

# Summer Series: Supernaturally Transformed

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July 13, 2024

**Note: There are No APP notes for Wk 3 Sermon**

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## Week 4 Supernaturally Transformed Desperation

### Opening Monologue

Hey everyone, I hope you're keeping up with this series... it's so exciting! Anytime we are talking about Jesus, is a life changer and a faith builder. If not, check out our AVC Connections to listen to prior sermons... and of course, you also have the APP features! Welcome new subscribers... our APP is growing, be sure to tell someone about it.

This week we are going to look at desperate situations. A bleeding woman and a father whose daughter was deathly ill.

Let's be honest, we have all been in desperate situations. Situations that we would do just about anything to get ourselves out of. You know the time and season ... and if you think about it too long, anxiety about it may well up inside of you.

In our desperation it's easy or very tempting to just give up... or just convince ourselves: it is what it is...I will just live with it. However, I want to encourage you; it's never over or too late with Jesus. "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33)

In our main text this week we will see a synagogue ruler and a bleeding woman both reach out to Jesus. After their supernatural encounter, their lives were never the same again. They humbled themselves and mustered up enough faith to be transformed.

Join us as we dive into this supernatural story... build your faith and be

encouraged through God's Word!

Don't forget to engage in the commentary and devotional questions below... there are even sermon notes you can take a look at. There are many other features in the APP to engage with that provide valuable resources to strengthen your faith

Blessings in Christ!

Rev. Brad Standfest

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**To Listen to this week's Sermon: "Week 4- Supernaturally Transformed Desperation" Go to the Sermon tab here in our APP or use the links to our website or YouTube Channel where you can also listen to our Sermons:**

**Web:** <https://www.almontvineyardchurch.org/media>

**You Tube:** <https://www.youtube.com/@almontvineyardchurch>

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## **Key Sermon Text**

### **John 16:33**

<https://www.biblegateway.com/passage/?search=John+16%3A33&version=NIV>

### **Mark 5:21-43**

<https://www.biblegateway.com/passage/?search=Mark+5%3A21-43&version=NIV>

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## **Summary of Jesus Christ's Supernatural Power**

The supernatural power of Jesus Christ is a central theme throughout the New Testament, demonstrating His divine nature and authority over creation, illness, spiritual forces, and even death itself. Here is a summary of the key aspects of His supernatural power:

**1. Power over Nature:** Jesus demonstrated His command over the natural world on several occasions. One notable instance is when He calmed a storm on the sea with just His words, as recounted in Mark 4:39, "He got up, rebuked the wind and said to the waves, 'Quiet! Be

still!' Then the wind died down and it was completely calm." He also walked on water (Matthew 14:25-26), multiplied loaves and fishes to feed thousands (Matthew 14:13-21), and turned water into wine (John 2:1-11).

**2. Power to Heal:** Jesus healed many people from a variety of ailments, demonstrating His compassion and authority over sickness. He healed leprosy (Matthew 8:3), blindness (John 9:1-7), paralysis (Mark 2:11-12), and many other diseases and infirmities. He also restored life to the dead, such as when He raised Lazarus from the dead (John 11:43-44).

**3. Power over Demons:** Christ's authority extended into the spiritual realm, as He cast out demons from many individuals. Mark 1:34 states, "And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was."

**4. Power to Forgive Sins:** Jesus demonstrated His divine authority to forgive sins, a prerogative that belongs only to God. In Mark 2:5-7, upon healing a paralyzed man, Jesus said, "Son, your sins are forgiven." This statement prompted questions from the scribes about who but God alone could forgive sins, highlighting the divine nature of Jesus' ministry.

**5. Resurrection Power:** The ultimate demonstration of Jesus' supernatural power is His own resurrection from the dead. After being crucified and buried, He rose again on the third day, as foretold in the Scriptures and witnessed by many (1 Corinthians 15:3-6). His resurrection is the cornerstone of Christian faith, signifying His victory over sin and death and the promise of eternal life for believers.

**6. Ascension and Authority:** After His resurrection, Jesus ascended into heaven and sits at the right hand of the Father, wielding authority over heaven and earth. Matthew 28:18 records Jesus saying, "All authority in heaven and on earth has been given to me."

