

Mark 5:21-43 “The One Who Cares for the Desperate”<sup>\*\*1</sup>

Series: “Mark: The Servant in Action”

Main Idea: Jesus cares for the desperate. In Mark 5:21-43 we see Him caring for three desperate individuals.

- I. Jesus cares for a desperate dad (21-24).
  - A. Jairus asked Jesus for help (21-23).
    1. He was desperate.
    2. He believed Jesus could make a difference.
  - B. Jesus went with Jairus (24).
- II. Jesus cares for a desperate woman (25-34).
  - A. The woman had turmoil (25-26).
    1. She had physical problems (25).
    2. She had financial problems (26).
    3. She had emotional problems (26).
  - B. The woman had faith (27-29).
    1. She believed Jesus could do what others couldn't do.
    2. She acted upon her belief.
    3. She experienced what she expected.
  - C. The woman had fear (30-33).
    1. We don't deserve the Lord's help.
    2. We deserve His judgment.
  - D. The woman had freedom (34).
- III. Jesus cares for a desperate little girl (35-43).
  - A. Jairus learned his daughter died (35).
  - B. Jairus learned to exhibit faith rather than fear (36).
    1. When we live by our feelings we experience fear.
    2. When we take Jesus at His Word we're living by faith.
  - C. Jairus learned that Jesus can do the impossible (37-43).
    1. The Lord sees what others miss (37-40).
    2. The Lord does what no one else can do (41-43).

Response: Let's make this our life-long prayer, “I need Thee every hour.”

Desperate. That's the word that captures the condition of three individuals that we meet in today's text. A desperate dad. A desperate woman. And a desperate little girl. And in this wonderful passage we meet the One who truly cares for the desperate.

*Scripture Reading: Mark 5:21-43*

Problems. We all have them. Health problems. Family problems. Personal problems. Relational problems. Work problems. And more.

Problems are revealers. Problems reveal our need. And sometimes our problems reveal a desperation within us.

Is that a good thing, to feel desperation? It depends on what we do with our desperation. What do you do when you're facing huge problems? Some people run from them, or at least they try to run. Others roll up their sleeves and attack problems, and they pride themselves at being problem-fixers, without any help, thank you. Some folks become anxious. Others look for ways to drown out the problem, with a bottle or binge-watching or entertainment. Others run to people for help. And so on.

What should we do with our problems? Problems are valuable opportunities for us to see the Lord work. But if we don't know Him, or don't know Him well, we'll miss out. We won't see Him, only the problem.

You say, “I want to learn how to see God more clearly in my problems.” That's good. So do I. And if that's to happen, there's something we need to know, something we're going to see in living color in today's text. We'll be in Mark 5:21-43, where we'll

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\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>1</sup> For a previous look at this passage, see the Mark series in 2004.

see the Lord Jesus as He cares for three desperate individuals, and discover this powerful reality. Jesus truly cares for the desperate.

#### I. Jesus cares for a desperate dad (21-24).

Verse 21 provides the setting. “And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea.” Last time we traveled with Jesus to the region of the Gerasenes. The Lord left Galilee, silenced a storm at sea en route, and upon landing on the eastern shore met a demoniac. Jesus liberated the demon-infested man by casting the spirits into a herd of swine. The people of Gerasene responded by begging Jesus to leave their region, and so Jesus and His disciples left by boat and returned to the northwest side of the lake, probably near Capernaum.

Mark says a large crowd gathered. It’s ironic, isn’t it? The Gerasenes were glad to see Him go, while the Galileans were glad to see Him come. Two people in particular were waiting, both with problems, the first a man named Jairus.

Verses 22-23, “Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet<sup>23</sup> and implored him earnestly, saying, ‘My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.’” Note that...

