

Two daughters

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- [0 : 0 0] Great passage that we've got this morning. Great. Well known by lots of us. And the two questions that I want to start off with.
- The two questions that we get from this passage. The first one is who can come to Jesus? Who can come to Jesus? And the second one is how do we come to Jesus?
- Who can come to Jesus and how do we come to Jesus? Who and how? The reality is that we might think. Even believe sometimes. Perhaps for ourselves.
- That you can start to think. Is there a particular person or a particular way. Or a type of person that can come to Jesus? You can even think this if we follow Jesus for many years.
- We can still get trapped into this way of thinking. That how we come to Jesus matters. How we come to him matters. That perhaps as we've just been talking to the children.
- [1 : 0 0] That perhaps we have to clean ourselves up a bit. First before we come to him. That there's a particular way or an attitude that Jesus prefers. Because Jesus is in charge.
- He's the king and holy. And we can fall into thinking that we have to treat him. Or that we should treat him like we should with a human ruler or important person.
- We know if we were to come before someone of great importance and prestige. You know the first minister or King Charles. We know that we would have to make or we would feel like we had to make ourselves presentable.
- In a human kind of respectable way. And perhaps what I'm getting at here is we can transfer that way of thinking.
- To think that that's how we have to come to Jesus in a spiritual sense. To clean ourselves up before we're allowed to speak with him. What these two incidents teach is that anyone can come to Jesus.
- [2 : 0 7] And can come to him in any way. Anyone can come to Jesus and can come to him in any way. Jesus Christ in many ways is not bothered with how you come to him.
- But that you come to him. And that you come to him with faith. This morning we're looking at these two people who come to Jesus. We're going to look at them side by side.
- And see where there's similarities between them coming and where there's differences. The first thing I want to think about is their background. Which has obvious differences.
- It's true for all of us in life. Everyone has a different start in life. And everyone will experience different things. Things that shape us. That shape our personalities.
- Who we are. And it will shape how we respond. And how we think. Some of us will have had great childhood experiences. But some of us won't. We've gone to different schools. Grown up in different parts of the UK.
- [3 : 0 6] Where the culture played a role in how we were taught to think about ourselves. And about one another. Some of us will have been morally upright. Law-abiding citizens.
- And some of us will have had more checkered pasts. There are many more ways we could go on and on about the ways that we're different. But none of those things.

None of those things. Particular ways of life. Are preconditions for coming to Jesus. None of those things. Or perhaps.

Put it another way. Are conditions that would disqualify you from coming to him. We see that in these two people that we have coming to Jesus in our passage.

First of all we have Jairus. A synagogue leader. We know from later on after his daughter dies. That he has servants. One of them comes to him to pass on the news.

[4 : 02] There's a group of mourners at his house. He has an entourage. In society Jairus is rich and well to do. Thought highly of. Respected. Most people would have moved out of his way to let him pass.

And that way of life has shaped who Jairus is. We see that because he feels confident to come up to Jesus. And speak to him.

But verse 22. He falls at his feet. Falling at someone's feet is not normally a respectable act. Particularly when you're thought of so highly.

It is an act of humility isn't it? And verse 23 we read. That Jairus pleads earnestly with Jesus. My little daughter is dying.

Please come and put your hands on her. So that she will be healed and live. He is humble despite his position. Because he's desperate. Showing confidence and faith that Jesus is the man he needs.

[5 : 05] We contrast that with the woman. She couldn't be any more different to him. Straight off the bat. She's not even named. She's just called a woman.

And we read her. But we read her. Her situation is equally as tragic. As that of Jairus. Subject to bleeding for 12 years. Verse 26.

She's tried everything under the care of many doctors. And has nothing left. Perhaps there is the slight suggestion. That she's been fleeced. Taken to the cleaners by charlatans.

Who've offered her health. But in fact have made her worse. And this poor woman. She fears the limelight. She fears having to explain.

Herself with all the eyes. Potentially fixed on her. Thinking. In a very different way. That she's disqualified from coming to Jesus.

[6 : 00] The shame disqualifies her. To come to this man. Who's obviously of such importance. And so she sneaks up.

Hidden. From him. Verse 28. If I just touch his clothes. I will be healed. She thinks. Maybe she can sneak up. And sneak back. In the shadows.

