

results. Her hemorrhage dried up and she was cured at that moment.

No one could touch Jesus without feeling different. Jesus felt something too. There was power that Jesus felt going from Him. The woman was trying to slip away quietly, but Jesus pointed her out as an object of grace. No one else had helped her in 12 years. She was at the bottom of the stairs and she was hopeless. He said, "Go in peace" and gave her blessed assurance.

(Is there no hem for us to touch?) The living Christ still walks in our midst in His power and love. He is still in our midst.

I would suggest that we can see the hem of His garment in nature. This is a visible part of God. This world which has a rising and a setting sun, silent stars, breathing wind, the sea and the shore, the mountain, meadow, and the woods, the living green. The Hebrew poet once declared the light to be God's robe, the winds to be His whisper, the thunder to be His voice.

David tells us in the 36th Psalm that when he was sick at heart with men's pride and deceit and ungodliness, he went out to the world of the open heaven and the everlasting hills and a song of relief came to his lips--"Thy mercy O Lord is in the heavens and thy faithfulness reaches unto the clouds. Thy right-

We are now dealing with the miracle worker and the touch of the master. As I pointed out, getting in touch with Jesus in reference to the woman, this story must be also considered as the two go together.

In teaching (Helen Keller), Anne Sullivan came and helped her through the sense of touch. That is, she enabled this blind girl to understand created life, to learn how to live through the miracle of touch. In this Gospel, Jesus performs miracles by His touch and the touch of those who get in contact with Him. We look at the story of (Jairus's daughter) and as we study this we must naturally consider the overall picture. Both of these people involved are concerned with the story of the touch. There was a great crowd of people following Jesus--a tremendous crowd--and here was a Jewish leader who had bowed before Him and begged for help. In verse 23 we are told, "he besought Him greatly, for he said, 'My little daughter lieth at the point of death.'"

I want you to notice also in that verse that he said, "Come and lay Thy hand--come and touch her that she may be healed, that she may live. Come and touch." This is very significant. Jesus went forth and there were many people who followed Him--a great throng of people according to verse 24. As Jesus went on His way there were four great obstacles in the way. To be truthful about it, there were four things that just about made the

situation hopeless. As we would describe it today, all hope had just about vanished.

I. The obstacle of the woman in verse 25.

We read in this verse which is just like a drama of play-- here is a woman who seeks to steal a blessing, some would say. Here is Jairus standing on the (sidelines), waiting, and feeling that he has (first place) in line. But the attention, we will discover, is focused upon the woman right now. She has a feeling of "If only I can touch the hem of His garment", and she came up behind Him. Now what is the hem of Christ's garment? Where is the hem of Christ's garment today?

Who cared about this old woman anyway? Why, women were illiterate; they were second-rate property; they were at the mercy of whomever was at the head of the house; they were usually brushed aside in ancient literature as something inferior; just to eat the bread that the men left over was their due portion. Now we find that this woman is going to be treated like a human being. She has been sick. Modern medicine had been working at her trying to stop her symptoms, and this woman had not been benefited by any of the treatments given her that day. We find that all of this happened while Jesus was on His way. He was in a race with death, for that little girl was dying. But He was (interrupted). It was a woman suffering a hemorrhage for 12 years. It was an embarrassing complaint here.

Mark adds here, that in spite of the long treatment of the doctors--she had spent all she had--there was no improvement but she had grown worse.

She had gone downhill from one doctor to another and every remedy had backfired and she was bankrupt. She was an embarrassing patient, full of pain, and all the vitamins and bandage boxes did not help this woman. But the woman heard what Jesus had been doing and she came up behind him to touch that garment-- just the hem of it.

They tell us that it was a fringe that she touched. It was kind of a sacred tassel that was tied by a blue thread to each of the four corners of the outer garment. It was a cloak as described in Numbers 15:38-39, Deut. 22:12. This cloak served as clothing by day and blanket by night. Such tassels were intended to remind the Israelites of their obligation to the law and are still fixed to the prayer shawl worn by the Orthodox Jews. The loose end of the cloak would have hung over Jesus's left shoulder and attached to it this tassel could have been touched by one who came up behind Him. Perhaps this was done because she was ceremonially unclean. It was not because this woman was greedy; I don't think she really wanted to bother Jesus nor did she wish to contaminate Him. All she wanted to do was to get close enough to His robe to touch that tassel that dragged on the dirt. She reached out and touched it and she

is not the issue at this point. It is that here Jesus in one sweep gives great comfort and complete assurance that this child is safe because of the Heavenly Father in glory. Therefore, He says unto this man, "Go on with faith."