These examples showcase the breadth of Jesus' supernatural power, affirming His identity as the Son of God and the Messiah. His miracles served multiple purposes: they validated His teachings, revealed His compassionate nature, and most importantly, confirmed His divine

authority and the coming of God's kingdom.

## **Commentary of Main Texts Mark 5:21-43**

### **JESUS HEALS A BLEEDING WOMAN AND RESTORES A GIRL TO LIFE Mark 5:21-43**

Mark often wove together events in Jesus' life. Jesus was told about Jairus's daughter; on the way to see the ailing child, he met a suffering woman. While he was dealing with her crisis, the message arrived that the sick girl had died.

The account rings with lifelikeness. We are familiar with the jumble of urgency, delays, obstacles, and disappointments in life. Mark demonstrates that Jesus knew the same experiences.

In an earlier passage (3:20-35), Mark introduced Jesus' family, digressed to a confrontation between Jesus and religious leaders over the source of his power, then resumed the account of Jesus' family. Recording events in this manner brings cohesiveness to the story and prevents the account from becoming one episode after another. This structure can be described both as an effective storytelling technique and also as an accurate reflection of the way life happens. Noting how Jesus handled interruptions helps us as much as seeing how he handled crises. We also have to juggle many facets of life.

The conclusion of this episode reintroduces Jesus' efforts to control his publicity. His compassion motivated him to constant action, but God's plan required that Jesus resist the pull of growing public acclamation.

Jesus was not worried about purity laws, but willingly touched a corpse and was touched by a woman with a flow of blood, both of which would render him unclean. Compassion outweighed legalism.

**5:21 When Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea.** Jesus recrossed the Sea of Galilee to the other side, meaning that he went back to the eastern shore, probably landing back at Capernaum (4:35). As always, a great crowd gathered around him (see also 1:33; 2:2; 3:7, 20; 4:1). The contrast with Jesus just

having been asked to leave the Decapolis region is unmistakable. Unfortunately, although he was popular with the people in Capernaum, they really were no more receptive to his message than were the people in Decapolis.

**5:22-23 Then one of the synagogue rulers, named Jairus, came there.** The synagogue was the local center of worship (see the explanation on 1:21), and Jairus was a lay person elected as one of the synagogue rulers (a synagogue could have more than one ruler, see Acts 13:15). The synagogue rulers were responsible for supervising worship services, caring for the scrolls, running the weekly school, keeping the congregation faithful to the Law, distributing alms, and administering the care of the building. There was no permanent rabbi or teacher, so the synagogue rulers often would ask visiting teachers to teach.

Seeing Jesus, he fell at his feet and pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” As a synagogue ruler, Jairus held a position of high esteem in the town. Many synagogue rulers had close ties to the Pharisees; therefore, it is likely that some synagogue rulers had been pressured not to support Jesus. But neither position nor pressure could stop Jairus from coming to the one man who could help his very sick daughter. For Jairus to fall at Jesus’ feet and plead for Jesus to come heal his daughter was a significant and daring act of respect and worship.

Jairus’s daughter was dying. (Luke adds that this was his only daughter—see Luke 8:42; and Mark adds later that she was twelve years old—see 5:42.) We do not know the nature of her sickness; apparently nothing had helped her, and she would soon die. But Jairus remembered someone who could help—someone whose touch had healed many people in Capernaum (1:33-34). When Jairus heard that Jesus had returned to Capernaum, he was among the crowd on the seashore (5:21). Pushing through, he made his way to Jesus. He was on a mission—nothing could stop this father’s love. His request was simple yet full of faith. He asked for Jesus’ touch on his daughter, knowing that if Jesus were to come, his daughter would be healed and live. Laying on hands for healing of disease was common then, but this girl’s condition was extremely serious. Jairus didn’t even dare try to

bring her to Jesus; instead, he needed to bring Jesus to her. But there wasn't much time.

**5:24 So Jesus went with him. A large crowd followed and pressed around him.** In Greek, the first sentence means “Jesus went off with him promptly.” Jesus apparently heard the urgency in Jairus’s voice and saw the strain of worry on his face, so filled with compassion, Jesus went with him. Jesus could have simply spoken a word to heal the girl. (Jesus did that for a centurion who asked that Jesus speak the word and heal his servant—see Luke 7:7.) This apparently had not occurred to Jairus; his faith was limited to Jesus’ touch and to healing a sick daughter (he thought that if she died, it would be too late). Jesus worked within Jairus’s request. So Jesus, Jairus, the disciples, and a large crowd made their way to Jairus’s home. So many people thronged through the streets that they pressed around Jesus.

