

Message Transcript

WHEN GOD PUTS YOU ON HOLD | THE KING'S POWER AND THE PEOPLE'S UNBELIEF | AARON BROCKETT | APRIL 18 & 19, 2026

Well, it's so good to be with you today. If you have a Bible go ahead and grab it and get to Mark, chapter 5.

If this is your first time to be with us, we are in a year-long study in Mark's gospel where we are just going our way through, chapter by chapter, verse by verse. And, actually, today starts Part 3 of the message series. Here in just a few weeks we'll actually break from Mark for a couple of summer series, but we're going to make our way through the rest of chapter 5 today. So, go ahead and turn to it in your Bible.

As you are doing that, you've likely already heard that we've had just an incredible couple of weekends with Easter and Born Wild. And I'm going to, really quickly, celebrate with all of us right now.

I want you to know that on Easter weekend we had 421 baptisms, most of those spontaneous. And actually my favorite thing that I've heard of, some of you might remember if you came to the 7:30 a.m. service, I looked into the camera and said, "Hey somebody is watching online from home in Indy and you're going to get in your car, drive over to a campus and get baptized in person and there was a girl in her early 20s who did that. She was watching at home, got in her car, drove over for the 9:30 service and got baptized. I just think that is so cool.

We had just a little over 25,000 in attendance and hundreds and thousands of Difference Makers.

Last weekend was Born Wild weekend. We have all five of those experiences online. I would encourage you to jump on and watch those if you haven't already because each one of them was just so different. And I heard from so many people who were like, "Hey, I was going to try to go to Friday night and then something happened," or, "I couldn't get in. So, I came Sunday afternoon at 3. That was the service I needed to go to because of how God spoke through Todd with that particular horse that afternoon." I heard that over and over and over again.

And we had about 20,000 people in person, 17,000 people online. And thousands of Difference Makers clearing the way.



And I just, really quickly, want to thank you because the culture of our church right now has never been, in my opinion, more on mission or healthier than it is right now. Because for weeks and weeks and weeks leading up to those two weekends we asked you so many times and so many of you got sick of it like, "Hey, don't come to a prime hour, clear the way, go to a non-prime hour."

I just want to acknowledge that many of you did it and I want to thank you for that. And you did it at your own expense of convivence because some of you couldn't get into the parking lot. Some of you couldn't get into the room. On Friday night of Born Wild and Saturday night of Easter, we had, in this particular building, nearly 4,000 people in the building. This room only seats 2,600. So over 1,000 of you were in additional seating in other places of the building.

Maybe my favorite email was from a couple who emailed me and initially I thought they were upset, but then I realized that they weren't. It was a good email. They emailed and they were like, "Hey, we tried to go, we heard what you said, we went to a non-prime hour but not only could we not get into the room, we couldn't get into the parking lot. So, we drove down the street, parked in a neighborhood, pulled out our phone, and watched and worshipped via live stream from our car. And we were in tears because of so many people coming to church."

And I was like, "Oh, man. That's it's it right there." And I just want to thank you guys for your willingness to clear the way. God did a mighty, mighty move and I'm so grateful for it.

Today we are going to walk our way through verses 21 to 43 of Mark, chapter 5. The title of my message today is When God Has You On Hold. And I'm just kind of curious, I think I know the answer. How many of you have ever been there? You guys ever been on hold somewhere? Like, maybe you call customer service over an issue that is really, really urgent to you but it's not urgent to anyone else.

And, if you are like me, I want to talk to a real, live person, but instead you get that automated voice that, quite honestly, sounds a bit condescending, "Your call is very important to us." "No, no it's not. And in fact, if it was I wouldn't be listening to this jazz remix of Adele's greatest hits questioning all of my life's choices." Right?



Now, none of us like that feeling of being on hold, I don't care who you are. And I think that the primary reason is because we feel stuck, like unseen, unable to move forward. We've all got a schedule. We've all got our to do list. We've all got places to be, things to do, people to talk to, "The last thing I want is to be nailed to this chair with my phone waiting for somebody to tend to my very reasonable request."

Now, it's one thing to feel that way when you are on hold with your cable provider, it is another thing entirely when it feels like God is the One who has you on hold. And maybe you've been in that season. Maybe you are there right now. You have prayed what you think is a very reasonable request, "Why wouldn't God have received this and answer it?" And you cried out. And maybe it felt like, initially, He did pick up and you were hopeful only to feel like He's put you on hold. And you don't know why.

It's the question that the disciples would ask over and over again. We saw it a few weeks ago when they came to Jesus and found themselves in the midst of a literal storm, by the way that Jesus led them into because it was Jesus' idea to get into the boat and go to the other side of the lake. But when they come to Jesus, He's taking a nap. And they are like, "Hey, man. Are You aware of what is going on? And do you even care?"

I wonder if you've ever uttered those words to God in a season of your life, "Are You aware of what is going on? Do You care?"

