

Series: Explore God Chicago; *Sermon:* **Why Does God Allow Pain and Suffering?** *Delivered by* **Dr. Josh Moody**, senior pastor;
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Bible text explored: Mark 5:21–43

²¹And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. ²²Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet ²³and 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.” ²⁴And he went with him.

And a great crowd followed him and thronged about him. ²⁵And there was a woman who had had a discharge of blood for twelve years, ²⁶and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. ²⁷She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. ²⁸For she said, “If I touch even his garments, I will be made well.” ²⁹And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. ³⁰And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, “Who touched my garments?” ³¹And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” ³²And he looked around to see who had done it. ³³But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. ³⁴And he said to her, “Daughter, your faith has made you well; go in peace, and be healed of your disease.”

³⁵While he was still speaking, there came from the ruler’s house some who said, “Your daughter is dead. Why trouble the Teacher any further?” ³⁶But overhearing what they said, Jesus said to the ruler of the synagogue, “Do not fear, only believe.” ³⁷And he allowed no one to follow him except Peter and James and John the brother of James. ³⁸They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. ³⁹And when he had entered, he said to them, “Why are you making a commotion and weeping? The child is not dead but sleeping.” ⁴⁰And they laughed at him. 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. ⁴¹Taking her by the hand he said to her, “Talitha cumi,” which means, “Little girl, I say to you, arise.” ⁴²And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. ⁴³And he strictly charged them that no one should know this, and told them to give her something to eat. [ESV]

Review and application:

1. What (vv. 22-24) was the standing of Jairus in his community?
Did any of this eliminate his vulnerability to suffering?
Can you see how God may use pain and suffering as a leveler in human relationships?
2. What about Jairus’s approach moved Jesus to action?
Have you approached God about what you are suffering with similar urgency and specificity?
3. The woman with the bleeding disorder (vv. 25-34) lacked the influence of the synagogue ruler. But what had she grasped about Jesus’ healing power?
Is anyone ineligible for deliverance?
4. In a jostling crowd, why had Jesus sensed the special significance of her timid touch?

Why do you think Jesus tenderly pressed the woman to acknowledge her faith-driven reach-out?

5. How (vv. 35-36) do you think Jairus felt about the interruption that delayed Jesus' arrival at his house? On learning of his daughter's death, did Jesus' instruction that Jairus should continue to trust him make sense? Pastor Moody related how visiting speaker J. Oswald Sanders preached at a church from the *Acts 12:1-11* passage that records James's execution by Herod but Peter's deliverance from a similar fate. He then discovered that this congregation had just experienced equally dissimilar outcomes. When outcomes differ in the short term, how do we respond to fear and doubt?
6. In what sense (vv. 38-42) is Jesus' assertion to the hired mourners that Jairus's daughter is not dead but sleeping ultimately true for every believer?
7. Pastor Josh said that an apt paraphrase for what Jesus said to the deceased daughter is, "Little girl, it's time to get up." How does this express our solid hope based on Jesus' return and powerful touch?
8. In *The Problem of Pain*, C. S. Lewis wrote, "God whispers to us in our pleasures . . . but shouts in our pain. It is his megaphone to rouse a deaf world." How have you observed this effect in your own life or that of acquaintances?
9. What if God's answer to your prayer for release from suffering is "Not now"? How should realizing the suffering Jesus endured to atone for your sins, and the power he displayed in rising from the dead, help you cope with delay?