**5:25 Now there was a woman who had been suffering from hemorrhages for twelve years.** In the crowd that pressed on Jesus was another person in need of divine help. A woman had been suffering (the Greek word means “to suffer pain”) from hemorrhages (that is, bleeding; this may have been a menstrual or uterine disorder) for twelve years. The nature of her illness caused additional suffering. The bleeding caused the woman to be in a constant condition of ritual uncleanness (see Leviticus 15:25–33). She could not worship in the synagogue, and she could not have normal social relationships, for anyone who came into contact with her would also become unclean. Thus, the woman was treated almost as severely as a leper.

### **WEAK FAITH, STRONG FAITH**

Was Jairus a midget in faith? He could have asked Jesus for merely a word instead of a house call; he could have shown less worry and urgency; he could have claimed the miracle before it was done. A midget in faith? He was a father, desperate and heartsick, out of breath pursuing a last attempt to reverse his daughter’s slide into death. And Jesus followed him home.

Jesus responds to faith. Whether our prayers are midget or giant-sized, Jesus pays attention to faith; he wants to build it and affirm it,

always. He loves faith.

We should stop trying to measure our faith and start using it. Jesus meets all of us on the road where weak faith, desperate and worried, becomes trusting and confident, where midgets grow into giants.

**5:26 She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.** The Greek word for “suffered” in this verse is the same as in verse 25 above—this woman had suffered in pain even while under the care of many doctors. She had become destitute in trying to get a cure, having spent all she had on treatment. Mark added this detail (omitted in Matthew) to show that human endeavors had availed her nothing. She only continued to get worse, and there was no hope for alleviating her suffering until she heard about Jesus.

**5:27-28 She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, “If I but touch his clothes, I will be made well.”** In the crowd that met Jesus on the shore that day, two people had come to seek him out—Jairus, in need of healing for his dying daughter, and this unnamed woman in need of healing for her own incurable disease. Both came in faith, knowing that Jesus could take care of their particular problem. Jairus had already petitioned Jesus, and Jesus was on his way. This woman had heard about Jesus’ miracle-working power (apparently for the first time) and had come to Capernaum to find him (tradition says she was from Caesarea Philippi). On that day of Jesus’ return, she worked her way through the crowd and came up behind Jesus. She knew she only had to touch his clothes, and she would be healed. The decision to touch Jesus’ garment was due to the popular belief that the clothes of a holy man imparted spiritual and healing power (see 6:56; Acts 19:11-12). She may have feared that Jesus would not touch her if he knew her condition (she may have thought that Jesus would not risk becoming “unclean” in order to heal her). Or she may have feared that if her disease became known to the crowd, the people who had touched her would be angry at having become unclean unknowingly. The woman knew she could be healed, but she tried to do it as unobtrusively as possible. She thought that she would just get healed and go away.

**DEMORALIZED, YET DETERMINED**

Lots of life's battles nick us at the edges. Not strong enough to kill us, they pester and provoke us, wear us down, use our money, sap our vigor, cloud our joy. This woman had known many such demoralizing days. Yet she came. What a move! Despite years of weakness, she had not given up hope. Believing Jesus could help, she left her sickbed, joined the crowd, and found her answer. She reached out in faith and was healed.

We must never cave in to pestering problems. No problem need keep us from God. He is always ready to help. Personally coming to Jesus is the real secret of peace and healing. We must connect with him.

**5:29 Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease.**

The moment the woman touched Jesus' garment, she was healed. The disease that had weakened her body for years suddenly disappeared. She felt the difference and knew not only that the pain had stopped, but that she was also completely healed of the disease. What a moment of incredible joy this must have been for this woman!

**UNCHANGABLE**

God changed a situation that had been a problem for years. Like the leper and the demon-possessed man, this chronically ill woman was considered unclean. For twelve years, she too had been one of the "unclean" and had not been able to lead a normal life. But Jesus changed that and restored her. Sometimes we are tempted to give up on people or situations that have not changed for many years. God can change what seems unchangeable, giving new purpose and hope. Keep praying.