Now, I want you to remember that Mark is writing... The reason why he writes his gospel is for some Christians in the early church living in Rome. And they were in a season of despair, persecuted under a corrupt leader by the name of Nero. And they, likely, would have been crying out to God to deliver them. And they are asking a lot of these same questions like, "God, where are You? Do You care? Why are we on hold?"

In the Book of Common Prayer there is this penetrating little phrase that is a prayer. And it simply says this:

Grant that we may follow the example of Jesus' patience

And I don't think we can talk about a sermon on waiting on God without also talking about His patience because those two things seem to overlap. In fact, oftentimes we can get confused as to whether God is unaware or He just patient?



Have you ever noticed in our study of Mark's gospel that Jesus just seems to be on His own timeline? Just His own schedule. Any of you have kids that way? Any of you have friends that way? They are just on their own schedule, their own timeline. That's Jesus.

And what I want you to notice is that He is always moving, never in a rush. He is always intentional but never in a hurry. And we can often misinterpret His patience as being slow, late, or unaware.

I think that is what Peter was driving at when he says this in 2 Peter 3:9: "The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance." (NIV)

And right there, Peter introduces this idea to us that quite possibly we have a limited perspective. We are finite human beings and we only have one perspective of a timeline and God is infinite and sovereign and is outside of time. So, what we interpret as maybe God's lack of concern over an issue in our lives that is of utmost importance to us... Let's be honest, when you are anxious or in pain that's all you can see.

And there is a difference that is not always easy to detect, at least at first, between the patience of God as He is working things out while we weep and wrestle or Him just being late. We see that demonstrated in our passage today in such a vivid way.

And to set the stage for what we are going to read, what Mark does in these 22 verses he only does nine times in his gospel. He launches into a story, gives us some details, pauses halfway through, puts it on hold, launches into another story. And then he comes back to the original.

Now, he either struggles, like me, to stay focused or he is a brilliant storyteller. And I think it is the latter. I think that Mark does this intentionally. He sandwiches up these stories to teach us something about the heart of God.

Now, remember that Jesus and the disciples had just been on the other side of the lake. What other side? The Gentile side, the away team side. Jesus, for the very first time in His ministry is taking His Kingdom across the Sea of Galilee and beyond to Gentile spaces. And they go across the Sea and He really only has one interaction with one dude who has 2,000 demons in him.



Jesus casts the demons out and then immediately they get back into the boat and go to the other side. They're kind of like, "Jesus, shouldn't we hang out a little bit more? Maybe there are other people who need us." Jesus very clearly was going over there to the other side of the lake for that one dude.

And then they immediately get into the boat, they go back over to the other side of the lake. And in verse 21, immediately, as soon as they get there, Jesus is confronted by two more people who could not have been more different from each other, and they were still just as desperate. And Jesus is going to move powerfully in both of their lives—different timelines, different speeds. And it tells us about the heart of God.

What I want you to see is that Jesus is moving intentionally and quickly, yet He is moving at His own pace. He will be rushed by no one. He is on His own timeline because He is King of kings and Lord of lords.

Now, look with me at verse 21. It says:

"When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him, as it often does, we've seen that over and over again, "while he was by the lake. Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet."

That's the first time of two that fell on his feet will be mentioned in this text. Notice that.

"He pleaded earnestly with him, 'My little daughter is dying. Please come and put your hands on her...'"

I also want you to maybe underline that phrase. Hold onto that. That is going to be key in just a minute. He's asking Jesus to put His hands on her, not her hands on Him. Here's why:

"so that she will be healed and live."

So, Jairus isn't saying, "Hey, maybe this could happen." Or, "This could be a possibility." He sounds pretty certain. He's like, "Hey, Jesus. If You come she will be healed." The reason why I'm pointing that out is because in Part 3 of this series we're talking a lot about (we're going to see this) the unbelief of people. In fact, here in a couple of weeks we're going to see that Jesus couldn't do any miracles because of the people's unbelief. And we're actually going to see a little bit of that cynicism even in this text a little bit later on.



What I want to point out is that Jairus believes. And if you notice, in verse 24, there is no resistance from Jesus:

"...Jesus went with him. A large crowd followed and pressed around him." Mark 5:21-24 (NIV)

Here's what I want you to know about Jairus. Jairus is a leader in the synagogue. Earlier in our study of Mark's gospel Jesus would go and teach regularly in the synagogue. So, the synagogues were like the church gatherings of that day. And for all practical purposes, Jairus was a local pastor. And he finds himself in a desperate situation. And Mark tells us why. He's got a little girl at home who is dying.

I want to point this out. Everywhere Jesus goes people in pain are drawn toward Him. And pain is not picky. Pain comes for everyone regardless of who you are, how good of a skill set you have, and regardless of your life circumstances. Pain comes for everyone. It is not picky.

And we see here that the demon possessed man on the wrong side of the lake had pain and now a spirit filled pastor on the right side of the lake was in pain. Same demons, different pain.

And Jairus has a little girl. We're later going to find out that she was 12 years old and she is dying. And the language that Jairus uses implies, "She is going to die, Jesus, if you don't come." And nothing reveals how vulnerable you and I really are until the threat of someone we love might be taken from us. And really, what this is is that Jairus is admitting how out of control he really is.

