



## BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Mark 5: 21-43

Mark

"Lord Over Death"

TRANSCRIPT

The passage this morning is Mark chapter 5 verse 21 through 43. So, if you have your Bibles open, follow with me as I read. You remember that the Lord has been to the east side of the Sea of Galilee where He cast out a legion of demons from a wild man, and then was rejected by the people there. They asked Him to leave, and so we read in verse 21 that He left:

When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet and entreated Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." And He went off with him; and a large crowd was following Him and pressing in on Him.

A woman who had had a hemorrhage for twelve years, and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse – after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. For she thought, "If I just touch His garments, I will get well." Immediately flow of her blood was dried up; and she felt in her body that she was healed of her affliction. Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?'" And He looked around to see the woman who had done this. But the woman fearing and trembling, aware of what

had happened to her, came and fell down before Him and told Him the whole truth. And He said to her, "Daughter, your faith has made you well; go in peace and be healed of your affliction."

While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?" But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only believe." And He allowed no one to accompany Him, except Peter and James and John the brother of James. They came to the house of the synagogue official; and He beheld a commotion, and people loudly weeping and wailing. And entering in, He said to them, "Why make a commotion and weep? The child has not died, but is asleep." They began laughing at Him. But putting them all out, He took along the child's father and mother and His own companions, and entered the room where the child was. Taking the child by the hand, He said to her, "*Talitha kum!*" (which translated means, "Little girl, I say to you, get up!"). Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

May the Lord bless this reading of His word, and bless our time of study in it together. Let's bow now in a word of prayer and ask the Lord to bless our time together. Let's pray.

[Prayer] Father, we thank You for the time we have to come together this morning and to study the Scriptures and to consider the great work of our Lord as we see Him triumph over death. And, we pray that as we consider the things in this passage that You would strengthen our faith and our understanding through this time together, and we pray that You would give us a deeper appreciation of who Your Son is, and of our relationship with Him and all that we have in Him. And in so doing, equip us for the week ahead. May this be a time of refreshment for us and a time of preparation that we might be a people that are very public about our relationship with Christ and about the blessings that we have received from You through Him by means of His death, by means of the giving of the Spirit of God who has sealed us and keeps us preserved now and throughout eternity.

We thank You for the blessings we have. Thank You for the time we have to study, and thank You for the prayer that we can enter into. On our behalf and on behalf of others, we pray for many of those in our congregation who have needs. We recognize, Father, that we all have our needs, and that we are dependent on You for everything. We are continually a needy people. We praise You and thank You for the fact that You make such abundant provision for us that we so often do not sense that need. We don't see it as apparently as we should because You are continually providing for us. And yet, we are needy, and there are those in our congregation whose needs are all the more obvious to us. Those who are without employment, those who are sick, those who are having various difficulties. We pray for them, Father, and we ask that You'd give them strength, that You'd make provision for them, that You'd provide for their material needs, provide for their physical needs, give encouragement to them. We pray for our spiritual condition and pray You'd bless it. We pray that You'd bless the Sunday school hour that follows, and bless all those that teach our young people, and pray that You would bless them with skill and power as they teach. And bless those who listen with hearts that are open to the truth and that receive it.

We pray for the meetings that come during the week, and particularly, for the meeting on Wednesday night. We pray that You would bless it and give us wisdom as we discuss important matters. And we pray for the future of this church, and pray particularly for this building project that has been proposed, and that we hope to see come to pass, and we pray that You would provide for us. Ultimately, Lord, it is Your provision that is needed, and we look to You for that.

We pray for the meeting tonight. We pray You'd bless it. Prepare our hearts for it. And so, we come together to remember our Lord and Savior. And bless our time now, Father., we pray, as we look to the Scriptures. Give us clear thinking. Guide us and direct us in our study. We pray these things in Christ's name. Amen.

[Message] We come now in our study to a third miracle in a series of miracles that follow a definite pattern. One that reveals the majesty of the person of Christ. Chapter 4. He was revealed to be Lord over nature when He calmed the sea. Chapter 5, Lord over evil, when He delivered a man of a legion of demons. And now, we see Him as Lord over death, when He raises a child from the dead.