**5:30 Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?"** The healing had been immediate upon the woman's touch (5:29); Jesus' knowledge of the healing was also immediate. As the woman felt the healing of her body, Jesus felt the supernatural power that performed healings go out of him. Someone had touched him in order to be healed, that person's faith had allowed the healing to take place, and Jesus perceived what had happened. Jesus' question, "Who touched my clothes?" had a definite purpose. Whether Jesus already knew who touched him or not is inconsequential. What mattered was that Jesus wanted to establish a



relationship with this woman. She had hoped to go away undetected. Jesus, having healed her physically, wanted to heal her spiritually as well. He wanted the person to step forward and “own up” to having received healing.

In the meantime, Jairus must have been exasperated; he was already in a hurry due to the severe illness of his daughter. No doubt the slow movement of the crowd was frustrating him. Then, of all things, Jesus stopped to ask a seemingly silly question. Little did Jairus know that through all these events, he would be learning a valuable lesson about Jesus’ power.

**5:31 And his disciples said to him, “You see the crowd pressing in on you; how can you say, ‘Who touched me?’ ”**

The crowd pressed in on Jesus as he and the disciples were making their way through town. Then suddenly Jesus stopped and asked, “Who touched me?” The disciples were surprised by Jesus’ question, so their reply seems almost rude. In effect they said, “How can you ask such a ridiculous question? Lots of people are touching you!” They did not understand that Jesus meant a different kind of touch—not the inadvertent touch of a pressing crowd, but the purposeful touch of someone who desired to be healed.

**5:32 But Jesus kept looking around to see who had done it.**

Why was Jesus so persistent in knowing the identity of this person? Could it be that he wanted that person to identify himself or herself? Jesus waited and kept looking around to see who had done it. Jesus looked around—the healed person could not have gone far, for Jesus had stopped immediately upon being touched. He knew that person was there. In the Greek, the article and participle are feminine in gender, indicating that Jesus was looking for a woman. The gender could simply have been Mark’s choice, writing afterward and knowing the identity of the person. Or it could mean that Jesus somehow knew a woman had touched him—from the slight and cautious touch, Jesus might have perceived both her unclean condition and her desire to remain unnoticed. But Jesus would not allow that. In his piercing gaze at the few people nearest him in the crowd was the unspoken demand that the person come forward. The crowd didn’t understand what was happening, the disciples thought Jesus was being unreasonable, and Jairus was probably fuming. But one person did understand what Jesus meant by the question, “Who touched me?” and she knew she had no

choice but to answer.

**5:33 But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.** The woman told him the whole truth—that she had been afflicted with a dreadful disease, that she had been unclean and had come jostling through the crowd, that she had dared to touch him (a man) and did so in her unclean state, that she had hoped to remain undetected, and that she had been healed. To top it off, she had to say all of that in front of a crowd. No wonder the woman came in fear and trembling. She knew what had happened to her. No human being had been able to heal her; Jesus did what no human could do. But Jesus would not let that be the end of the story; he wanted to deal with her soul. Jesus wanted to teach the woman that his cloak did not contain magical properties, but that her faith in him had caused the healing.

Jesus may also have wanted to teach the crowd a lesson. According to Jewish law, a man who touched a menstruating woman became ceremonially unclean (Leviticus 15:19–28). This was true whether her bleeding was normal or, as in this woman’s case, the result of illness. To protect themselves from such defilement, Jewish men carefully avoided touching, speaking to, or even looking at women. By contrast, Jesus proclaimed to hundreds of people that this “unclean” woman had touched him—and then he healed her. In Jesus’ mind, this suffering woman was not to be overlooked. As God’s creation, she deserved attention and respect.

**5:34 He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.”** Far from being angry, Jesus spoke to the woman in gentle words, calling her daughter, revealing a father-child relationship. She came for healing and received it. But she also received a relationship and peace with God himself because of her faith. Jesus explained that it was not his clothing that had healed her; rather, her faith in reaching out to the one person who could heal her had allowed that healing to take place. She not only had faith, but she had placed her faith in the right person. This woman is one of the “little people” in Mark’s Gospel because she exemplified true faith, while the disciples floundered. Genuine faith involves action. In fact, faith that isn’t put into action is

not faith at all (see James 2:14–26). This woman’s faith had caused her, not to demand healing, but to know that with a simple touch, she would be healed. Her faith would put many Christians to shame. The words “Go in peace” are more literally “Go into peace.” With this healing, Jesus gave this woman her life. He opened a door and held it for her. Jesus wished her peace of both body and soul—renewed health for the body and eternal salvation for the soul. With the words “be freed from your suffering,” the woman knew that her cure was permanent.