I think we live in a world right now where (especially for those of us who are self-professed control freaks, we like to control things) we come to realize the older that we get how little control we have, that control is an illusion.

Guys, we cannot control what is happening on the other side of the world. We cannot control what is happening in the stock market. You cannot even control what is happening withing the organs of your own body. Control is an illusion. And every now and then we get glimpses of it. And here Jairus finds himself out of control. He's like, "I can't do anything about this. My little girl is dying."

The other thing I want you to know about Jairus is that since he is a religious leader, he is part of the crowd that was trying to get rid of Jesus. So, there would have been pressure on Jairus to join them and to oppose Jesus. He would have probably seen all of the text messages in the religious leaders' text chain. This group saw Jesus as enemy number one.



So, what I want you to notice here is that he is part of the group that is trying to figure out how to get rid of Jesus and here Jairus is falling down in front of Him. The Bible tells us to count the costs if we are going to follow Jesus. Likely he has done the math in his head and he's like, "If I go to Jesus this likely cost me."

It was going to cost him his reputation, his career, and his relationships. And he does not care. He needs a miracle. And he's like, "You know what? I am at the end of myself. And Jesus if anything is true about what they've been saying about You, then only You can help me." That is what he is saying.

And Jesus needs no convincing. He needs no additional information. He's not like, "Well, tell Me a little bit more about this." Jesus is just like, "Okay. Let's go."

Now, this last week I kind of put myself in Jairus' shoes for just a minute. And I was asking myself, "You know what? If that was me, I would be relieved and hopeful. I'd also be anxious and on edge." You know what I'm talking about?

Like, "Hey, man. We've looked for answers. We've cried out. But now, if anything is true about Jesus, I know that He can heal her. I really hope that He can. And we're on our way," I'm sure he's texting his wife, "Hey, me and J C, we're on our way. I've got Him." And he's like, "We should be there. Everything should be okay if we don't get stuck in traffic."

And then, in the very next verse, they get stuck in traffic. Quite literally. Jesus gets interrupted. Jairus gets put on hold. Look with me at verse 25:

"And a woman was there who had been subject to bleeding for twelve years." I just want to point this out. That is the number of years old that Jairus' little girl was—she was 12. This lady had been suffering for the entire lifetime of this little girl.

"She had suffered a great deal under the care of many doctors,"

That to me sounds like malpractice. I don't know if any of you can relate to this. You go to the doctor and then misdiagnosed. He put you on prescription meds and they make things worse. That's her. She:

"spent all she had,"

What does that mean? She cleaned out the HSA, emptied out her health insurance, emptied out her savings. She's spent. She has nothing left:

"yet instead of getting better she grew worse." Mark 5:25-26 (NIV)



Any of you know what that feels like? I bet you do.

Now, she's got a bleeding hemorrhage. According to Leviticus 15 that would have made her... People would have considered her ceremonially unclean due to that hemorrhage. What does that mean? That means that she needed to stay away from people. She can't touch anyone. Nobody can touch her because if they do they will be considered unclean.

What I want you to see is the significance of her suffering. Her suffering did not just come from the pain of her ailment, which I would imagine had been immense, but her suffering is also from the isolation caused by the ailment. She is unable to see family and friends, she is unable to have community, she likely lived on the outskirts of the city, which makes it really interesting that she finds herself in the middle of a crowd. She's putting herself at risk by going into the crowd. That's how desperate she is. And she is totally spent.

And when you look at the two situations, her situation is bad, no doubt. She's been suffering for 12 years. But while bad, it doesn't appear as if her life is in imminent danger. She is not on her death bed. The little girl is.

So, without minimizing the suffering and the pain of this woman, if you were to just take the two issues side by side and prioritize them, who should get bumped up to the front of the line? That is not a trick question. It should be the little girl. The little girl's situation, even though she's not been in pain for as long, is more pressing because Jairus said she's dying. And while this lady has been suffering a long time, it doesn't look as if she is at the point of death.

I don't think we should hold that against the woman. I don't think the woman had any idea. She had no knowledge of that little girl. She had no idea what Jesus was on His way to. So, we can't hold that against her. All that she knew was that she had heard about this man named Jesus who had healed people, cast out demons, and calmed storms and she's like, "If any of that is true, if He can do that, maybe He can do that for me."

And I'm just wondering if there is anybody listening to this and you find yourself in a very similar situation where maybe you came last week because you heard that there was going to be a horse in the room and you thought, "Maybe I'll come back this next week..."

"I don't know what I believe about all of this just yet, and I've got a little bit of church hurt from stuff in the past, and I'm a little bit cynical of things, and I don't really know but if there is anything that you are saying about this man, Jesus, that is true, could I experience that? Could there be some healing for me? Could I be set free?"