Death is a subject that is generally avoided in polite company. It's considered grim and morbid. It's really a subject that strikes fear in people. Francis Bacon, in one of his essays, wrote: "Men fear death as children fear to go in the dark." It's called the king of terrors, and it can just as equally be called the king of sorrows. So often, men try to deal with death by simply avoiding the subject altogether. But it's a subject that can hardly be avoided. I read somewhere where someone calculated that there are two deaths in the world every second. Maybe more than that.

One thing is certain. Death is common. Sooner or later, it will touch us all. And so, there's really no more pressing subject, no more urgent subject to address than that of death. And yet, to really understand it, one must understand the cause of death, which is sin. There is a class of people which has done that. A class of people that does not fear the subject of death because having come to understand their sin and their great need, they have looked to Christ who has conquered death, Christ who is the Savior. They've come to see their need because God has, in His grace, brought them to the realization of that need. And in so doing, has brought them to faith in Christ.

Faith is born of need. It's only as people recognize their sin and recognize their need that they are able to renounce all confidence in self and turn to Christ. And it's on that basis. It's on the basis of seeing that one has no merit in and of himself. That one is in great need of a Savior, that one turns to a Savior. And so, in a variety of ways, God brings us to the realization of our need. I say in a variety of ways with a child that's raised in a Christian home under the guidance of Christian parents, the need that they have, the weight of their sin is perhaps not as obvious to them as it is to others who are older and who are more experienced in life. But nevertheless, there is that sense of need. And they turn to the Lord.

But sometimes, it's through a crisis or by means of a trial that people are forced to realize their inability and their hopelessness, and in so doing, turn to the Lord. That's the case in our passage this morning, in which two very different people turn to Christ out of their need and find Him fully sufficient to meet those needs. It's a passage that illustrates that Christ is more than sufficient to meet the greatest, the most pressing of needs, when He, the king of life, delivers a little girl from the king of terrors and gives her back to her mother and father.

The Lord has been rejected in the country of the Gerasenes, and He returns now to the west side of the lake, probably to the town of Capernaum. And there, in contrast to the inhospitable crowd that He has left, there is a great crowd that is there to greet Him. And in the crowd, there was a man named Jairus. He was a very important man. Mark describes him as an official of the synagogue. Synagogue officials were men who were not rabbis and not priests, but they were men who occupied this office from what we might term "layman." It was essentially an administrative function. The official did such things as look after the building, oversee the worship, supervise that. He would choose who led in prayer, who read Scripture, and who preached the message from the Scripture that day. Sometimes, it was simply an honorary title that was given to a prominent man in the congregation. Either way, it suggests that Jairus was a man of some means and a man of some position.

But he's also a man in great distress. His daughter had fallen ill, and we read that she was at the point of death. According to verse 42, she was 12 years old. And so, she was an older child, and we learn from Luke's account of this incident that she was his only daughter. And so, that may explain why Jairus refers to her with a term of great affection when he says in verse 23, and speaks of her there as "my little daughter." She was 12 years old. She was not a young child, but she was his only child, his only girl, his little girl, and he was afraid he was losing her. So, he speaks with great affection of her, and has an overwhelming sense of urgency. So much so that he forgot his dignified position in the community and he fell in the dust at the Lord's feet, and he begged Him to come to his house.

Now, being an official of the synagogue, he must've been well-acquainted with the controversies that our Lord had had with the religious leaders, with the Pharisees, with the rabbis, and would've known of their hostility toward the Lord. But, if any of that had prejudiced him against coming to the Lord, against seeking Him out at any point in his life, well, all of that vanished when his child's life was at stake. He knew that it was only the Lord Jesus Christ who could give him help at this time.

And so, he turned to Him. Faith is born out of need. And so, he comes to the Lord with this great need, and the Lord never refuses a plea for help. Verse 24 states "He went off with him."

Now, there were crowds all around Him, pressing against Him, we read in verses 25 and 26. And in the midst of the crowd was another desperate person, a very different person from Jairus, a woman with a chronic physical problem. In verse 25, Mark writes that she had had a "hemorrhage for 12 years," and an issue with blood. Probably a uterine disease that had lasted as long as Jairus' daughter had been alive. According to verse 26, she had "endured much at the hands of many physicians." The Talmud records treatments, which were applied to illnesses of this kind and gives some idea of what she may have endured at the hands of physicians in that day.

