind? The mother would normally be always thinking, you know, mothers like to think about, "Children, here's something to eat." Mothers make sure their children have enough to eat, but you can imagine the household when this girl is walking around. I mean, husband and wife are hugging their girl, they're hugging each other, they're kissing one another, everyone is rejoicing and the mother is forgetting that her child has some physical need as well and Jesus is so kind and he says, "Give her something to eat." He looks after every need. When you have Jesus, you see, you do really have everything. He relates to all of our emotions. He's bone of our bone and flesh of our flesh.

Well, so what can we take away in conclusion from this wonderful story tonight? I want to leave behind with you four quick lessons. The first is this: Jesus is the mighty Lord and sovereign conqueror of the great enemy we call death. He is Lord of death. He's the Lord of life. He's the Prince over the power of death. Everyone in this building tonight knows

that we are all dying, we are all on our way to death. We don't like to think about it. Many of us spend more time planning for one earthly vacation of two weeks than we spend planning for a neverending eternity. But every one of us knows deep down that if we're not in Jesus when he returns, the news will be that we have died outside of Christ and perish forever. And if we die before he comes again, we all know that the news will spread about us, about you, about me, the daughter, the son, the father, the mother is dead. Those four words will be said about us one day and in the face of the grim and horrible and inescapable reality of death, what do we need to know as frail death-bound men and women and boys and girls, we need to know this, that there's one Deliverer from death, his name is Jesus.

And we need to know this in our soul no matter how old or how young we are. Boys and girls, I say it to you in love: you can die when you're 12 years old, you can die when you're 5 years old, or you can die when you're 70 or 80 or 90. But dear children, may I just say a word to you because here a child dies: you can't wait until you get older, boys and girls, to seek Jesus. You need him now. You need to repent of your sins now as a 4 year old, as a 7 year old, as a 12 year old. There's only one way to be prepared to die and that is to repent of your sins and to go to Jesus like Jairus and believe in him alone. The Holy Spirit can give you a new heart, he can give you repentance, he can give you faith. Ask him to do that. Don't delay. You can't wait until tomorrow. You can't wait until this school year that's just beginning is over with. You need to have Jesus now. You need to know him who can rule not just over your physical death but over your spiritual death, who can raise you to life spiritually so you can know him and love him and find your all in him. Jesus, that's what you need, boys and girls. He's the only way to live and he is the only way to die. Go to him and ask him to give you what you can't give yourself: spiritual life, a new heart, repentance, faith in Jesus.

The second takeaway lesson we have tonight is this, that this miracle is a glorious sign that signifies what Jesus will do for his people when he comes in his kingdom in glory. There aren't many earthly resurrections in the Bible. There are a few. He raised the son of the widow of Naan in Luke 7. He raised Lazarus in John 11. Why aren't there a whole bunch more if Jesus is almighty? Well, because these resurrections are just types of the great glorious resurrection of all men and all women and all boys and all girls and all young people who die in the great day. These are just a few episodes to prepare us, to teach us for what is coming, and that day when Jesus has power over all death and plunders the captives of the grave at will. And we have these examples to encourage us, to shed abroad hope in our hearts that those who are in Jesus shall find in that day that their resurrection brings glorious joy and eternal heaven so that we understand the importance to be ready for the day of resurrection. Are you ready tonight? If Jesus were to come tonight, are you ready?

The third takeaway is this, Jesus is teaching us here in this whole story that he is both omnipotent and tender. He is tenderly omnipotent. He is omnipotently tender. The whole story teaches us that. It's a beautiful combination. He's exactly what we need him to be. He's omnipotent and tender when he goes with Jairus and on the way heals the woman with the issue of blood. He's omnipotent and tender in the tone of his voice and in his

bearing when he tells Jairus not to be fearful but only to believe, and then promises his daughter will be made whole. He's omnipotent and tender when he expels the scorners from Jairus' home and thoughtfully insulates the mourning family from the heartless crowd of professional mourners. He is omnipotent and tender when he calmly walks into the death chamber of the much loved 12 year old daughter. He's omnipotent and tender when he grasps the daughter's hand like a strong father and a tender mother at the same time, and uses a term of endearment to call her to life. He's omnipotent and tender when he sees the revived daughter's physical need and commands that food be brought to her. He's omnipotent and tender throughout this entire event to strengthen Jairus' faith and to give him resurrection hope.

This is the Jesus of the Bible, the Christ of infinite tenderness sees little faith and when he sees it to begin to wane, he's determined to fan it into stronger faith through his omnipotence and his kind tenderness. He's the one who insulates his people from those things that would sap their joy and keep them from the enjoyment of his own gracious works. He's the Christ who meets our every need. He's the beautiful fusion of omnipotent graciousness and gracious omnipotence. Don't you want this Jesus? Do you feel comfortable with this Jesus?

You know, there are some people who see Jesus only as omnipotent and they rejoice in his sovereignty, his power, his majesty. They exalt him in his true and essential deity, but they don't think he comes near to us. He's bone of our bone and flesh of our flesh. They don't see his tenderness and they can't believe he would ever have mercy upon them. And other people, they see Jesus only as tender, he's only sweet Jesus meek and mild, and they just think of him as love and he loves everyone, but they don't understand the Jesus of the Bible. The Jesus of the Bible is omnipotently gracious and graciously omnipotent. There's nothing impossible for him. Our God is a God who performs miracles. The hardest thing is easy for Jesus. He performs it with love. He performs it with tenderness. He performs it with power. There's no cause of which you can say of Jesus, "The cause is too hard for thee, O Lord." "No," he says, "the cause that is too hard for you," in one of the prophets, "bring it to me and I will hear it. Behold, I am the Lord, the God of all flesh. Is there anything too hard for me?" Bring your every trial to the omnipotent, kind, tender, gracious Redeemer.

And finally, fourthly, Jesus is providing us fodder here for our faith to be strengthened in its resurrection hope. He's not just maturing Jairus' faith here, he's maturing ours as well. These glorious foretastes of the final resurrection as the daughter comes back to life ought to give us assurance to our hope that our best life is yet to come when he shall raise us from the grave as true believers, and as Edwards said, our souls shall take wing from heavenly places to reenter our bodies and we shall hasten to come to Jesus, redeemed in the whole man, to worship him in glory forever and to crown him Lord of all as omnipotent tender Savior. And there to enjoy him forever with no more sin, always with the Lord, and never have to hear even, "Don't be afraid, only believe." We will automatically believe in heaven. In heaven it will be impossible not to believe and impossible to fear. We will love as we are loved. We will be like Jesus.

Talitha cumi. It's meant to strengthen our resurrection hope, to turn us to truly believe in Jesus like never before. Well, may God use these lessons, lay them to our heart of this wonderful story so that we, too, may only believe. Amen.

*Great God of heaven, please bless what we heard tonight and this day. We thank thee so much, Jesus, that thou art the tender omnipotent Lord, that thou art altogether lovely and beautiful and kind and omnipotent, everything we need, sinless Son of man, almighty God. O let us come boldly, therefore, to the throne of grace to find grace and help and mercy in time of need. Bless thy people but also arrest and draw and captivate the unsaved to Jesus. In Jesus' name we pray. Amen.*