

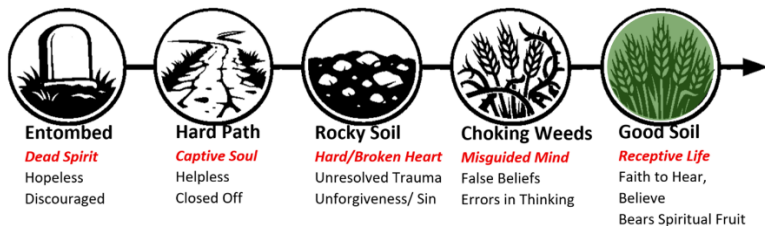
3.8.C(21). Good Soil: Listen to Jesus-
Family Faith overcomes Fear. Mark
5:21-43.

Read Mark 5:21-43.

²¹ 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. ²² Then came one of **the rulers of the synagogue**, Jairus by name, and seeing him, he fell at his feet ²³ 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."

²⁸ For she said, "If I **touch** even his garments, I will be made well." ²⁹ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. : Mark 5:21-23, 28-29.

Background:



In the Kingdom, the Word planted will find good soil and produce a crop multiples of what was sown! This "good soil" represents lives which not only receive the Word of the Kingdom, but they are so moved to receive the King Himself!

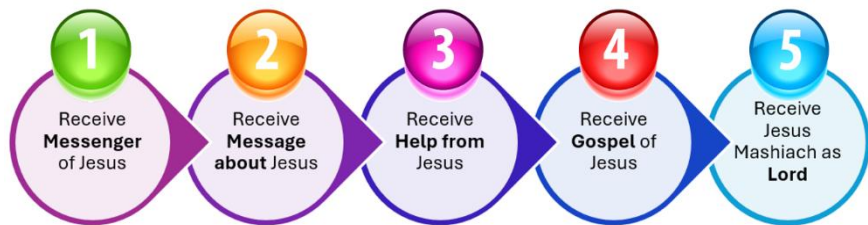
As a disciple and member of the House of God entrusted with planting the Word to reap a harvest of Faith in Jesus Mashiach, be sure to also recognize “Good Soil” that is ready to produce a harvest.

As we saw with the man *possessed* by the “Legion” of demons, once freed and given back his life that had been *dominated* by Satan, he immediately shifted from being like the “beaten path” to the “good soil” for the Kingdom, proclaiming in all the Decapolis the glorious work and power of the Lord Jesus.

Receptivity to Jesus:

In this story of two examples of “good soil,” let’s consider this *receptivity* to Jesus as having steps ending in the ideal soil for harvesting a bountiful crop, people who are not just open to the

message about Jesus but welcome Jesus Himself, in the fullness of His power and Lordship!



When Jesus Mashiach sends out his disciples to proclaim the Kingdom, from household to household, he expects some to refuse them but for others to receive them and the blessing they bring (Mark 6:11). So, receive his “**messengers**” is the first step to receiving Jesus himself. For, to receive his messengers is to believe the **message** they proclaim about Him, the second step. From these messengers and message proclaimed about Jesus, people begin to know the “name” of Jesus and His promise of redemption as the Mashiach.

Case Study: The Gospel of Jesus Mashiach as

Lord. Paul says, “For we do not preach ourselves, but Jesus Mashiach as “Lord,” and ourselves as your servants for Jesus’ sake.” (2 Corinthians 4:5). As we realized when first looking at the message of New Life God gives us, this New Life is found only in his Son, Jesus Mashiach. Not in a religious formula, a creed proclaimed or doctrines recited.

In the later days of the Church Age, the “Gospel of Jesus” was reduced to a mere *religious four-step formula*, in which Jesus was merely step #3 to be invoked superstitiously to power up the process. What a humiliation, that this God-honored Son would be thought of us a a mere “means,” a “step” in the more important process of bringing salvation to man.

So, the Gospel was preached without informing people much of the person of Jesus or

his role and identity as God's Firstborn, our promised family-Redeemer, or his rightful Lordship as the Son of God. As a result, many Gospel presentations simply said, "God sent Jesus to die for your sins on the cross, so believe in him!"

In Chicago, I remember explaining the Gospel to a young man. When we read that Jesus was "the Son of God," we looked at what God had promised about his Mashiach as our *family-Redeemer* to save not just the house of Abraham but the sons of Noah as well. Understanding the Gospel, he turned to the Lord for salvation. He was thankful, because in the past he was told, "Jesus died for your sins," but he thought, "Who is this Jesus?" Who is he to die for my sins? It was like saying, "George died for you!" Without explaining and honoring the promise and person

of Jesus Mashiach, how can people “receive him” personally as their Lord?