Some were simply herbal remedies. May have been helpful, or at worst innocuous. Couldn't have done any harm. But, others were more superstitious than anything else. One consisted of a dose of Persian onions, cooked in wine, administered with the summons: "Arise, out of your flow of blood." Another was a sudden shock treatment. And still, another of that of carrying the ashes of an ostrich egg in a linen rag in summer, and a cotton rag in winter. These were some of the things she must've tried; she tried everything. She was desperate. And, she endured much, as Mark says. And in the process, he says, "She spent all that she had without any benefit." In fact, he goes on to state that she became even worse.

With the continual flow of blood, her strength would've been drained. Her health gradually weakened. And, in addition to all of that, in addition to the physical problems, she remained continually unclean ceremonially. Her condition was a violation of the law found in Leviticus 15 which gives a great deal of attention to this particular ailment. And because she was unclean, everyone that she touched became unclean, and so she suffered socially, as well as physically. People had to avoid her. They couldn't get near her for fear of touching her, and then becoming unclean themselves.

And so, as a result of all of this, not only was she physically weakened and sick, laboring under all of that, she was a social outcast living a lonely, painful life in poverty. She was a different person from Jairus. But like him, in that she too had great need, and had no one else to turn to, but to the Lord. And so, in her hopelessness, in her distress, that is just what she did.

We read verse 27, that after hearing Jesus, she came to Him. She moved quietly through the crowd with the thought, "If I just touch His garments, I shall get well." Evidently, the nature of her disease made her shy about speaking of it

publically. She was unclean. She didn't want to attract attention, and she may have feared that because she was unclean, the Lord wouldn't want to touch her. And so, she thought that if she could quietly touch the hem of His robe, she would be healed, and no one would know about it.

Well, I think that indicates that, for the most part, her faith was rather immature. It's weak in that she believed that she could be healed undetected. It's weak in that she felt that she must touch the Lord in order to be healed. Nevertheless, it was real faith, because she trusted in the Lord for the healing, and she was looking to Him. And real faith, even when it's weak, even when it's small, is always rewarded. And so, she touched the Lord's cloak. And verse 29 states that: "Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction."

Now, that word "affliction" gives us some sense of just how severe this illness was. We have a sense of that from the fact that it lasted 12 years and there was no cure for it. But that word "affliction" is very graphic in and of itself, because elsewhere it's used in the New Testament of a whip or a scourge. And so, this affliction that she had was a 12 year whip that had been given to her. But now, suddenly, taken away. She's touched the Lord. She's touched Him in faith, and she is immediately healed of this terrible affliction.

At the same moment, we read in verse 30, that the Lord perceived that power had gone out of Him, and so He stopped, He turned around, and He asked the question: "Who touched my garments?" Now, with all of the people in that crowd pressing against Him, the disciples thought that a very odd thing to ask. And so, they responded in verse 31: "You see the multitude pressing in on You, and You say, 'Who touched Me?'" I thought that was an amazing thing for Him to ask. How could He possibly know who touched Him with all of those people? But, of course, the Lord meant more than simply who touched Him. He meant who touched Him in faith, who touched Him for healing? And so, He ignores the disciples' response and verse 32 states: "looked around to see the woman who had done this." And He spotted her. He spotted her before she had come forward. He knew who she was before she had acknowledged herself to Him. Luke writes that when the woman saw that she had not escaped His notice, she came trembling and fell down before Him.

So, He knew who she was. And she comes to Him trembling, perhaps because she thought that the Lord would rebuke her for having stolen His power. But the Lord's intention in searching her out was not to rebuke her, but rather to bring her forward, to bring her out into the open. Because her hemorrhage had been incurable, and because it was known to her friends, and probably known to many other people as well, her healing might've been very difficult to establish if the Lord had not publically affirmed it. And so, it was necessary that she come forward so that that could be done. It could be clearly, plainly stated that she had been healed, and then she could resume her place in society and her place in the synagogue.