**A. Jairus asked Jesus for help (21-23).** The text states that Jairus was a synagogue ruler. The title indicates he was a man of considerable importance, not a rabbi, but a layman, the one in charge of the administration of the local synagogue. Barclay describes him as “the president of the board of elders responsible for the good management of the synagogue.”<sup>2</sup>

At this point I must remind you that the synagogue officials didn’t have too high of an opinion of Jesus. Not long before this, the Lord challenged their petty rules by healing a man on the Sabbath in the synagogue, and consequently the Jewish leaders began to plot how they might kill Jesus (3:6). Later the teachers of the law in this very region accused Jesus of being demon-possessed (3:22).

So basically the religious leaders didn’t like Jesus. They felt threatened by Him. He didn’t fit into their mold.

A person who makes a judgment of another before he has examined the evidence is guilty of prejudice. Prejudice means “a judging beforehand.” Here’s an example...<sup>3</sup>

“When Sir James Simpson discovered its use as an anesthetic, especially in the case of childbirth, chloroform was held to be, ‘a decoy of Satan, apparently opening itself to bless women, but in the end hardening them, and robbing God of the deep, earnest cries, that should arise to him in time of trouble.’”

As a group the Jewish leaders wrote off Jesus. But here’s one who didn’t. Jairus actually came to Jesus to ask for help. Why? For two reasons...

*1. He was desperate.* He came and fell at Jesus’ feet. Why, he even *begged* Jesus to help him.

Ponder that. It took great humility for this synagogue ruler to come and ask Jesus for help. Keep in mind that Jesus wasn’t too popular with the folks Jairus ran with. It seems strange that he would leave his daughter on her death bed to go searching for Jesus. Why didn’t he send messengers? Perhaps he came because he knew nobody else that would go. He was a *desperate* man.

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<sup>2</sup> Barclay, p. 126.

<sup>3</sup> Told by Barclay, p. 127.

It's amazing what a person will do when they see their *need*. Several years ago I read the story of a Russian man named Valentine, a one time celebrity soccer player who later became a prosperous businessman. He had everything going for him. But he also family members who loved Christ and came under conviction. He decided to kill his parents to get rid of that conviction, but God wouldn't let him go. Valentine ended up in church on Sunday and as the Word was preached the Holy Spirit broke him. He fell on his knees and cried out to God to save him.

What causes a self-sufficient man to cry out to God? He won't, unless he sees that he's not self-sufficient, unless he sees his *need*.

2. *He believed Jesus could make a difference.* "Please come and put your hands on her so that she will be healed and live," Jairus said to Jesus. Jairus had heard the stories of Jesus' miracles. It's quite possible he'd seen firsthand what Jesus had done for others. Some suggest he was in the delegation that went to Jesus at Capernaum in Luke 7:3 to ask Him to heal a centurion's servant.

But it's one thing to know that Jesus can do something for *others*. It's another thing to act on that knowledge, believing that He can do the same *for you*. Jairus had nowhere else to turn. Only Jesus could help him. The question was, *would He?*

That reminds me of the following story. One dark rainy night a salesman had a flat tire on a lonely road. But to his dismay he had no lug wrench. Seeing a nearby farmhouse, he set out on foot. Surely the farmer would have a lug wrench, he thought. But would he even come to the door? And if he did, he'd probably be furious at being bothered. He's say, "What's the big idea getting me out of bed in the middle of the night?" This thought made the salesman angry. Why, that farmer is a selfish old clod to refuse to help me. Finally the man reached the house. Frustrated and drenched, he banged on the door. "Who's there?" a voice called out from a window overhead.

"You know good and well who it is," yelled the salesman, his face red with anger. "It's me! And you can keep your old lug wrench! I wouldn't borrow it is it was the last one in the county."<sup>4</sup>

There are lots of reasons people refuse to come to Jesus with their problems.

"He's too busy with other concerns."

"I'm not sure He can do anything."

"Maybe He doesn't have time for me."

Jairus, a desperate dad, asked Jesus for help.