III. A Curious Crowd verses 38-39

Here is another obstacle. First the obstacle of the woman; second the obstacle of death; and third the curious crowd. All of these made for a hopeless situation. Jesus is going to deal with death.

They came to Jairus's house where they found a great commotion (loud crying and wailing). So He went in to them and He said, "Why this drying and commotion?"

He said, "The child is not dead; she is asleep." But they only laughed at Him.

How can we call the scriptures old fashioned? The mockery of Christ is as modern as this minute. We think we are so enlightened that we have out-grown the Bible. Not at all! These by-standers here at this house lead us to it--they doubted His ability. I don't think we should minimize their doubt. They laughed at Jesus! I think it is about time for some people today to wake up to the fact that when you laugh at Jesus

deep." Wordsworth often wandered on the lonely mountainside that he might walk, he said, with God in His temple. The poet Shelley described walking in the woods beneath the green trees as being in God's cathedral.

We can touch the hem of the garment in art, literature, music, sculpture, painting. We can see God in all of these. There is a lovely hillside where we can see it without any trouble. Without touching God it would be impossible if we really thought about it to live. We touch God in the word; to me that is one of the tassels on the garment--the inspired scriptures of God--the word of God is close to Him. It seems that Christ's passed close by because in the scriptures it reveals His presence.

Young men and women tempted by the world need somehow to touch the hem of His garment and choose the straight and narrow way.

We come close to touching Christ in the Lord's Supper. I think nothing brings us so near to Christ. But this before the church itself was organized or before the lines of the New Testament were ever written, before even the Old Testament had become the book of life and leading Christian men, the Lord's Supper was the rite of constant use. In this ordinance we see Christian men meet together where there is the bread and the

wine and the white cloth. This is the hem of the garment that all men recognize--the Lord's Supper and its elements are only a sign. But they are elements and signs through which we might see the cross. Of course, "ye do show forth the Lord's death till He comes." As we come we bring our sinful hearts; we bring the memory of a conscience that has collapsed; we bring our feeble efforts and our struggle against sin. We hear the Bible saying to us, "Let a man examine himself and so then let him eat."

What is that which has drained your life and your strength and your peace and your hope? How many minutes a day are like this woman--the subject of some chronic sin, some chronic weakness, some chronic habit, some chronic doubt, prayerlessness; similar sins drain our lives of gladness. How many of us have to expect or hope to be holy?

There may be only the dead and bare signs--it is the Lord who heals and Who is able through His power to bless us. Yet, this hopeless woman was helped; and because of this hopeless woman, she produced a situation that was hopeless indeed.

II. The obstacle of death.

The hinderance by this woman proved fatal for in the meantime, as in verse 35, while He was dealing with this woman, the

People were saying everywhere, "Why trouble Jesus now? It's just too bad that we got held up here with this sick woman. Now we are releaved of Jesus visiting us because this is all over. We don't need Jesus now."

They felt that there was nothing left to do but to ship her body off to the morgue. They felt that it was too late to try anything else. Here was this dignified, distinguished person in the synagogue--Jairus--who had cast himself down at His feet. "My little daughter is at death's door." And while He was on the way bringing the cure, the woman had delayed Him. Now the grave news arrice--your daughter is dead, why do you trouble the Rabbi further? That is a tragic point to reach; that is a hopeless situation. The time comes for so many people when they quit praying. They discover they can't have what they want and they don't go on to pray for what they should have.

After their request has been denied, they don't want anything better.

Death always makes a weak ending to a tragedy, but a child's death makes another act doubly demanding. Jesus hastened to say to Jairus, "Don't be afraid!" Jesus spoke to this one and told him to have child-like faith and trust in Him. Jesus calmed this man. He expresses vivid care for each of us and for our little ones in the presence of death if we would completely

It says, "Here is life versus death." Paul said, "We are dead in trespasses and sin and who shall deliver me from the body of death." We are dead.

Men die in many ways! Men die to protect honor; men have died to protect their country in the past few days.

How many opportunities have we wasted? Childhood is dead. We cannot begin over; you cannot live life over and over again; you cannot go back to school again. If you made a mess out of it then there is a poison that has been cast into the stream of life.

When we are dead then what hope is there for us? There were two souls--believing and hoping--standing like interested souls by this little girl.

There was a church representative, the three men--Peter, James, and John--and Jesus performed this miracle without them--without signs of showmanship, but it seems that He was building upon faith. He did not build up a great stage as public faith healers do today, nor did He put on any sort of show. This was done seemingly in an effort to sway and done in secrecy. Immediately the girl got up and walked about; she was 12 years old.

We find out that Jesus understood children in verse 43

Christ and laugh at the church, the last laugh is going to be on you.