And I want you to know that you can. And that's all that it takes, a little bit of desperate faith and watch Jesus do what He can do. And in verse 27:

"When she heard about Jesus, she came up behind him in the crowd,"

I just think that's funny. I mean, just think about that for a minute. In a crowded space—if any of you have ever been to Lucas Oil or a concert or a game where there are a lot of people, if you've ever been in a big space where it's shoulder to shoulder and you can't really walk, you're just shuffling that's what we're talking about. And Jesus is just kind of shuffling through this crowd and there she is and she sees Him.

I don't know what that would have looked like. She came up behind Him. She's doing a little ninja thing. This is not necessarily socially normal. Like, if you were going to go up to somebody, you should go up to them confidently and introduce yourself. But she's sneaking up behind Him. She's kind of creeping up on Him. Now, there is a good reason why. She shouldn't be there.

What happens next is maybe a little creepier. She touches his cloak. She just reached out and she touched His clothing. Here's what she is thinking:

"If I just touch his clothes, I will be healed."

Once again I want you to know that Jairus is saying, "Hey, Jesus, if you can come and touch my daughter then You can rescue her from death." Here she is saying the opposite. She didn't say, "If He would touch me I would be healed." She said, "If I could touch Him." And:

"Immediately her bleeding stopped and she felt in her body that she was freed from her suffering." Mark 5:27-29 (NIV)

Now, why is she saying, "If I could just reach out to touch Him. If I could just touch the hem of His clothes.?" Very likely, she remembered, maybe from her upbringing, a prophetic word from the Old Testament book of Malachi where it says that when the Son of Righteousness comes, that would be Jesus, listen, there would be healing in His wings.

Now, Jesus didn't have literal wings. What it's talking about, the Hebrew word for it is kanaph. It's the corners of His prayer shawl (this is not why I wore this cardigan, but it is kind of an interesting visual).



What that is saying is there would be healing at the edges of His prayer shawl. And she remembered that. She was like, "Hopefully I can just sneak up behind Him undetected because I shouldn't be here and I don't want to make the Messiah unclean, so I won't touch His body, I'll just touch His clothes." And it worked!

And Mark says, "Immediately," his favorite word, she was free. She was healed. Now, check this out in verse 30:

"Jesus realized at once that healing power had gone out from him,"

This is the first time that the Greek word *dunamis* is used. That is the Greek word for power. And it's *dunamis*, which is where we get our English word for dynamite. So, that's the kind of power that we are talking about, which shows the immense power of Jesus as God in the flesh as well as His humanity.

What I mean by that is that as God in the flesh Jesus is powerful enough to heal, and in this case healing even when He wasn't aware He was healing. That's pretty awesome. But then He was also fully human in the sense that He didn't have eyes in the back of His head and she could sneak up on Him. And He didn't realize that He had healed somebody until after it had happened.

I was just thinking about that. I mean, if you are Jesus, God in the flesh, and You do all kinds of miracles you'd be like, "I've got to cleanse this woman. Let me get warmed up. Let me get in some stretches." He didn't even know it. But what He did know was that power left His body and that she was the benefactor of it.

What I want you to see in all of these accounts is that Jesus is not just doing party tricks. Anytime He does anything like this, it's for a reason. He is foreshadowing the gospel message. Jesus lost power here so that she could gain it. Jesus gave up His life so that you and I might find it. He became sin for us so that we could be cleansed of ours. He was willing to be forsaken by God so that we could be accepted by God. It is all a foreshadowing of the gospel.

And in verse 30:

"He turned around in the crowd and asked, "Who touched my clothes?"

And the disciples are like, "Jesus, who hasn't touched you? We're in a crowd of people doing this [shuffling]." Once again that would be like you at a concert. Everybody is bouncing around you and you are like, "Who touched me?" Everyone. That's what they are saying:



"...and yet you can ask, 'Who touched me. But Jesus kept looking around to see who had done it. Then the woman, knowing what had happened to her, came and fell at his feet,"

That's the second time that phrase is used. She did what Jairus did.

"and, trembling with fear, told him the whole truth."

Why do you think that Jesus was looking for her? I mean, He's in a hurry. He's with Jairus whose little girl is going to die. They've got to get there and He's working His way through the crowd. Power leaves Him and you would just think that Jesus might stop for a second and go, "Oh, man. Power just left me. Somebody just got healed. You're welcome." And just keep going.

But He doesn't do that. He stopped and was like, "I need to know who did that." Why? Because He's trying to get her in trouble? She could have thought that because she was ceremonially unclean. It's not to get her into trouble. The reason why Jesus took the time to find her—this is so important—is because Jesus wasn't just about healing bodies but redeeming hearts.

What I want you to notice in this story here is that both the little girl and this woman, even though Jesus intervenes in their life, eventually their bodies will give out from old age or from sickness. They are no longer here anymore, but their souls are with Jesus. So, Jesus is like, "I'm not just here to heal your body, I'm here to actually set you free." He's like, "I don't just want to heal her body, I want to change her heart." So, He's like, "I've got to know who this woman is."

And He finds her. She comes up and says, "Yeah, it was me." And then He took the time to hear her story. And I love that Mark includes this. She tells Him the whole truth. Not part of the truth, not the sugar coated truth, not the appropriately, socially true thing to give Him. No. She didn't spin it. She just laid it all out there.