How did Jesus respond? Verse 24 says, "And he went with him.." If you think about it, that's quite amazing.

**B. Jesus went with Jairus (24).** The Lord went to help a man who represented the very system that had been hounding Him and was already plotting to kill Him. He went *with* Him! How do you explain that? With one word, *mercy*. The Lord doesn't treat us as we deserve. Remember the third beatitude? "Blessed are the meek, for they will inherit the earth (Matt 5:5)." Jairus, a powerful man, was willing to humble himself and admit his need. Jesus loves that.

Perhaps you're wondering, "Will Jesus help me with my problems?" The question is yours to answer. *Will you humble yourself and ask Him?*

## II. Jesus cares for a desperate woman (25-34).

Verse 24 concludes, "And a great crowd followed him and thronged about him." In that crowd was another desperate person, and in the unfolding drama we learn four things about her.

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<sup>4</sup> *Daily Bread.*

**A. The woman had turmoil (25-26).** Verse 25 says, “And there was a woman who had had a discharge of blood for twelve years.” She is unnamed in the text. Tradition says her name was Veronica and that she came from Caesarea Philippi.<sup>5</sup> That’s certainly conjecture. This is not. Her life was plagued with three types of problems.

1. *She had physical problems (25).* The NIV says she “had been subject to bleeding for twelve years.” Apparently, she had some sort of uterine disease, perhaps a hemorrhage which caused chronic bleeding. She’d battled this ailment for over a decade.

2. *She had financial problems (26).* According to verse 26, she “had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse.” The KJV says she “had suffered many things of many physicians.” It’s interesting that in his parallel account, Dr. Luke tones down the account, with no mention of her great loss of money to the doctors.

When you’re desperate, you’ll try just about anything. And this woman had.

I could tell you a lot of stories about the medical advice I’ve received over the years about migraines. “You should try this. I’m sure it’ll help you.” My favorite was the one Lou Imes gave me. If you mix peppermint oil and alcohol, and apply it to your head, it will make the migraine go away. Indeed, it did. It burned so badly I forgot about my migraine, for about 10 minutes, until it returned worse than before!

The Jewish Talmud itself gives no fewer than eleven cures for such an ailment, as Barclay explains, “Some of them are tonics and astringents; but some of them are sheer superstitions like carrying the ashes of an ostrich-egg in a linen rag in summer and a cotton rag in winter; or carrying a barley corn which had been found in the dung of a white she-ass.”<sup>6</sup>

This woman tried everything but the only thing she got was poorer. And the problem wasn’t only physical and financial.

3. *She had emotional problems (26).* A woman suffering from a bleeding disorder in first century Israel faced great hardship. According to the law she was ceremonially unclean. Read Leviticus 15. This issue of blood means she is in the same predicament as a leper. She’s not allowed to be around people, and most assuredly, not allowed to touch them, for that would make them unclean too. If she was married, her husband was permitted to divorce her. She had been excommunicated from the services of the synagogue. She literally was not allowed to have contact with people, and for twelve years she’s been living in isolation.

And even on this day, she’s choosing to violate Mosaic Law to be in this crowd, and most certainly, to touch this man. But desperate people take desperate measures. Twelve years of physical, financial, emotional, even spiritual agony. The woman had turmoil.

**B. The woman had faith (27-29).** Verses 27-28, “She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. <sup>28</sup> For she said, ‘If I touch even his garments, I will be made well.’”

Note three things about this woman’s faith.

1. *She believed Jesus could do what others couldn’t do.* “If I can just touch His robe, I’ll be healed,” she said to herself. “Jesus can do what the doctors have failed to do. I know He can, I believe He can.”

2. *She acted upon her belief.* She came to Jesus. Of course, her predicament was embarrassing. To go and tell Jesus in public about her problem was unthinkable. And unlawful. As I just mentioned, her ailment made her ceremonially unclean. She is

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<sup>5</sup> J. D. Jones, p. 145.

