



SERMON DISCUSSION

NOV. 8, 2020

EVERYONE NEEDS JESUS (MARK 5)

TAKEAWAY:

Jesus can deliver you from anything if you will come to Him.

INTRODUCTION

- How do you feel about physical touch? Are you a very “huggie” person, or is a hug encroaching on your space? Explain.
- How do you feel about asking someone for help when you need it? Is it difficult or easy for you to admit you need help and ask for it? Why?
- What helps you know if a person is approachable for a hug or some other form of physical touch? What helps you know if a person is approachable enough to ask for help?

Some of us are more open to physical touch, while others resist it. The same can be said about a different kind of touch—it’s hard for some of us to open ourselves up emotionally to others for help when we are in need. Both physical touch and emotional touch come with a measure of personal vulnerability. What we learn in Mark 5 is that we all need Jesus, and He invites us to reach out and touch Him for help and healing.

UNDERSTANDING

› Ask a group member to read Mark 5:25–43.

- What motivated the woman to touch Jesus? Considering this, why might she have been so subtle in reaching out to Jesus for help?
- The woman was instantly healed. Why was it still important to Jesus that the person who touched Him be identified?
- Would you say Jesus was concerned with her physical condition, spiritual condition, or both? What does this teach you about your own prayer life?
- Why do you think this woman was healed when nobody else in the crowd was healed?
- Contrast the woman with the man who approached Jesus for help. What reasons might each have had for not approaching Jesus?

- When it comes to your relationship with Jesus, who do you relate to most: Jairus—determined to get help; the dying girl—helplessly waiting; the bleeding woman—desperate and hoping no one knows; the doctors—trying to help but just making things worse? Explain.
- What comfort can we take from this passage when our needs, like those of Jairus’s family in verses 30–34, seem to go unmet while people around us have spiritual victories taking place?
- Why do you think Jesus shut the crowd out when He went in to heal the girl?
- How do Jesus’ words, “Don’t be afraid. Only believe” relate to our lives today? Is it difficult for you to take those words to heart in your own situation? Explain.

APPLICATION

Pastor Greg posed the following questions: Where does sickness come from? Why does God allow sickness? Does God still heal today? Why doesn’t God heal everyone?

- Have you ever struggled with any of these questions? Explain. Read Romans 5:12, 2 Corinthians 12:7–10, Isaiah 53:4, 1 Peter 2:24, and James 4:2. How are these truths helpful to you personally?
- Are there any situations in your life where you, like the bleeding woman and Jairus, are desperate for the Lord’s help? What would it look like for you to reach out to Jesus?
- Are you ever hesitant go to Jesus for help? Why? How does today’s passage encourage you in that?

PRAYER

Thank God for His absolute sovereignty over the entire universe and His absolute love for you in your deepest need. Praise Him that He has the power over sickness and death. Ask Him to help you set aside your fears and courageously come to Him in faith, believing that His power is already at work in your life.

COMMENTARY

Mark 5:21-43

5:21. Jesus and His disciples crossed back across Lake Galilee, probably returning to Capernaum, Jesus' base of ministry. Note the contrast between two different shores of the lake. Crowds were gathered on both shores. One group urged Jesus to leave, while the other welcomed Him.

5:22-24. Jairus was a synagogue ruler. This was a respected and honored position in the community. He did not serve as a priest, but it was his responsibility to take care of the administrative details of the synagogue. This included making arrangements for public worship and inviting visitors to teach. Despite his high position, Jairus cast his dignity aside and bowed at the feet of Jesus. His twelve-year-old daughter was dying. Note Jairus's description of her as his little daughter. A twelve-year-old is not "little." However, this shows how precious she was to him. Jairus knew that if Jesus would come and touch his daughter, she would live. Jesus needed no convincing. He went with Jairus, and the crowds followed.

5:35-36. We now return to Jairus and his daughter. Even while Jesus was speaking to the woman he had just healed, men came up to Jairus and told him his daughter had died. What must have gone through this synagogue ruler's mind? Shock, sorrow, maybe even bitterness that this woman had been healed at the same time that his own daughter had died. Jesus, who knew what He was about to do, comforted and encouraged Jairus. He told him to just believe. The Greek "monon pisteue" denotes continued action. Jesus was asking Jairus for more than a single act of belief. He was telling him to have a continuous, steady, ongoing faith—a "no-matter-what" type of faith, the type all Christians are called to exhibit.

5:37. Jesus took with Him the inner circle of the twelve apostles to see Jairus's daughter. These three—Peter, John, and James—are also mentioned at the Transfiguration and in Gethsemane. These were important events that revealed something of Jesus' nature.

5:38. When Jesus arrived upon the scene, the professional mourners were already there. Mourning customs among the Jews included wailers, flute players, the rending of clothes, and the tearing of hair. Even the poorest person was required to hire at least one mourner and two flute players. Since Jairus was a synagogue ruler, there were probably several of these mourners on the scene when Jesus arrived.

5:39. The word "asleep" can sometimes mean "dead." Jesus used the same word of Lazarus in John 11. We often speak euphemistically of death as "sleep," "resting," or "passing on." These words point to a deeper spiritual meaning—that death is not permanent. Jesus, however, in His statement to those gathered, was clearly saying that the girl was asleep.

5:40. The mourners' laughter at this point seems out of place. If they were truly grieving and expressing concern for the family, we would expect them to be angry or outraged over the hurt being done to the family. But they laughed. It was the laugh of unbelief, and this unbelief kept them from witnessing Jesus' great miracle. He ordered them all out of the house. Jesus

never performed for the unbelieving crowds. The only ones who would witness this miracle were three of His disciples, Jairus, and Jairus's wife.

5:41. In another blow to the purity laws, Jesus took the dead girl's hand. He was not concerned with ritual defilement. He is the source of holiness. With His touch, all that defiles is gone. "Talitha koum" ("child arise"). Mark's Gospel is the only one that uses these Aramaic words. This is probably because this account of Jesus' miracle came directly to Mark from the apostle Peter. Peter was impressed with Jesus' tenderness, His lack of concern about the purity laws, and His power.

5:42-43. Jesus, who had already proved His authority over disease and demons, now proved His authority over death. Immediately, the girl's life was restored. Jesus told those gathered not to tell anyone. He was again in Jewish territory where His messiahship could be easily misconstrued and misunderstood. He told the girl's parents to give her something to eat. Jesus is concerned about the physical dimension of our lives.