The disciples, no doubt, received a profound lesson in the value of planting seeds in even the most unlikely places. The crowd, while seeming to be nothing more than a hindrance on the way, held one pocket of “good soil” in whom Jesus planted a seed. Jairus, meanwhile, could think of nothing but his daughter; then, what he feared most, happened.

**5:35 While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. “Your daughter is dead,” they said. “Why bother the teacher any more?”** The time taken by Jesus to seek out and speak to the woman was too long for the sick little girl at Jairus’s house. During the delay, she died. The message was delivered to Jairus, undoubtedly calling him to come home; the opportunity for healing had passed, so the teacher would no longer be needed.

**5:36 Ignoring what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.”** The message of his daughter’s death came to Jairus while Jesus was speaking to the woman who had been healed (5:35). Jesus overheard the message. (Jairus was probably standing near Jesus, for he had been in the process of leading Jesus to his house when the healing incident occurred.) To the crowd, it meant that Jesus was too late. But the very “impossibility” of death was only an opportunity for Jesus. Death did not make Jesus too late; instead, it meant that Jesus would do an even mightier miracle. Jairus must have looked in despair at Jesus, but Jesus made no indication of changing his plans. He turned in the direction of Jairus’s house and told Jairus, “Don’t be afraid; just believe” (see also 4:40; 6:6; 10:52; 11:22–25). Jairus had come to Jesus in faith that Jesus could heal his daughter. Jesus told Jairus to “keep on believing” with that same faith, even in

the face of death. Jairus must have wondered what Jesus was going to do.

## **HOPELESS AND HELPLESS**

When Jairus heard the news from home, it must have cut to his heart: “Your daughter is dead.” Jairus believed that Jesus could heal, but this seemed to be the end of hope for him. Yet Jesus ignored the unbelief of those around him and said, “Don’t be afraid; just believe.” When you feel hopeless and afraid, when others claim that “nothing can be done,” remember that Jesus is the source of all hope and promise. You may have to disregard the unbelief of others and hold firmly to Jesus.

**5:37 And He permitted no one to follow Him except Peter, James, and John the brother of James.** No doubt the curious crowd had every intention of staying with Jesus, having observed the healing of the diseased woman and hearing the words of the men from Jairus’s house. What would Jesus do next? But Jesus wasn’t interested in what might become a public event, a show. Sensitive to Jairus’s pain, Jesus permitted no one to follow. He planned to raise this little girl from the dead—a sign to his disciples of his true mission, of his power, and as a harbinger of his own resurrection. So he left the crowd and nine of his disciples behind, followed Jairus, and took along Peter, James, and John the brother of James. These three men became Jesus’ inner circle—his closest followers, the only ones to see this miracle, observe the Transfiguration (9:2), and know of Jesus’ agony in Gethsemane (14:33). They would observe his miracle and thus fulfill Deuteronomy 19:15, which required two or three witnesses.

**5:38 When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.** The five men finally reached Jairus’s house, and the commotion of loud weeping and wailing filled the air. Such cries were customary at a person’s death; lack of weeping and wailing was the ultimate disgrace and disrespect. Some people, usually women, made mourning a profession and were paid by the dead person’s family to weep over the body. Jairus, the leader of the synagogue, was an important person in the town. Thus, at the death of his only daughter, the town demonstrated their great love and respect for Jairus and his

family by their weeping and wailing.