Without him noticing. But notice. Both Jairus and the woman. End up on the floor. Desperate. Totally different people.

Coming to Jesus in totally different ways. But with faith. That he is the one they need. And like the demon possessed man. From last. From last week. You feel for these two people.

You feel for their situations. You can put yourself in their position. And empathise with them. And perhaps the reason we can empathise with them. Is because.

[6 : 57] In many ways. We felt. Desperate too. At times. Maybe. We feel that today. That we're in a. In a position. For different reasons.

But we feel. Desperate. When we see these two people. It is easy to compare. How they are different. But Jesus doesn't notice.

The differences. It doesn't matter to him. And it still doesn't matter to him. What any of our backgrounds are. Whether we've got money. Or have nothing. Whether we've grown up.

Going to church. Or don't come from a Christian home. Whether we've been morally. Upright or a rogue. Jesus doesn't care about any of that. When you come to him. He just cares that you come to him.

He doesn't care how you come to him. You can come to him. Confidently. Or quietly. There is no situation. Or emotion. That disqualifies you. From coming to him.

[7 : 54] You might believe that there is. The world that we live in. Does lie that good things. Come to those who help themselves. Or suggest that karma. Is fair.

And that people's situation. Is because they deserve it. But that's not what Jesus thinks. It doesn't matter how you come to him. But that you come to him.

Second thing I want to talk about. First thing. Background. Second thing is. Touching. Touch. Touch. The idea of touching. Or touch. Comes up a lot. Jesus says to Jesus.

Jairus. Says to Jesus. Verse 23. My little daughter is dying. Please come and put your hands. On her. So that she'll be healed and live. The woman just wants to touch.

Jesus clothes. Jesus says. Who's touched. My clothes to her. When Jesus gets to Jairus' daughter. He does take her by the hand. And all the time. When this is happening. The crowd are touching.

[8 : 52] Jesus. He's pressed in. To understand. Really what's going on here. Is to understand. What. The idea that touch. Had in Jewish society.

In God's law. When it. To come to worship. At the temple. You had to be. A ritually. Clean. Or spiritually.

Clean. And both these women. The daughters. In many ways. Have. Are ritually. Or spiritually. In the Jewish law.

They are spiritually. Unclean. This went for the. It went for the woman. Who's been bleeding. But also. Touching a dead body. Would make you spiritually.

Unclean. As well. That. It's actually. Why this. This whole. This whole. Situation. The Jewish law. Is why this poor woman. Felt so.

[9 : 49] Disqualified. From coming to him. In the first place. Now. God's law. God's law. Was never meant. For people. To feel like this. The sinful.

Response. To God's law. Is. That the community. Instead. Of. Caring. For her. Have shunned her. She feels shunned. Marginalized.

And an outcast. God's law. Was never intended. To make someone. Feel like this. But their response. To her. Have made her life. Miserable. People would turn up.

Their noses. And stay well clear. Instead of helping her. She would have been. Degraded. And trekked like a leper. Normal married life. Was definitely. Not an option. She was cut off.

An immense shame. Brought on her. Because of something. That she had no. Control over. Here's what it was. A little bit like. Touching something.

[10 : 48] Or someone. Who was. Spiritually unclean. Was a little bit like. How we might treat. Our kids. Who've been playing. In the mud. When we've just cleaned. The kitchen floor. You can't come in here.

Until you've taken off. All your muddy clothes. Because. The uncleanness. The mud. Is transferred. Onto the kitchen floor. The dirt from the outside.

Makes the kitchen floor dirty. That's how. She was treated. You've got to stay away. You can't come in here. You're filthy. You're dirty. Not just. It's not just. You as a person.

Are unclean and dirty. You can't come anywhere near me. Wouldn't it be amazing. If. In our houses. If it worked. Would be amazing. Wouldn't it. If it worked the other way around. That you clean the kitchen floor.

And when the kids come to your door. They become miraculously clean. And the dirt just disappears. That the cleanliness. Is transferred. To your dirty. Kids.

[11 : 46] That is what happens. When she touches Jesus. It's what happens. When Jesus touches. The little girl. That his purity.

And holiness. Cleanse the woman. And raise this little girl. From death. He doesn't become unclean. We.

Everybody thinks that he should. But he doesn't. He's so holy. And cleansed himself. That the cleanliness. Is transferred. With the woman. He knows that power. Has gone out of him.