<sup>6</sup> Barclay, p. 129.

commanded to avoid contact with people. But she needed Jesus. He was her only and final hope. So she decided to try to touch Jesus, without Him or anyone else knowing.

Her faith seems to be mixed with some superstition. It was a common belief in that day that the power of a healer was transmitted to his clothing. “If I can just touch His clothes,” she told herself. Nonetheless, she acted upon her belief.

My friend, if faith is real, it takes action. Hell is full of people who “believed” Jesus could save them, but they never acted on that belief. They never came to Jesus. What’s more, churches are full of people who “believe” Jesus can do great things, but they’re coasting along in frustration because they refuse to act on that belief.

Not this woman. She believed Jesus could do what others couldn’t. And acted upon that faith. And consequently...

3. *She experienced what she expected.* Verse 29 says, “And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease.”

That’s astounding. Her faith was weak, timid, and perhaps somewhat superstitious, yet it was faith. And the Lord honored it. Due to the sheer kindness of God, even imperfect faith at times brings blessings. She did not go home disappointed.

There’s a lesson here for us, as Wiersbe reminds us: “Not everybody had the same degree of faith, but Jesus responds to faith no matter how feeble it might be. When we believe, He shares His power with us and something happens in our lives.”<sup>7</sup>

Think about something. There were others in the crowd who came to Jesus. They even touched Him. But nothing happened to them, no miracle. They left in the same condition as they came. What was the difference? They didn’t have faith. Being around Jesus doesn’t change your life. Believing in Him does.

The contrast between Jairus and this woman is striking.<sup>8</sup> Jairus is an important community leader. This woman is a “nobody”. Yet Jesus accepted them both. Jairus was about to lose a daughter who had blessed his life with twelve years of happiness. This woman just lost an affliction that caused her twelve years of misery. As a synagogue ruler Jairus undoubtedly had money. This woman is bankrupt. But Jesus cared for both.

But notice what happened next. The woman had turmoil, and faith, but also...

**C. The woman had fear (30-33).** Verse 30 says, “And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, ‘Who touched my garments?’”

Why did He ask this question? For starters, the sovereign Lord doesn’t ask questions to gain information, does He? He knows everything. He asks this question for teaching purposes. True, in one sense. But there’s another reason He asked, filled with mystery. The sovereign Lord truly became a *man*, a real man who voluntarily experienced the limitations we know as human beings. So, in His deity, He knows. But in His humanity, He doesn’t know. He elsewhere says He doesn’t know the “day and hour” of His return, only the Father knows that (Matt 24:36).

“Self-limitation of the earthly Jesus is not incompatible with omniscience of the risen Christ.”<sup>9</sup> And so He asks.

In verse 31, “And his disciples said to him, ‘You see the crowd pressing around you, and yet you say, ‘Who touched me?’” Luke 8:45 says that Peter did the talking.

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<sup>7</sup> Wiersbe, p. 127.

<sup>8</sup> As observed by Wiersbe, p. 127.

<sup>9</sup> Brooks, J. A. (1991). *Mark* (Vol. 23, p. 96). Broadman & Holman Publishers.

Verse 32 says, “And he looked around to see who had done it.” The NIV says, “But Jesus kept looking around to see who had done it.” The suspense grew as Jesus made eye contact with the people around Him. Finally, the “guilty” party stepped forward.

Notice verse 33, “But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth.” Note those final words, *told Him the whole truth*. The whole, embarrassing truth, about her problem, and about her desperation, about her faith in Him, and even about how she had just violated the Law of God by touching Him, thereby making Him unclean by her touch.

Or did she? Does an unclean person’s touch make Jesus unclean? It does everyone else, says the Law of God. Does it Jesus? Does a sinner’s touch make the spotless Lamb of God unclean? Thanks be to God, no! We touch Him, and He makes us clean!