**5:39 When He came in, He said to them, “Why make this commotion and weep? The child is not dead, but sleeping.”**

Jesus entered Jairus’s house where the tumult of weeping and wailing made a great commotion. The sound must have been dreadful, especially to the ears of Jesus, who knew that he was going to raise the child from the dead. He spoke words of encouragement, only to be met with derision (see 5:40). His words, the child is not dead, but sleeping probably made Jesus appear rather stupid—certainly anyone could tell death from sleep. Neither was she just in a coma from which Jesus would awaken her as some have proposed. The girl was indeed dead, and everyone from the family to the paid mourners knew it. Jesus knew it too, but his words tested the faith of the crowd and revealed to Jairus the hope beyond all hope of what Jesus was about to do. She was dead, but Jesus would bring her back to life, as if awakening her from sleep. Jesus used the image of sleep to indicate that the girl’s condition was temporary and that she would be restored. Luke commented that when Jesus lifted her up, her spirit returned to her (Luke 8:55).

**5:40 But they laughed at him. After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was.** Jesus’ words sounded ridiculous to the faithless crowd. They did not stop to wonder, they did not consider for a moment what Jesus might mean; they simply laughed at him in derisive, jeering tones. The mourners, weeping and wailing one moment, laughed in derision the next. Their laughter became their judgment—they would not witness the miracle, for Jesus put them all out of the room. The Greek word is *ekballo*, meaning “to throw out.” Jesus took charge in Jairus’s house and used force to get rid of the jeering mourners. He had nothing further to say to them, and he had no use for their mourning or their scoffing.

## **THE TOUCH OF JESUS**

What kind of people did Jesus associate with? Whom did he consider important enough to touch? Here we see many of the people Jesus came to know. Some reached out to him; he reached out to them all.

Regardless of how great or unknown, rich or poor, young or old, sinner or saint—Jesus cares equally for each one. No person is beyond the loving touch of Jesus.

### **Jesus talked with ... Reference**

A despised tax collector (Matthew 9:9)

An insane hermit (Mark 5:1-20)

The Roman governor (Mark 15:1-15)

A prominent religious leader (John 3:1-21)

A homemaker (Luke 10:38-42)

An expert in the law (Matthew 22:35)

A criminal (Luke 23:40-43)

A synagogue ruler (Mark 5:22)

Fishermen (Matthew 4:18-20)

A poor widow (Luke 7:11-17)

A Roman centurion (Matthew 8:5-13)

A group of children (Mark 10:13-16)

A prophet (Matthew 3)

An adulterous woman (John 8:1-11)

The Jewish council (Luke 22:66-71)

A sick woman (Mark 5:25-34)

A rich man (Mark 10:17-23)

A blind beggar (Mark 10:46-52)

Jewish political leaders (Mark 12:13-34)

A group of women (Luke 8:2-3)

The high priest (Matthew 26:62–68)

An outcast with leprosy (Luke 17:11–19)

A royal official (John 4:46–53)

A young girl (Mark 5:41–42)

A traitor (John 13:1–3, 27)

A helpless and paralyzed man (Mark 2:1–12)

A woman from a foreign land (Mark 7:25–30)

A doubting follower (John 20:24–29)

An enemy who hated him (Acts 9:1–9)

A Samaritan woman (John 4:1–26)

Then Jesus took the child's father and mother and the three disciples who had come (5:37) and went in where the child was, in an inner part of the house. The grieving parents and the wondering disciples went with him. Jesus had come to earth to conquer sin and death, and in this dramatic but quiet miracle, he would show his disciples that power. And two bereaved parents would receive back their beloved daughter.

### **LAUGHING LAST**

Jesus tolerated the crowd's abuse in order to teach an important lesson about maintaining hope and trust in him. Today, most of the world laughs at Christ's claims, which seem ridiculous to them. Who laughs at you for your faith? What beliefs cause the watching world to deride you? If you are true to your faith, you will clash with others' beliefs. When you are belittled for expressing faith in Jesus and hope for eternal life, remember that unbelievers don't see from God's perspective. Take heart! Remember that what God thinks about you is more important than what the crowd thinks. For a clear statement about life after death, see 1 Thessalonians 4:13–18.

**5:41 He took her by the hand and said to her, “Talitha koum!” (which means, “Little girl, I say to you, get up!”).**

Jesus did no incantations and spoke no magic words. He simply went to the girl's bedside and took her by the hand. The fact that Jesus touched the girl's hand would have amazed the proper synagogue leader and the disciples. Touching a dead body meant to become unclean. But Jesus had already dealt with a demon-possessed man and a woman with an incurable issue of blood and had touched and healed them. Touching the dead girl confirmed once again that to Jesus, compassion was more important than the letter of the law.