He knows that power. Has gone out of him. And you do wonder. At this point. Don't you. Is it loving. That he brings.

Attention to her. Is it loving. That he brings. Attention to her. Could he. Could he. Let her go. With a silent nod. Of the head.

[12 : 39] And a wink. The truth is. He will not allow her. To slip away. And remain. Anonymous. He forces the issue. So that when she leaves.

Healed. She will know. She will leave. Knowing. That the one who healed her. Knows her. And cares for her. She is a person. Who is worth. Him taking time for.

And speaking with. She comes and falls at his feet. But. But trembling with fear. The reason she comes. Trembling with fear. Is because she's just. And encountered. Holiness. She's just.

Encountered God. In a profound. Moment. It's like the. The fear and trembling. It's the awe and reverence. Similar to the disciples. When Jesus calms the storm.

And then we hear this. Beautiful. Really beautiful. Compassionate. Loving words. Come from Jesus. You can almost picture him. Looking into her eyes.

[13 : 35] As he speaks very personally. Daughter. Daughter. Your faith. Has healed you. Go in peace. And be freed. Be freed. From your suffering. Such gentleness.

She's not disqualified. From coming to him. We read in the Old Testament. It says that God. Is the lifter. Of the head. He's the lifter. Of the head.

You know that picture. Of a child. That comes up. We talked earlier. Who is ashamed. Of what they've done. And they can't even look at you. In the face. Because they don't want to admit.

And they feel ashamed. Because they know. They've done something wrong. And we get that picture. Of the mum. Or the dad. Lifting the head. Because he's not ashamed.

To call them. Whatever they've done. He's not ashamed. To call them. His son. Or his daughter. Jesus is the lifter. Of the head. He looks. Into. He looks into this woman's eyes.

[14 : 30] Takes away. Her shame. And the source of her shame. He says. Daughter. He calls her daughter. Her life. From then on. Is transformed. The same can be said.

About Jairus' daughter. Twelve years old. Talitha Coom. Which means. Girl. Little girl. I say to you. Get up. Such gentleness. And you can imagine. The look on Jairus.

And his wife's face. As the power. Of a sickness and death. To bring healing. And life. But more than that. Done in a way. That honors this little girl.

He doesn't do it. With a cavalier attitude. But he does it. With deep care. And compassion. Lifting her by the hand. Jesus promises healing. From all the things.

That burden us. Emotional. Physical. And spiritual. Scars. And he promises us. Life. But he gives us more than that. He doesn't just give us.

[15 : 27] Those things. But it's. The way that we receive. Those things. Indicates. That what we really get. Is a relationship. With Jesus Christ. With the living God. The woman goes.

From nameless. To being called. Daughter. And we become. Children of God. So we talked about.

Background. We talked about. The. The significance. Of touching. And finally. We were going to talk about. Is. Faith. We see the faith. Of Jairus.

And of this woman. It's very apparent. That. That. That. Faith. Is a key aspect. For both. Jairus. And the woman. Jesus says to. The woman. He says. Your faith. Has healed you.

And to Jairus. After. Jairus. He hears. That his daughter. Has died. He says. Don't be afraid. Just believe. And the word. For faith. And belief. Here is. It's actually. The same. Greek word.

[16 : 19] Pistis. But what we see. Here. Is that. People's faith. Here. Shares some. Both of them. It shares some. Characteristics. And there's four things. That I don't think.

All faith has to have these four. But. But they're important things. In this passage. And I think they. They do. Help us to think. Through our own faith. Four things. That we see.

Desperation. We see. Action. We see. Persistence. And we see. The power of God. First thing. They share. Desperation. We spoke about this. Earlier.

Both of these. Both the woman and Jairus. They're at their wits end. They're desperate. For Jesus. To intervene. In their situation. Which means. That there are times.

And we know. That for ourselves. There are times. For us. We're exerting. Faith in Jesus. We. Means. That we are desperate. For him. To intervene.

[17 : 12] But we trust. That he's the one. That we go to. We see. Action. Their faith. Has action. They don't wait. For Jesus. But they move. Towards him. They seek him out.

In different ways. Yes. But he's still the one. That they go to. Because they believe in him. They take action. They seek him out. They show persistence.