But there are other reasons as well for bringing her forward. The Lord may have wanted to preclude any superstition on her part or superstition that might afterward begin to spread that there was some kind of healing power in His robe. So He called her forward to show her that it was her faith that counted, and not the robe that He was wearing.

But I think most importantly, the Lord brought her forward. The Lord wanted her to identify herself because He wanted to establish a relationship with her. These things aren't to be done in private. They aren't to be done in secret. And that relationship that one sustains with the Lord must be a public relationship. It's private, to be sure. It's essentially private, but it must also be public. The Scriptures nowhere praise secret disciples nor privately held blessings. We are to make a public declaration of the connection that we have with our Lord. People are to know who we are, to know that relationship that we have, and it's to be declared. We're not to keep secret the blessings that we've received from Him. Of course, we've all received blessings from Him. Physical blessings in many ways. In fact, every breath that we take and every bit of food that we have, and clothing that we have, ultimately comes from the Lord. And that should be known, and we should be a people that are known as grateful for what we've received. And, of course, most of all, we should be declaring that we are recipients of His divine saving grace, and that should be something that's declared.

We see that here. He calls her forward. That's to be made known. And so, coming forward, trembling with fear, she fell down before Him, we read, and told Him the whole truth. Very gently, the Lord responded in verse 33 by addressing her as "daughter." This is the only occurrence in the gospels of the Lord addressing a

woman in that way. And, I think it gives us a glimpse of His character. The one who calms the raging storm, who delivers a man of the legion of demons, just by the word of His command. The strongest of men, a real conqueror, possessing the authority of heaven as the creator and the king, was the gentlest and the kindest of men.

As Isaiah prophesied long before He ever came, a bruised reed He will not break. I think we learned something of what true manliness is from looking at our Lord and looking at such examples of this. True manliness is not found in some tough insensitivity. It's not found in lording it over women or subordinates. It's in gentleness. And it's in kindness to those who are weak, to those who are helpless. And here, He shows that very trait in calming her fears with words: " Daughter, your faith has made you well; go in peace." Learn a great deal about our Lord's character, just the way He deals with people, gently, but powerfully. We see the two combined in Him. He heals this woman, and then He calms her down, and gives her peace.

Now, all of this time that all of this is going on, Jairus was patiently waiting while his daughter's life hung in the balance. We don't read him saying anything, or protesting against the Lord, trying to move Him on. He just stood there, no doubt with some anxious moments as the Lord was talking to this woman. And it's while that is going on that his worst fears were realized. Because while the Lord was speaking with this woman, men approached Jairus. They were the servants of his household, and they said to him: "Your daughter has died; why trouble the Teacher anymore?" In other words, it's over. There's no hope. Death is final.

And so, they urged Jairus to leave the Lord alone. There was nothing that even Jesus could do now, because death had claimed his little daughter, and that's the end. These men, we don't know their theology. We don't know that much about what they were thinking. But what seems to be reflected in their statements to the Lord is that they were rather naturalistic in their approach, very much like men today. Death ends everything. It all comes to a conclusion with death, and there's nothing you can do to reverse that. They didn't believe in any kind of supernatural intervention on the part of our Lord. They didn't have a very deep understanding of Him. So, I think in a sense, they reflect much of the thinking that we see in our own day.

Well, the Lord overheard all of this, but dismissed it with the encouraging words to Jairus: "Do not be afraid any longer, only believe." Faith is the answer to fear. And not just faith, but faith in truth. Trusting in the presence and the promises

of God. Now, that's why it is so important for us to know the promises of God and to know the character and the power of God. That's why it's so important for us to know the theology of the Word of God. There's nothing more practical in the Christian life than to do that. It is as practical for us to know the theology of the Scriptures for our daily lives. It's as practical for us in that regard as the foundation is practical to a house. The foundation may not be all that attractive, but you can't build a house that'll last if you don't have a foundation. And the same is true with theology. It takes some discipline. It takes some hard thinking.