So, as a servant of the Lord Jesus Mashiach and one entrusted to help people of the “good soil” come fruitfully to Jesus, to receive him personally as their Lord and Savior, consider the steps that people take in receiving Jesus: 1. Receiving his messengers; 2. Receiving the message about him; 3. Receiving Help from him; 4. Receiving the Gospel of his redeeming work; and 5. Receiving Jesus as one’s own Lord and Redeemer!

In this passage, we will see two people who we might consider “good soil,” being receptive to Jesus but in different ways. On the one hand, Jairus is desperate, and he “receives help” from Jesus. This openness is rewarded. But, we will see that this woman receives not just *help* from Jesus

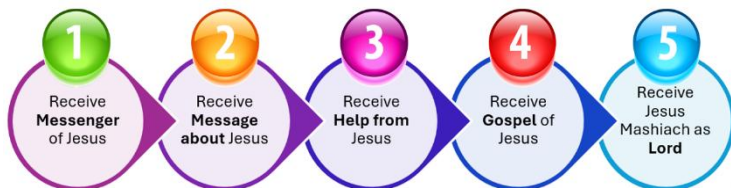
but wants Jesus himself—pushing forward by faith so that she can “touch” him. If Jairus might reach the third step of fruitfulness, this woman moves all the way to the fifth step, receiving the person of Jesus into her life, thus entering the Kingdom by claiming Jesus as her own and being called “daughter” by the Lord himself.

Focus:

1. Receptive Lives: hopeful view of Jesus. 5:21-29
2. Rewarded with Mercy: Jesus responds to them. 5:30-36
3. Reversal: Witnesses mockery to amazement. 5:37-43.

Consider:

At this point in the Gospel narrative of Mark, the disciples have been gathered together as the “twelve” to live as *family* in the kingdom of God. And, they have been instructed to go and plant the Word of the Kingdom throughout the land. Now, we see the Word planted to find good soil in both Jairus and this anonymous woman suffering from *bleeding* for twelve years. Both individuals show a “receptive faith” in Jesus Mashiach and his power as Lord, but their faith varies on how they receive Jesus. Again, if we track how people receive Jesus on a scale:



Jairus clearly was open to receive “help” from Jesus Mashiach as the Lord who heals. And, while the woman suffering from a discharge of blood also sought relief from Jesus for her condition, she would not stop until she actually “touched” Jesus himself. She wanted not just *help* but the *person* of Jesus himself.

1. Receptive Lives: hopeful view of Jesus. 5:21-29

Recalling his early healing of the paralytic, we remember that Jesus Mashiach responds to the *active faith* of those who come to him, which both Jairus and this woman display.

If active faith is what gets the attention of Jesus, then Jairus clearly sets himself apart from the surrounding crowd. At this point, it is important to note that the “crowd” of anonymous bystanders is often seen surrounding Jesus. In the Gospels, proximity to Jesus or knowledge of Jesus

is not the same as an *active faith*. However, in the past age of the Church, such a proximal *awareness* of Jesus was often taken for faith. People would recite *facts and truths* about Jesus, thinking that this is what constituted life-changing faith. But, throughout the Gospels, the crowds showed no signs of life change. When disputing with some Jews who *agreed with—that is, believed in what he had said* (John 8:31), Jesus still accused them of being enslaved to sin (34), murderous (37), and children of Satan (44). It was the “crowd” that both welcomed him into Jerusalem (Mark 11:9) and cried out, “crucify him!” (15:13). So, knowing what Jesus said or even *agreeing* with what he said as “true” and “credible” is not enough for New Life in the Kingdom. Actively stepping out based on what you know to “receive” Jesus

constitutes active faith—to know the Word that testifies of him then *come to him* (John 5:39).

So, Jairus shows his *faith* in Jesus Mashiach by his behaviors: “he fell at his feet” (22) and his words: he “implored him earnestly” to help his daughter. The woman also *received* not just the testimony of Jesus as Lord, but she wanted to receive him *personally*, pushing forward through the crowd and resolving to “**touch**” him (Mark 6:28). This woman’s desire to “touch” Jesus is a fitting picture of *active faith*, because it centers its confidence on the person of Jesus himself rather than simply the promise of *life-change*. Again, the Gospel was horribly disfigured in the previous church age when faith was simply the *hope of change*—like wishful thinking, adding “Jesus” to the equation of faith as a sort of *lucky talisman* pushing the process forward. But, no *action* was

expected, in fact *nothing* was required of the supplicant lest salvation by “grace” be adulterated into a salvation by “works.” Such *flawed logic* does not work in the real world. The idea of “grace” means that we do nothing to add to the Redeemer’s great sacrifice, but the condition of coming to Jesus for redemption is an active faith, as Hebrews 11 thoroughly proves, not a do-nothing expect-nothing “faith.”

Yes, it is sheer “grace” by which parents freely bring children into the world, with the child adding nothing to their efforts or its own conception. In that sense, New Life is by grace, for no infant ever was forced to *work and pay for its own birth*. But, this *faith* as displayed by the woman is active—it needs to press forward and ensure that it makes contact with this great redeemer. And, “active faith” must be prepared for New Life.