So why did Jesus make the woman go public? Why didn’t He let her remain anonymous? Be assured it wasn’t to harm her. He’s not going to rebuke her, but rather, help her in even greater ways.

For starters, Jesus wants her to know that it was her faith, not the mere touching of His robe, that healed her. If He hadn’t stopped, she would have left clinging to her superstitious notions (and telling others) about the miracle. “Your *faith* has healed you,” Jesus emphasized.

Furthermore, He made it clear that what she needed wasn’t merely to believe in her heart. He wanted her to confess *with her mouth* (as we must, according to Romans 10:9). And this confession was costly. Cole explains, “For a woman to speak in public before an Asian crowd, and above all to speak of such personal matters, would be very humbling for her, but humility is an essential within the kingdom of God.”<sup>10</sup>

She needed to speak the whole truth, as do we. To confess the truth about our sin, as well as our desperation for Him.

Perhaps the reason we struggle with Jesus making this a public matter is because we tend to forget two realities.

1. *We don’t deserve the Lord’s help*. So often we have the notion that God exists for us. If He can help me, He owes it to me to help me. So what if a person wants physical healing and not spiritual transformation? That’s the person’s business, isn’t it? If I want God to heal me, and no more, then I’ve got a right to His healing help.

No, beloved. Not true. We don’t deserve the Lord’s help. Rather...

2. *We deserve His judgment*. We are sinners, and “The wages of sin is death (Rom 6:23).” This is what we must admit. The whole truth. As did this woman.

And because she did, here’s what happened. She left with something far greater than physical healing.

**D. The woman had freedom (34).** “And he said to her, ‘Daughter, your faith has made you well; go in peace, and be healed of your disease.’”

If the woman had slipped away in the crowd, like she intended, she would have returned home physically whole, that’s true. But Jesus had something greater in mind for her, because she had a greater need. He offered her *peace*, spiritual wholeness.<sup>11</sup>

He calls her “Daughter,” the only time in the gospels that Jesus addressed a woman by that title. The word, “made you well” (translated “healed” in the NIV) is *sesoken* [from *sozo* which elsewhere means “to save, to deliver”]. Here Jesus seems to have both physical healing and spiritual saving in mind.

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<sup>10</sup> Cole, p. 162.

<sup>11</sup> Peace (or *shalom*) signifies not simply the absence of conflict, but *wholeness* or *completeness* that results from being right with God.

“Your faith has *saved* you. I give you peace, which includes physical wholeness yes, but also spiritual wholeness. No more uncleanness. No more isolation. You’re a fully restored member of the family now, God’s family, my family, because you’ve come to Me. You may now go home. Your suffering is over.”

My friend, who can do such a thing? None but this one, the One who cares for the desperate. Yet He’s not finished yet. One more. A desperate dad. A desperate woman.

### III. Jesus cares for a desperate little girl (35-43).

At this point, the attention returns to Jairus, who receives some tragic news.

**A. Jairus learned his daughter died (35).** “While he was still speaking, there came from the ruler’s house some who said, ‘Your daughter is dead. Why trouble the Teacher any further?’”

The messengers deliver two pieces of information to Jairus, one a statement of fact, the other a question. The statement, “Your daughter is dead,” followed by a question, “Why trouble the teacher any further?” I’m sure these fellows meant well, but they could use some help in ministering to a person who has lost a loved one.

We could all use it probably. We tend to say the craziest of things in times of loss. “Praise the Lord, your daughter is in heaven, Jairus! Keep your chin up. Remember, all things work for good!” All true, but in terms of timing, lacking and even out of place.

Jesus shows what He thought of their approach in verse 36. “But overhearing what they said. The NIV says, “Ignoring what they said,” for there are times to refute people for things they say, but at other times it’s best simply to ignore, such as here.

Jesus focuses instead on this dad who just received this horrible news. The text says, “Jesus said to the ruler of the synagogue, ‘Do not fear, only believe.’” This was the lesson this dad needed to learn that day, as do we.