Jesus said, "She is not dead by sleepeth. I am going to awake her out of sleep." All of the languages of all the nations that try to soften the word death--some have called it slumber. Our burial places we call (ceneries)--taking the word from the old, pagan Greeks who meant by it (a sleeping apartment). It is said that the blessed dead alone, for wicked Kings in the Old Testament are said to sleep with their fathers and those shall rise to shame and everlasting contempt. They sleep in the dust. But here is a new word--not dead. He had abolished death. "O death and oh grave," He says, "I will be thy distruction." Here is a wonderful word--sleepeth--that is figureative and descriptive of one waiting for His voice in the ressurection day. This curious crowd seem to make the situation all the more hopeless because there was no hope in that great mob of people.

IV. The sound of the problem -- verse 40

I think here again is a great mark of hopelessness when I consider the story. These noisy mourners as He came in were making so much noise that they were hindering people from believing Jesus. They knew this girl was dead and they were expressing their (regrets), but they were making the situation worse. Here was Jesus at the door. He said, "Your disquieting

vexing thoughts give place. Here is Christ; here is the comforter, the comforter." It is described here that He takes the father and the mother into the room with Him. I think perhaps the three disciples that He has along--Peter, James and John--were also invited to come in because they believed and this would provide an atmosphere of faith.

Jesus got rid of this despair and the mourners. Jesus said He did this because the girl was not dead but sleeping. He said that she was sleeping as He saw death. They laughed at Him, but Jesus thrust them out. Now the woman is forgotten that interrupted Him; the crowd of mourners are put away; and here we enter in with Jesus and the disciples and the parents as they walk into the room. He allowed no one to accompany Him except these. They went toward where the child was lying.

First, Jesus cleared out doubt. It makes us wonder what might take place in the house of God sometimes if we would get rid of the doubt.

If all of those who no longer took Christ seriously could be evacuated out off the church, I wonder how many would be left. There might be just a handful left, but that was all that was needed to work a miracle.

Perhaps no great thing will ever come to any church, say to our church today, because it is not filled with people who have

faith and who have belief. There are too many who disbelieve; there are too many who doubt; there are too many who are disheartened; there are too many who are hopeless. But those in the room are described in verse 37 and 40.

Here is hope for the hopeless! He seized her hand even though one who touched the dead became contaminated. But Jesus spoke forceably to this girl and touched her and with the touch came the voice that raises the dead. As these disciples and the mother and father stood around, Jesus spoke the words to this girl. He said to the child in tender words in the actual Aramaic which means "get up my child." Others say that He made her rise. Some have felt that He said, "Get up my little lamb." But I think that what He said was perhaps like a mother would have spoken to that little child--"My little darling, get up. It is time to get up"--as a mother would have said it.

In verse 42 we read, "He touched me and I lived." Straight way she arose.

We should keep in mind that nothing happened in this house until Jesus entered and we should all keep in mind that nothing happened until those unbelieving persons left.

What is the message of this miracle? Does it mean that all 12 year olds will have a miracle performed upon them? No! This is a false hope.

for he said, "Give her something to eat."

How did He do it? Only the precious few who expected Him to be able to do what God alone can do may enter into the mystery of that understanding.

You who are dead in sin--there is someone who preached, someone who as a Sunday School teacher taught the scriptures; you did not ask for it--you did not want it. But Christ broke down all the barriers and it happened. Yet, you did not ask them to sing an invitation song, but yet it happened. That's the way this miracle comes to hopeless situations today.

In Rome in the Sistine Chapel, Michelangelo painted the Last Judgment on the wall. They tell us that there is a representation of Adam on one side--he lies there dead, limp, unable to move. On the other side is God who is active, seems to be alive, and has a finger moving toward Adam.

That is a parable of life. We linger in death until God comes and touches us.

Evangelism begins with those who are dead. It does not go to those people who want it; it does not go to those people who come running after Him. But you must go to the house of Jairus where someone is dead in sin.

The miracle that begins life sustains life.

S. Roy - Feb 14, 65 Am.

What do we say of that prayer or that wonderful hymn or
the great number by the choir or the sermon that the preacher
preached? We go away from the service saying, "I was touched."

The miracle that begins life contains life.
where someone is dead in sin.
some meaning after him. But you must go to the house of Jairus
to those people who want it; it does not go to those people who
transmission begins with those who are dead. It does not go
to those who are dead. We finish in death with God.
and had a finger pointing toward him.
at the other side is God who is alive, seems to be alive
along of heaven one side - on the other side, like, apply to
the house in the wall. They tell us that there is a represent-
ed in the world. Christ's death raised the
to give this miracle gives resurrection life.

ON THE
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The miracle that begins life contains life.