The Impossible
Mark 5:35-42

Sermon Outline

A. Don’t be Afraid (vs. 35-36):

1. Must note that this story begins in verse 1. The woman with the issue of blood stopped the procession.
2. While Jesus was continuously ministering to the woman with the issue of blood people from the synagogue’s leaders house came to Him.
3. These messengers did not stop along the way. They continuously made themselves keep going until they reached the synagogue leader.
4. They repeatedly told the synagogue leader that his daughter had died. What is implicit is that they seem to be implying that there is no hope because his daughter is dead.

   a) SYNAGOGUE - Officials. Several officials had charge of the regular activity of the synagogue:

      • It was not easy for Jairus to come to Jesus publicly and ask for His help. The religious leaders who were opposed to Jesus would certainly not approve, nor would some of the other synagogue leaders. The things that Jesus had done and taught in the synagogues had aroused the anger of the scribes and Pharisees, some of whom were probably Jairus’ friends. But Jairus was desperate, as many people are when they come to Jesus. He would rather lose his friends and save his beloved daughter.[3]

5. The synagogue leader, despite the crowd was continuously trying to get Jesus to his house but because of the movement of the crowd it was a slow process.
6. The synagogue leader in these people’s minds need to stop continuously pressuring Jesus to the point of harassment to come to his house.
7. In their minds there was no point of bring a master teacher to a girl who had died. In their minds there was nothing Jesus can do.
8. Jesus overheard the conversation between the people who came from the synagogue leaders home and the synagogue leader.

   a) Jesus came on His own accord.

9. The conversation between the people who came from the house and the synagogue leader was continuous. It seems like the death of the synagogue leader’s daughter and these people coming to meet him created a level of excitement.
10. Christ spoke to the synagogue leader as continuously as his friends spoke to Him. Implicitly it seems as if Christ was seeking to convince the synagogue leader to not listen to those who came and become afraid.
11. Christ commands the synagogue leader to not continuously, because of the information he just heard, become timid and terrified and therefore shrinks back from taking Christ to his home.

12. Christ seem to be pressing the synagogue leader to not lose the faith he has in Christ because of fear. It is this faith that caused him to come out of the village to meet Christ by the shore requesting Christ to come to his house. He must not allow fear to kill his faith.

13. The synagogue leader must maintain his deep unreserved commitment to Christ that is based on his confidence in Christ which he derived from the knowledge he acquired (this knowledge was reinforced when the synagogue leader watched the woman with the issue of blood healed) about Christ. In other words, the synagogue leader went out to meet Christ knowing his daughter was very sick because he confidently believed, based on the knowledge he acquired (nothing says that he met Christ before) that Christ had the power to heal her. This man was convinced of it.

   a) It seems like Christ was building up this man’s faith so he would trust Christ for the impossible (like David killing a lion and a bear before encountering Goliath).

14. Christ commands the synagogue leader to completely trust Him when everything around him and everyone around him tells him not to.

B. Trust His Leadership (vs. 37-39):

1. He knew what was going to take place and He only wanted Peter, James, and John to come with Him. They were not told to have faith, faith was demanded of them.

   a) Acts 3:1 – Peter and John – Among the foremost apostles (Gal. 2:9). Along with John’ brother, James, they had been especially close to Jesus (Mk. 9:2; 13:3; 14:33; Lk. 22:8). Arrested together (Acts 4:3), they were also together in Samaria (Acts 8:14).

2. Jesus publicly wanted everyone to know what He was about to do and who He was going to do this with.

3. When faith is demanded following Christ is a full surrender and it is public. It is not privately hidden until a great work is done and then everyone is informed. Full surrender is complete trust to the point that complete failure would be obvious to everyone.

4. Following Christ however is still a decision that everyone must continuously make on their own.

5. Christ carefully inspects all the flute players and the crying of the mourners, completely understanding what it all means but yet questions why they are carrying on. It is as if everyone knowing that Christ was in town should have more hope. This is the same thing that took place with Mary and Martha.

   a) They were continuously making loud painful noises of grief.
b) The noises they were making was intense like soldiers getting ready to attack another army.

6. Jesus questions the people for their hopeless behavior. They were very loud, in a state of confusion and were disorderly in the man’s house.

7. Because death is separation from God it seems like Jesus is implying that this girl had the faith of her father and therefore was in a state of rest waiting for the resurrection of those who go to Abraham's bosom (Isaiah 26:9; Daniel 12:1-3).

C. Be Still in His Presence (vs. 40-42):

1. The laughing of the crowd to what Jesus said shows that their wailing and weeping was a representation of the fact that their faith is gone. They are now hopeless, especially since 60% of girls died as teenagers in this region.

2. Christ rejected these people by driving them out of the house. This is the same word used for casting out demons. It has the sense of forcefully and even sometimes violently removing someone.

3. Jesus is constantly moving in Mark. He went from driving the people out to raising the girl. This is important in Mark's account because he wants to encourage those who are suffering in Rome. He wants to demonstrate to them that Jesus cares and is always actively working.

4. The text and mood of the verb seem to imply that this state, that the girl was in is where she would have remained if Jesus did not come in.

5. The aorist tense implies that this is an act that Jesus only needed to do once.

6. Jesus continuously spoke life into the girl as if He was not going to stop until she got up. What Christ came to do was going to be accomplished.

7. Christ continuously commands the little girl to come from death to life.

8. Once and for all the girl stood up in her own power. This seems to imply that the girl is not just back to life she is completely healed and has all her strength back.

9. Even though the context implies physically working, completely restored, the word has to do with walking in the newness of life. The faith of the father must have been in this girl so that the restoration also restores her back to living a life that pleases God. The same seem to be implied to the woman with the issue of blood. She is told to 'go in peace'. She was not just healed; her relationship with God is fully established.

10. They (most likely the parents and disciples at first) were completely overwhelmed by what took place and were also in a state of excitement to the point of losing their mind.

a) When we place our complete faith in Christ He turns our mourning to gladness (Psalm 30:5).

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