**B. Jairus learned to exhibit faith rather than fear (36).** What do you think was going through Jairus’s mind right now? “Lord, I know that woman needed your help, but my child was dying when I came to You. I told You that if we didn’t get there quickly, it would be too late. Why did you have to stop and talk to her? Couldn’t you have helped her on the way home?”

The Lord’s delays often seem puzzling to us, don’t they? “What’s He waiting for?” we wonder. “I asked Him for help, and I thought He was going to help, but now it seems like He’s busy with someone else.”

I find encouragement in this insight from J. D. Jones, “The discipline of delay is hard to bear. But the delay is not due to the fact that God grudges to bless us; it is because He has other and better blessings in store for us than those for which we ask.”<sup>12</sup>

Or as Tim Keller puts it, “God will either give us what we ask, for what we would have asked, if we knew everything He knows.”<sup>13</sup>

*Don’t be afraid; just believe*, Jesus told Jairus. Literally, “Be not afraid, go on believing.” In other words, “Jairus, when you came to me a few minutes ago, you believed I could help you. Don’t stop now. Don’t give in to your fears. Keep on believing.”

Notice the contrast, dear friends.

*1. When we live by our feelings, we experience fear.* “It looks bad that You delayed, Jesus. I don’t see how it’s a good thing that You took so long getting to my daughter. I feel like You made a mistake, Jesus.”

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<sup>12</sup> J. D. Jones, p. 155.

<sup>13</sup> Tim Keller, *Prayer*, p. 228.

We do the same when we live by our feelings. “Lord, I’ve lost my job.” Or, “Lord, the doctor says I’ve got a disease.” Or, “Lord, my boyfriend broke up with me.” In all these situations, it doesn’t *feel* like God is up to anything good. But for His children, He is, always, and we, like Jairus, have a choice to make. Fear not, keep believing.

2. *When we take Jesus at His Word, we’re living by faith.* Faith means you respond to a situation based on what you know about Jesus. Is He true? Is He reliable? Is He able to make a difference? Then I will trust Him regardless what my feelings say.

**C. Jairus learned that Jesus can do the impossible (37-43).** There are two bedrock realities when it comes to the Lord, and Jairus observed both that day long ago.

1. *The Lord sees what others miss (37-40).* Verse 37 says, “And he allowed no one to follow him except Peter and James and John the brother of James.”

Why the privacy? We’re not told why. Would it be too crowded in the room? More likely, what Jesus was about to do was so spectacular that He wanted only a few to see it. Remember, He’s heading for the cross.

Verse 38 says, “They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly.”

When a death occurred in first century Israel, there were established guidelines for mourning. For starters, you hired professional mourners. Matthew 9:23 says there were flute players at the house, too.

They also told you how you were to mourn. You weren’t allowed to work, shave, get dressed up, or wear shoes. You had to eat in your own house, weren’t allowed to leave town for thirty days.<sup>14</sup>

Notice verses 39-40, “And when he had entered, he said to them, ‘Why are you making a commotion and weeping? The child is not dead but sleeping.’”<sup>40</sup> And they laughed at him.”

That their tears turned to laughter so quickly highlights the superficial nature of the grief of these professional mourners. Tears in the eyes don’t necessarily indicate a broken heart.

By saying the girl is asleep, Jesus isn’t saying the girl didn’t die. Luke 8:53 says, “They laughed at him, knowing that she was dead.” They knew she was dead, and so did Jesus. But to the believer, death is like sleep, a temporary rest that will soon end. And Jesus knew this girl’s sleep was about to end.

By the way, here’s why Christians call the place where they bury their loved ones, not, a graveyard, but a *cemetery*, “a sleeping place.” The Lord sees what others miss.

2. *The Lord does what no one else can do (41-43).* Notice the end of verse 40, “But he put them all outside and took the child’s father and mother and those who were with him and went in where the child was.” Faith opens up opportunities to see the Lord work in new ways. The lack of faith forfeits those opportunities.