Then Jesus spoke a simple command. Talitha koum is Aramaic, one of the languages of Palestine. Most Galileans spoke not only Aramaic, but probably Greek and Hebrew too. Mark alone recorded the original words, then translated them for his Greek-speaking readers. Mark showed a tendency to retain the Aramaic (see for example, 3:17; 7:11; 7:34; 14:36) and probably used it in this story to give great emphasis on the reality of the miracle. Again, this was probably Peter's eyewitness account. The words "I say to you" emphasize Jesus' complete control over the situation and his power over death.

**5:42 Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished.** Jesus took the girl's hand in his, issued a command, and the dead child awoke as if from sleep, immediately standing up and walking around. Just as the healings Jesus performed were always complete, so the rising of this young girl from the dead was complete. She didn't come back to life in the sick state in which she left; she came back well, whole, and able to walk around. At this, the three disciples and the girl's parents were completely astonished. The Greek words mean that they were out of their minds with amazement. One day all those who scoff at Christ's claims will be astonished at him. This was not the first time the disciples had witnessed the raising of a dead person. Luke 7:11-15 records Jesus raising a boy near the village of Nain. Yet, even in this instance, the disciples were amazed. When the girl came back to life, perhaps the disciples may have wondered (as they did after Jesus calmed the storm), "Who then is this, that the dead can be brought back to life?" Jesus would raise yet another person—his friend Lazarus (dead and buried for four days—recorded in John 11). Then finally, most dramatic of all, Jesus himself would arise from the grave and spend time with the disciples before returning to his Father. Jesus had authority and power over humanity's greatest



enemy—death.

**5:43 He strictly ordered them that no one should know this, and told them to give her something to eat.** Jesus then gave two further commands. First, he ordered them (that is, the parents and the three disciples) that no one should know the details of what had occurred. Obviously the girl was not to be hidden for the remainder of her life; people would know she had recovered. But, as Jesus' mother, Mary, had done, the parents were charged to keep these matters to themselves and think about them (see Luke 2:19). The facts would reveal the truth. Those in the unbelieving crowd would have to decide for themselves—no one would try to convince them. In fact, no one would even tell them what had happened.

Jesus told them to be quiet because he was concerned for his ministry. Jesus did not want to be known as just a miracle worker; he wanted people to listen to his words that would heal their broken spiritual lives. Jesus' mission was to preach the good news of the kingdom of God. If crowds descended on him to see dead people raised, they would not be coming with the heart attitude needed to hear and respond to the gospel (see also 1:43-45). The disciples would talk about them and understand Jesus' miracles after his resurrection—then they could write them down for all of us to read and marvel as well.

Second, Jesus told them to give her something to eat. This is an incredible picture of Jesus' compassion and his understanding of human needs. The girl would be hungry and should be fed. This command also revealed to the parents and disciples that the girl was completely restored—she was well enough to eat.

Jesus' last word to Jairus was a directive for positive action: Feed the hungry girl. On other occasions, Jesus himself produced food for hungry people, but not here. Her parents had work to do in the aftermath of a miracle. Every miracle generates new responsibilities. God creates work for us whenever prayers are answered, whenever people are healed. We must follow through on the miracles God has done.

**Resources:** Rev. Brad Standfest, Bruce B. Barton, Mark, Life Application Bible Commentary

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## **Sermon Notes:**

### **We are on Week 4 of our Sermon Series titled: Supernaturally Transformed**

We are journeying with Jesus and it's so exciting...

I couldn't help but to Title this Sermon: Supernaturally Transformed  
Desperation

At the very beginning of Pastor Don's sermon last week, he made this comment: We (the Church) are the answer to the world's dilemma...

Friends I'm here to tell you... No political Power or Person can solve our crisis...

No amount of Money you earn or store up can solve your desperate situation or dilemma...

Think about this... America is trillions of dollars in debt...How has that debt helped your life?

[Story of Grandpa]

My Grandfather was desperate, but no amount of money could fix my grandma.

I wish I could tell you my grandma went on to live... But she died that night at the hospital.

I'm not going to sugar coat it...This life is filled with disappointment, pain and many trials & troubles

I asked the Lord... Jesus where is the peace in this world... and here is what the Holy Spirit said:

Peace is Fleeting and Chaos is Reigning

Christian's that's the world's reality... Don't allow that to seep into your soul...