But it's essential. It's so essential for the daily life of the Christian. Faith is in truth. It is in facts that are true. In order to trust in a person, we must trust in the truth about that person. And the Lord was urging Jairus to trust in Him, to trust in His power, to trust the words that He had given to him, trust what he knew about Him, and to follow Him. It's not enough to know facts about the Lord, and even to have the conviction that He is able to save. It is also necessary to have the conviction that the one who is able to save is willing to save, and to save us, to save us personally, to see it in those terms, to see it as a personal thing.

There must be contact between ourselves and between our Lord, and that contact comes through faith. It comes through a recognition of our need of the soul, and a personal trust in Christ to relieve that need. It's that kind of faith, personal, individual trust that Christ was urging on Jairus. And, in the providential arranging of events, you can see how important it was for this healing of the woman to take place, this apparent interruption of things that one might've said, well, if she hadn't come along, he might've arrived in time and delivered this little girl of death before it occurred.

And yet, you can see now, that it was very important for Jairus that this woman be healed and this woman come forward, and that Jairus, through this woman, see the importance of faith, in receiving the blessings of the Lord. And in seeing that, it would've been a great encouragement to him, and a great encouragement to his faith because he was now being asked to trust the Lord for something even greater than healing her physical affliction: to do the greatest of all miracles, to raise the dead.

So, He urges him to believe. He urges him to trust. He has this encouragement that's just taken place with the healing of this woman. And he does just that. He trusts the Lord. They went on to his house, but the Lord allowed only

Peter and James and John to accompany Him. A reason for restricting the audience was probably out of concern for the parents. He was sensitive to them. This was a very solemn moment, a very emotional moment for them. And to avoid the atmosphere of a circus, to avoid the spectacular, He limited the audience, but took enough people for a sufficient eyewitness to the events.

So, they move on, the parents of this child and the three disciples. And when they entered the house, they found that it had already become a circus. Verse 38 states, coming in, "He beheld a commotion, and people loudly weeping and wailing." It bordered on hysteria. Much of this was the genuine expression of grief coming from family, from relatives. But much was also theatrical. It was the work of professional mourners who traditionally attended a funeral. That seems a bit strange to us in our day. But in that day, it was customary to hire people who would come and weep when a person had died. It was required of even the poorest of men to hire a minimum of two flute players and one mourner in the case of his wife's death.

And so, it's probably, since Jairus held a high rank in the synagogue and was evidently a man of some means, a man of some position that he would've hired a large number of professional mourners. It was the wailing of these people that greeted them as they entered the house. Gloom and despair, which the Lord interrupted with the words in verse 39: "Why make a commotion and weep? The child has not died, but is asleep."

Now, on the surface, that's a bit ambiguous. It might be interpreted to mean that the child had not really died, but she was just in a coma, from which He would awaken her. Or, it may be that He spoke of her death as sleep because it was only temporary and He would bring her back from it.

It's that last meaning that is the meaning that Mark has in mind here, and that's clear from Luke's account of this because Luke, the physician, describes her state as one in which her spirit had left her. She was really dead. And the Lord was not denying that. What the Lord was saying is that though she was really dead, that death was only a temporary condition, and He would raise her from it.

The mourners, however, didn't understand the Lord's meaning in that way. They took Him to be describing her as literally asleep, as not really dead. And so, in verse 40, we read that they were laughing at Him, meaning they were laughing Him to scorn. They knew what a dead person was. It was their business to be around them

and weep for them. And who was He? He didn't know what He was talking about. And so, they laughed Him to scorn. And the fact that their tears could so quickly turn to laughter shows just how superficial their grief really was.

And so, the Lord put them out of the house allowing only His three disciples and the girl's parents to remain. They had the child lying there, was approached by our Lord. He takes the child's hand in His own hand, and spoke the Aramaic words, "*Talitha kum*," which means, "Little girl, I say to you, arise." And immediately, "the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded."

The Lord then instructs the parents to give her something to eat. And so, we have this situation in which this child who was dead is now walking around, eating food. It was all a very clear demonstration that she was not only alive, but she was well. He had not simply raised her back to life and back to her condition of physical infirmity. He'd raised her to health. It was a miracle that was complete.