That tells me two things. It tells me that she thought there was something about Jesus that was so welcoming that she could trust Him with something so personal. The other thing that this tells me is that this wasn't a thirty second conversation. If she's taking the time to tell Him the whole truth, this probably more like a 30 to 45 minute conversation.

Now, keep in mind that our boy Jairus is still there. And in verse 34, He said to her:

"Daughter," which, by the way, that is the only time that Jesus ever refers to another woman in His ministry as daughter, "your faith has made you well. Go in peace. Your suffering is over." Mark 5:34 (NIV)



And Jesus just takes all of the time that He needs to listen to this woman as if she is the only person on the planet. And, as I said, think about this for a minute. Our boy Jairus is standing there the whole time on hold.

Can you just imagine what your body language might be if you were him? I would be giving off some serious vibes like, "Are you kidding me right now? I was here first. My daughter's situation is way more serious. No offense, lady. I'm super sorry that you've been dealing with this for 12 years, but Jesus, we've got to go." This doesn't seem that urgent to me. She's already been cleansed. Why are You taking the time to hear her whole story. Can you exchange numbers and call her tomorrow?"

This woman had a serious condition and she's getting all of Jesus' attention instead of the little girl who has a dire condition. Just pause it right there. Do you think it's because Jesus doesn't care? No. Do you think it's because Jesus is unaware? No way. He's fully aware. It's because Jesus is moving on His timeline. He is King of kings and Lord of lords and more in control than you might ever imagine.

Let's just say you were an ER Doctor and this girl came in and then the woman came in at the same time, guess who is getting priority. And if they treated the woman first, and the little girl died, you'd be sued for malpractice.

I think it's almost as if Jesus is indirectly communicating to Jairus. He's probably looking over at Jairus picking up the vibe. And He's like, "Oh, Jairus. Chill out, man. I have a daughter too. And she is right in front of me."

And I'm just wondering if any of you ever felt that way. Like, actually, you've seen the power of God work in lives, just not yours. You've seen it in other people's lives and quite honestly you've been wounded or maybe even a bit bitter about it.

Maybe a friend or family member who has been inviting you to church over and over again and you can't deny... You don't really know what you believe about God. But you can't deny that there is something different about them. And you're happy for them and all. And you are kind of like, "Yeah, I don't see God moving like that in my life. And I don't understand. When I pray I just seem to get a busy tone. Where is God in my life?"

And you look around and maybe you see people experiencing these breakthroughs and stuff happening and you want to be happy for them, you really do. But, at the same time, in your own pain you are like, "Well, what about me?"



Maybe your childhood friend, the two of you grew up daydreaming about your wedding day one day. And you were college roommates. Now here you are in your mid-twenties and she just got proposed to. You are happy for her. You really are. But you haven't had a date in six months. And you are like, "God, have You forgotten about me?"

Or maybe you've got some other couples, friends, and they are all within the first few years of marriage and it feels like every other weekend another couple is announcing that they are pregnant. And you are happy for them. You really are. But you really want to start a family of your own and you've just experienced your first miscarriage. And you are like, "God, do You even care?"

Maybe somebody's cancer screening comes back clear. And you are happy for them. You really are. But yours has reemerged and has come back with a vengeance. And you are like, "God, I feel like we prayed the same prayer. Why did you answer theirs and not mine?"

I want to acknowledge a couple of things. Number one: That is never easy. There is no easy solution to that. I do not want to dismiss that or push that away. I think at times we do ourselves a disservice. I think we mean well when we say things like, "Well, you know what? When God closes a door He opens a window." It's like, "Uh, not helpful."

I do want to very gently but very pastorally say this to you:

The work of God in someone else's life doesn't mean He's overlooking you

The work of God in someone else's life does not mean that He's overlooking you. Now, it might feel that way. But I want you to know that He is not limited in the ways that we are. His timeline might test your trust, but it always for your good.

I love this quote from Charles Spurgeon who was known as the Prince of Preachers. He said this:

God is too good to be unkind and He is too wise to be mistaken. And when we cannot trace His hand, we must trust His heart

"God is too good to be unkind and He is too wise to be mistaken." But here's the conclusion, "When we cannot trace His hand, we must trust His heart." There will be lots of seasons in your life where you cannot trace His hand. It will not make sense to you.



There are lots of reasons we can give to that. Part of it is because we are a finite, mortal human being who will have 80 or 90 years of life on this planet. He is an infinite God. So, we see a timeline straight forward out in front of us. God sees time from outside of it all at once and He is sovereign and in control. We are not. He has a perspective that we don't have. So, there are seasons when God is at work and I just can't detect it.

It doesn't get any easier but I will say that as I grow older (and I can say this with a little bit more credibility now that I am about half a century old) as I look back on my life it is actually those seasons of my life where I could not trace God's hand in the moment and it was really, really painful. But now with a little bit of perspective (like they say, hindsight is 20/20) I can look back and actually see those seasons where God seemed absent that He was at work. And He was orchestrating some things that I could never understand.