Jairus begs. Jairus begs. Jesus. And he's still waiting. When Jesus. Tends to this. Woman. But he's persistent. He doesn't leave. And think.

Because he knows. Jesus is not too busy. He's persistent. For him. The woman has to get through. The crowd. If only she can touch his clothes. She's persistent. And then the last thing.

Is. The power of God. We have to remember this. The power of God. Heals. And saves. It's not the faith. In and of itself.

[18 : 09] That is an important thing. To remember. It's. It's the object. Of the faith. That does the miraculous. You can have big faith. In something fragile. And it will crumble.

Underneath you. But it doesn't matter. How big your faith is. If the object. Of your faith. Has unlimited power. Lots of us.

Will have placed. Huge amounts of faith. In people. That were limited. I don't know. Politicians. Footballers. People you admire. Only to see them. Let you down.

The object. Of your faith. Is the most important thing. The size. Is not what counts. You see. The reason is. Because the faith. In and of itself. Is not where the power.

Comes from. It comes from. Jesus Christ. Faith. Is the gift of God. Faith. Is the gift of God. He gives it. And then responds to it. And he involves us.

[19 : 02] In bringing about the miraculous. Faith. Means coming to Jesus. And we'll all come to him. Differently. But coming to him. Knowing. Believing. He's the one. That we need.

Who can help us. In our need. Who can redeem. Us. And save us. In our need. Now. Before we close. We have to have a caveat there.

We have to have a caveat here. As we read any. Passage. That does. That talks about healing miracles. What this passage doesn't mean. Is that everyone will get healed. But just because not everyone gets healed.

It doesn't mean that Jesus power is diminished. Or God's power. God is on our side. He's on the side of those. Who won't see healing.

Who will be stricken by grief. Who've heard that a loved one has died. But. The healing of emotional pain. Is no less miraculous.

[20 : 03] But actually. A much fuller. Whole centered. View of healing. Is actually in view. You see. Jesus is more than a miracle worker. Who does signs and wonders. If we reduce him to that.

We lose. The big picture. And the proclamation. Of the kingdom of God. That true and lasting healing. Comes through resurrection life. When the girl was raised from the dead.

She got her old life back. But it wasn't new resurrection life. This girl would still die at some point in the future.

But when she died many years later. We don't know when that was. But on the other side of death. She would have got deja vu. When in heaven she would hear.

The same words. Little girl. I say to you. Get up. When he raised her. Eternally. With eternal life. That would last. Forever.

[21 : 04] What matters is the eternal significance. Of Jesus power. We will suffer from maladies and death. But the conquering of death. Is not just to put things as they were before.

It's to defeat it completely. Finally. That's the true reality. To which all the healings are pointed. That's the true restoration that Jesus brings.

And so as we come in for landing. There is no right way to come to Jesus. But come to him. Come to him with faith. He doesn't care what your background is. Background is. He just wants you to come to him.

With everything that you've got going on in your life. The good and the bad. Any type of faith. Whose object is Jesus Christ. Is a faith that saves. The same power that raised Jesus from the dead.

Is the power. That is at work. When you come to him through faith. Small faith. In an unlimited God. Does miraculous things. Let's pray.

[22 : 07] Almighty God. Lord. We thank you for your son. And we know that. We come to you with faith today.

We come to you. It doesn't matter how. How big our faith. But we come to you. You don't mind how we come to you. Whether you. With all the emotions that we've got going on in life. Whether we come to you in.

Joy or sadness. With hope. Or hopeless. But we come to you. And so we pray. As we come to you. That you'd replenish. And restore us. That we know.

The faith. That you'd grow. Grow our faith. That you'd help us to trust you. And so we pray. That we know your blessing. And comfort. And grace. Mercy and peace. We pray. That as we put our trust in you.

That you would do the miraculous. We see the miraculous here Lord. We see how you've worked in the past. And we know that you're the same God. You're not a God that has changed. Or is different from the God of these days.

[23 : 03] And we read that you. You saved people. You brought people to life. You healed people spiritually. And so we ask that you would do the same in our hearts. That you transform us. To be in those areas of life where we've resisted you.

Would you transform us and give us new life. Spiritual life. And would you transform those we know and love to have spiritual life. In the same way that we see you transform these two people here.

In our Bible reading. We ask for this in the name of Christ. Amen.