Perhaps we have something of an illustration of what the Lord is going to do with each of us in the day to come, because the day is coming when we will be complete in Him. We will not simply be raised from the dead, but we will be raised to glory. We will become what we were intended originally to be. We see something of a foreshadowing here of what's to come.

The Lord, when He deals with people, He deals with them completely, and this was not a partial healing, a partial reversing of the effects. He raised her to complete health. And, His instruction to the parents shows how complete His concern was for the child. Not only does He raise her from the dead, but He instructs them to give her some food as well. It shows that He not only has concern for the great needs such as giving life, but also for the lesser, the more ordinary needs of a person, such as their daily food.

There's no need that we have, great or small, that is beyond our Lord's concern, and for which He cannot make provision. If He has obtained for His people, for all who believe in Him, eternal life and the resurrection to come. Then what won't He provide for us?

If He has obtained the greater for us, He will certainly provide for us the lesser. And so, He's the one to whom we are to look, the one in whom we are to trust for all of our needs, and trust with the conviction that He is both able and willing to

make provision and care for us for all of the things that we bring to Him. And now, not necessarily in our time and in our way, but faith comes in that we realize that when we bring our needs to Him, and we bring our concerns to Him, He doesn't ignore them. He deals with them. But He deals with them at the proper time, and He deals with them in the proper way, giving to us what we really need. Sometimes we don't see that clearly, but He always sees it. A conviction that we should have as we approach Him in prayer is that He has great concern for the greatest of our needs, and the least of our needs, and trust Him for it all.

He shows that here, and then He gave them strict orders that "no one should know about this." Now, that's a tall order, you might think, for the Lord to ask for these people. How can such a thing as this be kept quiet? After all, there were all kinds of, there was a whole crowd that had followed Him to the house. There are these mourners who come out, and pretty soon they're coming out, no doubt talking about how this child is dead. And He says she's not, and then the child, before too long, is going to be seen alive in the community.

So, you wonder: how in the world could they keep this quiet? Well, the Lord didn't think that a miracle such as this could be kept completely secret. That wasn't His point. Rather, what He was seeking to do was to keep it relatively quiet and avoid unnecessary publicity. That would keep this incident from stirring up this nationalistic spirit that was moving throughout the nation, and which misunderstood His ministry. And, it would at the same time be beneficial for the child and her parents. The little girl needed to be looked after and not made the object of public attention, which might've turned her into a celebrity, so to speak, turned her into something of a curiosity for people, and there would've been a lot of people seeking to see her, and to speak to her.

That was not what she needed. She needed to be in a period of solitude and quiet, and be attended to, and her parents needed time to be alone as well, and they needed time to quietly reflect on the events that had occurred. As they thought about our Lord and what He had done, they would see that He is the Lord of life, He is Lord over death, and that He is more than simply a miracle worker. He is the very one who gives eternal life. He is the Son of God. He is the Savior of the world.

And as they grew in their relationship with Christ, they would realize that the events of life have a purpose. All of the events of life have a purpose. They would've

realized that crises and trials are used greatly of God to bring us into a greater understanding of Him. A protracted illness, such as that issue of blood that the woman suffered, or the death of a child that Jairus and his wife had to witness is not what we would consider a blessing. But you can be sure that Jairus and his family came to rejoice in the tragedy that they passed through, and that the woman thanked God for this whip that had been given to her. Because it was through these that they came to know the Lord.

And we sometimes wonder why we suffer in this life. After all, as God's people, whom He loves, we would think that life would be much more pleasant, and that it would be reduced of its problems. But often times, that's not the case. Sometimes those problems seem to just increase as our life goes on. And we can't understand the reasons for that. We're not given explanations for why these things occur, why God orders events in our lives that take place as they do.

As Paul writes in Romans 11 verse 33, His judgments are unsearchable, and His ways pass finding out. They're His ways, they're His judgments, they're His ordering of events, but He does not reveal to us all of the details that touch our life. We're simply to trust Him in the midst of it, and we're simply to know that because they come from God, they're not in vain. They do have a purpose. And we can know that hardships and trials are not a sign that God's hand is not on us.