But I was (as one author put it) on the anvil, so to speak. The temperature was getting heated up so He could shape me into who He wants me to be. I've been on that anvil over and over and over again. As I look back in retrospect I'm so thankful for it. I never once liked it. And I can look back now, actually with a little bit of gratitude and go, "Oh, in 2004 and 2005 You were unresponsive and I was on hold and now I can actually see why."

Habakkuk is a book in the Old Testament we don't often read. I think that is unfortunate because there is such good truth to it. But Habakkuk was a prophet who was on the anvil. He's standing at the edge of confusion. And he's really upset.

Maybe some of you have been there before. And he's waiting for God to come through and explain Himself. Maybe you've been there before. And he files his complaint to God. The gist of his complaint is this, "God, it's not fair. There is so much injustice in my life and in the world. So, here's what Habakkuk writes in the first 3 verses of chapter 2:

"I will climb up to my watchtower and stand at my guardpost. There I will wait to see," he's on hold, "what the Lord says and how he will answer my complaint."

He didn't say prayer. Oftentimes we confuse the two:

"Then the Lord said to me, 'Write my answer plainly,' not playing games here, 'on tablets, so that a runner can carry the correct message to others.' Which implies that there can be misinformation. 'This vision is for a future time. It describes the end, and it will be fulfilled. If it seems slow in coming, wait patiently, for it will surely take place. It will not be delayed.'" Habakkuk 2:1-3 (NLT)



"I don't know, I think it's kind of delayed." And He's like, "Yeah, not according to My timeline." See, God is saying this, man. "Justice is coming. The injustice will be dealt with, but on My timeline not yours, Habakkuk."

And those verses essentially say this to us. It's a declaration that I want to read over you:

When I don't understand what God is doing, I'll put myself in a position to hear Him, trust that He will answer, and wait even when it doesn't make sense

When I don't understand what God is doing, there are going to be plenty of times—maybe you're in one right now—that I will put myself in a position to hear Him, and trust that He will answer, and wait even when it doesn't make sense.

Maybe there is an area of your life where you just need to declare that. And a declaration is exactly that. It is something that you declare even if you don't feel it. It's something you declare before you believe it. And it's the thing that you hold onto when you cannot trace His hand, you trust His heart.

So, as Jesus is having this long conversation with this woman, the thing that Jairus feared the most would happen, unfortunately does. Look at verse 35: "While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader," so these were family members, and they said these soul crushing words, "'Your daughter is dead,' they said. 'Why bother the teacher anymore?'" Mark 5:35 (NIV)

I don't know about you guys but that question there sounds a little passive/aggressive, don't you think? Like, "Hey, Jairus. Your daughter is dead. So, Jesus waited too long. Let's not bother Him anymore because, clearly, this woman means more to Him. Hey, Jesus clearly got distracted. He overlooked the more urgent matter."

And in verse 36, I love how Mark writes this sentence:

"Overhearing what they said," which means that they didn't say it directly to Jesus, they were saying it about Him, but within earshot, "Jesus told him,"

So Jesus is responding to them by talking to Jairus. And here's what He said: "Don't be afraid; just believe." Mark 5:36 (NIV)

So, in other words, Jesus is looking at Jairus and He goes, "Hey, you hear all of that commentary, what they are saying right there? Hey, Jairus, do not give your heart to their words. Listen to Mine."



That might be one of the primary take aways of this message. We live in a world right now where lots of people are chattering. Aren't they? Lots of noise. We've got little black boxes that are reminding us of everybody's opinion. Everybody has a hot take. Everybody has a comment. Everybody has a perspective. It's not always very helpful or true. And oftentimes we're giving our hearts to their words and we are overlooking the word of the Savior.

Jesus is like, "Hey, Jairus. Don't listen to that nonsense. Do not give your heart to their words. You listen to Mine. I know she looks dead. I'm not done. Listen, man. I know it looks like I'm too late. I'm going to be right on time. I know it looks hopeless to you, but I'm just getting started."

And if you try to impose your understanding of God's timing onto Him, then you will always struggle to feel loved by Him. Because to you, you're going, "God, this clearly is what You should do. This makes sense to me." And God is like, "No, I have an understanding that you do not."

He just calmed a storm. And His grace and His love and His power are compatible with us going through storms, even when we would rather not. And you are so loved, even when it feels like you are in an unconscionable delay. My grandmother used to say, "Well, He's seldom early, but never late."

And in verse 37 it says:

"He did not let anyone follow him,"

Why do you think that was? Because they were snarky. They didn't believe. We're going to actually see that theme in a couple of weeks here. The people's unbelief limited Jesus' power. He's like, "You know what? You have no faith. I can't do anything here." So, He's like, "You guys can't come." Peter, James, and John, His inner three who got to see Him transfigured on the mount—the transfiguration, "You guys are coming with Me."

"When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly."

Well, of course a little girl has just died. And then what Jesus says next, if you are reading this for the first time, you would go, "Not only is this highly, socially unacceptable, but this is really in poor taste."