Jesus says: John 16:33

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

An unknown Commentator comments on this passage by saying this: “This profound statement offers hope and assurance. It suggests that through faith in Jesus, individuals can find peace amidst the challenges and tribulations of the world. By overcoming the world, Jesus has paved the way for believers to navigate life’s difficulties with confidence in His victory, which ultimately provides a foundation for spiritual peace and resilience.”

Today in our Supernatural Text we are going to read about two desperate people who put what little faith they had into Action...

Have you ever been so desperate that you would do anything to get out of your mess...?

Here is the context of our Main Text we will get into:

“Jesus was well-known in the region of Galilee, and his presence always created great excitement. Immediately upon getting out of the boat, people recognized Jesus, and a flurry of activity began. There still would be no rest for him. The news of Jesus’ arrival spread like wildfire through the area. As Jesus moved through the region, people brought all who were sick to him so that he might heal them. Jesus had gained a widespread reputation as a healer; so, a great crowd of people came for healing. In a day when medicines and medical help were few and limited, sickness was rampant and constant.” (LABC)

### **Read Mark 5:21-26**

#### **Allow me to pull back the desperate layers of this woman’s situation:**

Desperate Woman

- Bleeding for 12 years
- She was suffering- emotional & physical pain
- Spent all her money trying to get well- living in poverty
- Ritually she was unclean (Lev. 15:25-33)
- Could not go to church/ synagogue
- Relationships with others/Family cut off- Lonely

## **Theologian Morgan comments on the desperation:**

“By the very law of her people, she was divorced from her husband, and could not live in her home; she was ostracized from all society and must not come into contact with her old friends; she was excommunicated from the services of the synagogue, and thus shut out from the women’s courts in the temple.” (Morgan)

In all her desperation this strong woman had persistent faith and put it into action... (Faith without works is Dead, We can’t give up)

## **Read Mark 5:27-43**

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### **Devotional Questions**

Take time to meditate on these questions, allowing the Holy Spirit to guide your thoughts and prayers as you reflect on the depth and breadth of Jesus’ love, compassion, and power displayed in Mark 5:21-43.

**1. Faith in Action:** The woman with the issue of blood believed that if she could only touch Jesus’ garment, she would be healed. What areas in your life do you need to exhibit this kind of faith, where you reach out to Jesus believing He can make a difference?

**2. Fear vs. Faith:** When Jairus received the news that his daughter was dead, Jesus told him, “Do not be afraid; just believe.” How does fear challenge your faith, and how can you choose faith over fear in your current circumstances?

**3. The Power of Jesus’ Word:** Jesus spoke, and the woman was healed, and the little girl was raised from the dead. How does this demonstrate the power of Jesus’ word, and how can His word bring healing and life into your own situations?

**4. Interceding for Others:** Jairus came to Jesus on behalf of his daughter. How can you be an intercessor like Jairus, coming to Jesus on behalf of others in your life who need healing or restoration?

**5. Jesus’ Compassion:** In both miracles, Jesus shows immense compassion to those who are suffering. How does knowing Jesus is

compassionate towards your struggles affect your willingness to bring your needs to Him?

**6. The Importance of Personal Encounter:** Both the woman and Jairus had personal encounters with Jesus that led to miraculous outcomes. How does this passage inspire you to seek a more personal and profound encounter with Jesus in your daily life?

**7. Jesus' Authority Over Death:** The raising of Jairus' daughter is a powerful testament to Jesus' authority over even death. How does this truth encourage you in the face of spiritual or emotional 'death'— areas of hopelessness or despair in your life?

**8. The Role of Community:** The people laughed at Jesus when He said the girl was not dead but asleep. Sometimes, our faith can be misunderstood or mocked by those around us. How can you maintain your faith and witness in the face of skepticism or misunderstanding from your community?

**9. The Touch of Jesus:** Both miracles involved a direct or indirect touch from Jesus. In what ways do you need to experience the 'touch' of Jesus in your life today?

**10. The Response to Jesus' Miracles:** The woman's healing and the girl's resurrection elicited different responses from those who witnessed them. What is your response to reading about Jesus' miracles, and how does it affect your faith journey?