For the infant, hearing that it has *freely received New Life* and owes its parents nothing in terms of birth fees, hospital costs, or delivery charges. Should never think, “new life” requires nothing of me.

On the contrary, new life for the infant will require *everything* and his total effort! The infant must forever abandon the old life of the “womb”—a life of darkness, isolation, and endless sleep. Instead, the infant will be expected to cling to his parents for life, to grow up, learn to walk, to be part of a family (sound familiar?) if it is to be *viable*. Yet, in the false Gospel that was preached, a generation of still-borns were deceived into thinking they were in the Kingdom when all they held was the mirage of Churchianity, a crowd of spectators who parroted a mantra of orthodoxy as they sought to live their “best lives ever” on earth.

Case Study: The “Good Deal” Gospel.

In late-stage evangelicalism, the “Good Deal” Gospel was the main message coming from churches as the demands of “new life” became less popular and more offensive to the entitled Christian sensibilities. This stomach-turning Gospel turned the Mashiach, the Son of God, into simply a “good deal.” The pitch went something like this:

Hey, eternal life is free. It’s a good deal—just take it and you’re required to do nothing! If you had to do something, that would be works. Jesus paid the price for your sins, so just believe!

1. You are a sinner.
2. Your sins separate you from God.
3. Jesus died for your sins to save you.
4. Just believe in this Gospel and you will be saved! You need not do anything, just take the good deal.

Such a Gospel reduces the promised Mashiach to just step #3 in a 4-step plan. Making him a “good deal” to simply take advantage of, at the same level of any other good deal—like two-for-one toilet paper!

According to this false Gospel, there is a 5th case when the Seed of the Word is sown. Seed is sown, it stays a seed and does nothing—refusing to do anything lest the Gospel be reduced to “works.” What a horrible insult to the Lord Jesus.

2. Rewarded with Mercy: Jesus responds to them.

5:30-36

Both Jairus and the woman were rewarded for their active faith. Jesus came and called his daughter to life, saying, “Talitha kumi” (41) or little girl, arise! By faith, Jairus received the *help* he so desperately needed.

But, the woman did not merely receive “help” from Jesus, though she did receive immediate healing (29) as the flow of blood dried up. She gained Jesus and his welcome into his family, for he said to her: “Daughter, your faith has made you well” (34). For, having come to the Lord, should she cease finding shelter in his Lordship?

3. Reversal: mockery to amazement. 5:37-43.

Though we don’t know what the future held for Jairus, the healing of his daughter bore much fruit in testifying of Jesus Mashiach as Lord. For, the mocking crowd who “laughed” at Jesus (40) were “overcome with amazement” (42) at seeing the little girl alive by his touch.

Question:

Further Discovery:

Case Study: Good Soil- N. & A.

We often discover those who are of “good soil” after the fruitfulness is displayed. But, are there any characteristics which may indicate that someone is *good soil* for the Word? Are there any traits which we should not just discern but *pray for*?

In this day and age, we are seeing media and society ruining the souls of many people, hardening hearts against the Word and precluding any possibility of faith. So, perhaps “good soil” are people who seem *counter-cultural*.

When N. showed up at church, the Lord had already started a work in him, so the church family immediately embraced him as he prepared for baptism. In fact, he ended up becoming best friends with and later marrying his baptismal mentor! (Normally, we don't encourage cross-gender mentoring, but it seemed right to let them be the exception). N. is the one who led his mother and sister to Jesus, and his sister R. was extremely opposed to N.'s conversion at first and was living a worldly lifestyle. But, soon after coming to the Lord, N. started attending regularly a homegroup, was mentored as a disciple for years, and helped the church shift online during the Covid lockdown. Became a group leader then Elder at another church. What are indications that N. was "good soil?"

- **Keeping word → Faithful.** N. would keep his word, no matter how small or big the commitment. This discretion in what he said would later emerge as a proven faithfulness. Keeping your word may indicate an awareness of being accountable to God.
- **Inconvenienced → Sacrificial.** N. was willing to be inconvenienced, showing that his Self-interests was not the throne of his life. To be willing to be inconvenienced would later bear fruit in his sacrificial service. He spear-headed a prison ministry.
- **Loyal → Love of the Lord.** N. took his relationships very seriously, and this would later apply to his love for the Lord.

- **Integrity→ Servant heart..** Finally, N. was intentional about doing the right thing. This integrity overflowed to how he treated others, always doing what was right for them.
- **Listener→ subject to authority** Our Lord was seen as a man *subject, as one “under authority.”* This willingness to be subject was seen in N’s willingness to patiently listen and understand others. In the Lord, *this openness made him open to the Lord’s grace and will!*