Think about this for a minute. You're walking up to a household where somebody's little girl has just died, you are not saying what Jesus said. He walked in and said:



“Why all this commotion and wailing?”

Jesus, I don't know if you heard. She died. That's why. And then He says this: “The child is not dead but asleep.”

That just really seems like misplaced humor. And it does say that they laughed at Him. This tells us of the mixed motives of the people who there.

So, Jesus didn't just let anybody go with Him. And I think the reason why is, as I've already said, we have to learn how to control the voices that affect our hearts. Guys, in a world where everyone gets to comment, not everybody gets to have a say. Sometimes we need to go, “Everybody shut up but Jesus.”

And Jesus is discipling Peter, James, and John. This is a teachable moment for them. We can skip ahead to the book of Acts and Peter actually raises somebody from the dead and he emulates what we see Jesus do here. That's called discipleship. You are just emulating your Savior.

So, Jesus used the metaphor for asleep. He's not literally saying she's asleep, she's in a state like sleep. He is her Creator and Commander of her soul and there is a thin veil between the two. So, to Jesus, He has the power to walk in and say to a dead little girl, “Resurrect from the dead,” just like you would maybe walk in on your little girl who is taking a nap and say, “Wake up.” Same power. And then it says this:

“After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the hand and said to her, ‘Talitha koum!’ (which means ‘Little girl, I say to you, get up!’). Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. He gave strict orders not to let anyone know about this, and told them to give her something to eat.” Mark 5:40-43 (NIV)

Now, Mark is the only gospel writer to record Jesus' original use of the Aramaic term Talitha koum. Talitha is the feminine form of lamb or youth. And then koum means arise. So, He's essentially saying, “Hey, little lamb, little girl, arise.” And the verb that translates, “Get up,” is often used in reference to the resurrection.

Once again, this isn't about Jesus doing party tricks. If it was, He would have invited everybody in to see it. He'd be like, “Hey, pull out your phones and start live streaming this.” But instead he puts them out and then He says, “Hey, don't tell anybody about this.” This little girl would eventually grow old and die one day. This is foreshadowing of the resurrection of Jesus to give us hope that in Christ there is new life.



And, once again, He is willing to touch something that is considered unclean or dead. And He raises her from the dead. And I love the practical nature of this, the little girl has maybe been dead for a couple of hours and she likely would have been famished. She's very hungry so He's like, "Get the girl some Dyno Nuggets, man. Get her some Goldfish. Get her an Apple Juice Squeezer. Got to get some sustenance back into her. She starts walking around.

And then He's like, "Hey, don't tell anybody that I did this." Why? If I'm Jairus, I'm going, "Jesus, I'm telling everybody. This is working its way into the sermon just as often as I talk about jujitsu. Every single week I'm talking about this, man."

Why would Jesus say, "Hey, don't talk about it."? Here's why. He's slowing down the timeline. His enemies want Him dead and they are looking for any excuse to get rid of Him. And He has more work to do before that happens.

Now, that's the text. What does Mark have to teach us from these stories? What do they teach us? I've got just a handful of applications. They are going to go super quick. This isn't for everybody, but maybe there is one out of four or five that would apply to you. Which one do you need to hear? Here's the first one:

The healing touch of Jesus is for everyone

The healing touch of Jesus is for everyone. Jairus is wealthy. The woman was poor. Jairus was religious. The woman was excluded from the Temple. Jairus was known for morality. The woman was unclean. Jairus was well known. The woman was anonymous.

What I want you to know is no matter who you are, where you've been, what you've done His touch can heal you, cleanse you, redeem you, set you free, and bring you new life. God draws near to desperate faith.

Part of the reason why it feels like maybe God is on hold in your life right now is because He's waiting for you to remove all of the things you've been depending upon other than Him.

Here's the second thing:

Jesus offers this to you on His terms and timeline

Jesus offers this to you on His terms and timeline. Jesus is not your moral teacher. He's not just an example of love or inclusion or justice. He is much, much more than that. He is fully God and fully man. He came to atone for sin and to give you a new identity a hope and a future. And because of Jesus, when you are in Christ, God does not see your sin, He sees His Son.



So, when you want Jesus to come to you on your terms, when you want to tame Him to get Him to align and agree with you, then Jesus ends up becoming somebody that you admire rather than somebody that you surrender to. Now, what God is looking for is full surrender. And you can trust God's timing.

There is a lot of waiting in this story and God knows what He is doing. And I just want you to notice here from this text that the woman and Jairus are both desperate, that they both experience pain, that they both experienced a bit of disorientation.

The woman has been bleeding for 12 years, "God, where are You?" And Jairus is like, "Hey, we've got to get to my little girl. Why are you stopping and paying attention to this woman?" And yet both of them were healed, set free, and new life had come, just not on their timeline. Not for either one of them.

So, that's when we come to this place where we are like, "God, I trust that Your delay is not Your denial. That Your silence is not Your absence. And just because I may not see it, it doesn't mean that You aren't working. I will choose to trust Your heart when I cannot trace Your hand.