We read in verse 41, “Taking her by the hand he said to her, ‘Talitha cumi,’ which means, ‘Little girl, I say to you, arise.’”

Jesus and the disciples were bilingual. Here Mark recounts (probably telling the story from Peter’s perspective) the very words Jesus spoke, Aramaic words, *Talitha cumi*, literally, “Little lamb, get up!”

And she did! Verse 42 says, “And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement.”

Note that. She not only stood up, but she *began walking*. Jesus not only restored her life, but healed her from the affliction that took her life in the first place.

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<sup>14</sup> Barclay, p. 135. It was customary to eat sitting on the floor, using a chair as a table.

If you were a religious teacher, trying to recruit a following, what would you do next? Not what Jesus did. Notice verse 43, “And he strictly charged them that no one should know this, and told them to give her something to eat.”

Such a practical note on which to end. Give her something to eat. The fact that God can do miracles doesn’t remove our responsibility for human care. Give her food, said Jesus. But don’t tell people about this, He also said.

Why not? Because of His love. Jesus knows that it’s not in people’s best interests to know what just happened in that house. Not yet. If they hear about it, He knows He will have pandemonium. They will just want more, more of this life. But He hasn’t come to earth merely to make us live longer, and healthier, and happier in *this* life. He has come to give us life beyond the grave, eternal life.

And to provide that life, He must die. Yes, He must give His own life as a ransom payment for sinners, and then conquer death by rising on the third day. That’s why He has come.

For sure, it was a wonderful day! He gave this little daughter of Jairus life again. Praise God! But she eventually died again, for her greatest need remained, which is our greatest need, too. She needed a Savior.

This is what desperate people need, including the dad, the woman, and the little girl we’ve seen today. And it includes us. We need a Savior who cares for the desperate, in the person of Jesus Christ, we have all we need.

I’d like to challenge us to make the following five words our daily, life-long prayer. These words come from the song we’ll sing to conclude our service, written in 1872 by Annie Hawks. They are... *I need Thee every hour.*

**Closing Song:** #428 “*I Need Thee Every Hour*” (all four verses)

*I need Thee ev'ry hour,  
Most gracious Lord;  
No tender voice like Thine  
Can peace afford.*

*I need Thee ev'ry hour,  
Stay Thou nearby;  
Temptations lose their pow'r  
When Thou art nigh.*

*I need Thee ev'ry hour,  
In joy or pain;  
Come quickly and abide,  
Or life is vain.*

*I need Thee ev'ry hour,  
Teach me Thy will;  
And Thy rich promises  
In me fulfill.*

*Refrain: I need Thee, oh, I need Thee;  
Ev'ry hour I need Thee;  
Oh, bless me now, my Savior,  
I come to Thee.<sup>15</sup>*

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<sup>15</sup> Author (refrain): Robert Lowry (1872); Author: Annie S. Hawks (1872)

Community Group Discussion:

1. This morning's message from Mark 5:21-43 was entitled, "*The One Who Cares for the Desperate.*" Take time as a group to re-read the passage. What in particular stands out to you?
2. As you know, there are four gospel accounts. What is Mark's focus or theme in his gospel? How does today's passage contribute to that focus? Why is it important to keep the big picture in mind when we study a particular passage?
3. Who was Jairus (see verses 21-23), and why is it significant that he came to Jesus?
4. What words would you use to describe the woman who came to Jesus in verses 25-34? What do we learn about Jesus from the way He responded to her?
5. What do we learn about Jesus from the way He handled the situation regarding the little girl who died in verses 35-43?
6. Has there ever been a time in your life when the term "desperate" applied? What was happening, and how did you respond? What did you learn about the Lord in that experience of desperation? Take time to share this experience with the person next to you. As time permits, have two or three share with the entire group.