In fact, as we can see from the events here, and many other events that touch the lives of His people, not only in the Scriptures, but throughout the history of the church, we can see that very often, they are a sign that His hand is on us. And of course, we know that it's always on His people at all times. He's always working things to our greater good.

Faith is born of need. Often, it's temporal, material, or physical need that awakens people to their spiritual and their eternal need. And in so doing, leads people to a saving knowledge of the Lord. But that process still continues on after we have become His people, his servants, those who have put our faith in Him. Because, through continuing need that we understand that we have, and that we experience, we continue to turn to Him, we draw closer to Him in a relationship of life, a relationship that can never be severed, not even by death itself, because it is a relationship in which we have triumphed in Him over death.

That's the nature of the life that we have. That should put all of the difficulties of life into some perspective. He has triumphed over life, and that was demonstrated, illustrated in the miracle that took place in the house of Jairus, that the greatest enemy, death, the king of terrors, has been disarmed for all believers in Christ. Death and sickness as we see in this passage, must yield to our Lord's command. And, for all who are in Christ, though death may touch us physically, death only touches us temporarily. Death is only sleeping. And we will someday arise from it in the day of the resurrection. And so, what He says to Jairus is to be true of us: we are to fear not.

Donald Grey Barnhouse wanted to impress that truth on his children when his wife died. As they were driving home from the funeral service for her, the children were naturally grieving over the loss of their mother. And he was trying to think of some word of comfort that he could give to them. Just then, a huge van passed them. And as it passed them, the shadow of the truck swept over their car. And as the truck pulled in front of them, it came to him, that word of comfort. He said: "Children, would you rather be run over by a truck, or by its shadow?" The children said, "Well, of course, Dad, we'd rather be run over by the shadow. It can't hurt us." Dr. Barnhouse said, "Did you know that 2,000 years ago, the truck of death ran over the Lord Jesus, in order that only its shadow might run over us?"

That's what happened at the cross. At the cross, death was disarmed, its sting removed, and the death of Christ, the death of death occurred for all who have put their trust in Him. That's the confidence that we, as His people, have, that death has been disarmed. It ran over Him, so to speak; now only the shadow touches us. That's really what physical death is. It's temporary, it's like a shadow, and we will rise from even physical death, and never experience spiritual death. So, all of it will be reversed. The great miracle that we seek that has taken place in Jairus' house illustrates for us the triumph that's ours, and that we shall have. And hopefully, as we contemplate that and contemplate the one who has loved us and given Himself for us, we will have all of the hardships of life put in perspective, and we will see the end of all things. That is a great and a glorious future for us, for us who have put our trust in Christ.

Have you done that? Have you believed in Jesus Christ as your Savior, as the one who suffered death in the place of sinners, that we who believe in Him might have eternal life? Escape the penalty of death and enter into not only life now, but the

resurrection to come. If not, if you have never believed in Christ, and I urge you to do so, to look to Christ, to turn to Him, to trust in Him personally, to trust in Him individually. That is so important. That is so essential. So much so, that if necessary, it is best that God would bring upon you great trials, great difficulties, so that you might escape the greatest trial, the greatest tragedy of all: eternal death, eternal separation from God. That you might escape that, and enter eternal life. If you've never believed in Christ, then I urge you: do so. Trust in Him, and you will find, as Jairus did when he trusted the Lord, great blessing that follows. Let's stand now for the benediction.

[Prayer] Grace us, Heavenly Father, we do thank You for the blessing that we see in our passage. We are reminded of Your power. Power over death itself. And if You have that power, if You can conquer death itself, and we know that Your son is Lord over death, there is nothing that You can't overcome on our behalf. We're simply to trust You, and to look to You, and to live lives of faithful obedience, service to You. Help us to do that. We are weak. Our faith is weak. Our resolve is weak. So many things in this life that tend to pull us away and capture our attention. We pray, Father, that You would help us to look to Christ and to put life in its proper perspective and live by faith, trusting You. Not being distracted by the things of the world, not being discouraged by the afflictions that we experience, and we experience many. But those, Father, we realize are to draw us close to you, not to drive us away. Help us to draw close to You at all times, to grow in our relationship with You. We pray, in Christ's name. Amen.