Here's the next one:

Your faith doesn't need to be perfect—just persistent

Your faith doesn't need to be perfect it just needs to be persistent. This is a simple one. Jairus came directly, the woman came indirectly. Two totally different approaches. Same results.

Listen, man. Your spiritual story is different from somebody else's. And it's not about the strength of your faith. It is the object of it.

The next one is this:

Your interruption might be someone else's miracle

Your interruption might be someone else's miracle. To Jairus it was an inconvenient delay. For the woman it was a life changing moment. God is always up to something, man. And He might use a delay in your life to be a miracle in somebody else's life.

The next one is this:

Jesus doesn't flinch at what you might think is a "lost cause"



Jesus doesn't flinch at what you think is a lost cause. Jairus is frustrated. The disciples are confused. The crowd of people is mourning and then laughing. But Jesus was resolute. He was fixed. And He was unflinching.

And I just want to ask you, man, is there anything in your life right now and you are looking at it and figuratively speaking you are going, "This is death." Meaning like, "This is hopeless." "I feel like my walk with the Lord feels hopeless." "My marriage right now feels like it is hopeless." "My children..." or a relationship thing or some sort of trouble with the law. Whatever it is you're coming to Jesus and you are like, "I don't know where you have been. But this thing is dead." And Jesus is like, "Yeah, I say asleep."

See, sometimes you don't know that Jesus is all you need until Jesus is all you have. This isn't the only time we see Jesus taking things right up to the edge, like beyond people's ability to just take it.

In fact, I have a friend who texted me between services and sent me this. I got permission to read it. It says this, "Sometimes God waits to step into our situation until it looks hopeless and impossible, not because He forgot or didn't want us to be healed, but because he wanted logic and reason to not be an excuse to dismiss the power of what He just did. He waited until Lazarus was dead. The stone rolled in front and then the people mourned. And then He stepped into a moment that would reveal His undeniable power."

For some of us we're like, "God, why are You waiting?" And He's like, "Why aren't you listening? I'm at work behind the scenes of your life." It's more than just coming through for you and being a cosmic vending machine in the sky to give you what you want.

This is parenting 101, guys. We know that just because your toddler children cry and wail and ask for something does not mean they should get it, unless you are just a really bad parent. But it's not that you don't want to give it to your child, it's that they have a limited experience and perspective that they can't see.

So, you comfort them in their tears, but that doesn't mean that you will give them the thing because you are a good parent and you actually want more for your kid than just immediate gratification. And what we know to be true when it comes to parenting we forget when it comes to following God.

The greatest miracle here is... I mean, as much as we celebrate the fact that this woman got healed and a little girl got resurrected, that's not the greatest miracle. Because, as I've already said, the little girl will one day grow old and die. The woman would one day die. The greatest miracle is that they experienced new life in Jesus. And that's really what God wants for you too.



I had a professor when I was in Bible College who taught a sermon on the book of Job that I will never ever forget. And I'll never forget how he started the sermon. He said, "I've been working on this sermon for 45 years."

He went on to talk about how he had Polio when he was a kid and he lost the use of his arm and how one of his children was born with Down Syndrome and how his wife had passed away unexpectedly. It was trial after trial after trial. And he said, "It was really not about having immediate gratification." He said, "Through each of those experiences of pain I'd draw close to the heart of my heavenly Father." And he said this through tears, "I weep and I wrestle while God works it out."

God desires a new heart within you and your trust upon Him. And He knows that by granting all of your requests you would start relying on all of those things rather than on Him.

In 2 Corinthians, chapter 5, verse 21 it says:

"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." (NIV)

What I want you to know is that Jesus went to a cross to take on our sin and our shame and death. And on that cross Jesus prayed His own prayer of waiting. Remember that? On the cross He said, "My God, My God why have You forsaken Me?" "My God, My God where are You?" "My God, My God why am I on hold?" And He did it for you.

And the human side of Him, if He would have had His way, He would have gotten down off of that cross. But God knew that without the sacrifice that cost, you and I would have no hope. And He was willing to be forsaken so that you can be forgiven.

And God's seeming delay is not a denial and His silence is not an absence. He is working even when you can't see it. And if Jesus can cleanse a sick woman then He can cleanse you too. If Jesus can raise a dead little girl, He can handle your situation whatever it is. And if He didn't forget Jairus, He has not forgotten you.

Stop listening to the voices of the world and start trusting in the heart of your Father to know that when you cannot trace His hand, You can trust His heart.



Father God, we come to You today and I know that many of us are in a season of waiting and if we are not we know what it's like. So, God, would You please give us the faith to muster this declaration even when we don't feel it. When we cannot trace Your hand, we will trust Your heart.

And we know that you are a good God who is seldom early but never late. So, God, I pray right now that we could not give our hearts to the voices in our head or the voices in our culture but we would trust Your intentions for us, that You move on Your own timeline, and that maybe You've got us on the anvil right now for a reason and You are preparing our hearts to spend eternity with You. God, I pray that if there are some who need to surrender their life to you today that they would do so and to know that You are a good, good Father. We ask this in Jesus' name. And everyone said: Amen.

