

Series – Jesus for My Family

#1 Jesus' Care and Compassion for Women

John 4, 8; Mark 5

Introduction: According to a British survey, 40 percent of moms have received an unwanted Mother's Day gift, but most of them were too polite to complain. Here's a partial list of the 30 worst Mother's Day gifts (according to moms who actually received these gifts):

Deodorant...Fire extinguisher...Cleaning supplies...A stick of French bread

Salad dressing...Popcorn... Ants (perhaps an ant farm for Mom)...Hair dye

Screwdriver...Toilet roll...Calculator...Car parts

Another newspaper ran an article titled "20 awful Mother's Day cards that you absolutely should not buy." In case you're curious here are a few examples:

- Mom, thanks for always checking up on me (with a picture of a cell phone with 24 unanswered calls from "Mom").
- Well, I guess this Mother's Day card is late. Looks like someone wasn't raised properly.
- I'm awesome. You're welcome. To the luckiest Mom ever.
- Mom I love you loads. (A picture of a laundry basket overflowing with clothes.) Speaking of loads ... can you do my laundry?

What is the Ideal Woman like?

Some say the ideal woman is a woman who will obey your every whim, wait on you hand and foot, and literally worship the ground you walk on. Others say the ideal woman can do the work of two men, and if women were prime ministers and presidents, wars would end, unemployment would be eliminated, and world hunger would be a thing of the past.

Women are amazing and go thru quite a bit with their children and husbands...

STORY: A few years back Pepper Rodgers was in the middle of a terrible season as head football coach at UCLA. It got so bad that it upset his home life. He recalls, my dog was my only friend. I told my wife that a man needs at least two friends, and she bought me another dog.

STORY: Five-year-old Brian was impressed by the story of Simeon the Stylite, a Syrian hermit who lived in the 5th century. This man was admired as a saint because he lived for more than 35 years atop a high pillar. Determined to follow Simeon's example, Brian put the kitchen stool on the table and climbed. When his mother heard some strange sounds in the kitchen, she came in, and shouted, "Brian! Get down before you break your neck!" As the youngster obeyed, he muttered, "You can't even become a saint in your own house."

Someone has said, **"Behind every successful man, is a surprised mother-in-law!"**

Tony Compolo spent much of his life traveling around the world speaking at Christian gatherings. His wife, Peggy, was a stay-at-home mom. When she would occasionally travel with Tony, she found herself in conversations with some of the most powerful, impressive, sophisticated women in the world. Sometimes she would feel intimidated.

Tony said to her, "Honey, why don't you think of something you can say when you meet people, so they'll know the importance of what you're doing?" Not long thereafter, they were at a gathering. A woman said to Peggy in a rather condescending tone, "What is it that you do?" She responded, "I am nurturing two Homo Sapiens into the dominant value of the Judeo-Christian tradition in order that they might become instruments of social transformation to turn the earth into the eschatological utopia which God has envisioned from the beginning of time. What do you do?" The woman replied, "I'm just a scientist trying to discover a cure for cancer."

To all of you ladies, we love you and appreciate all that you do for your family and for the family of God. Happy Mother's Day!

For the last several years, I've taken the weeks from Mother's Day to Father's Day to teach Sermon Series on the family. This year my theme is Jesus for My Family. Today's message I'm expanding from the topic of just mothers to talk about Jesus Care and Compassion for Women.

In case you just woke up from a coma, or haven't been watching the news, there is an attack on women in our culture. In a recent message to his Beth-Israel congregation, Jonathan Cahn explained why the cultural assault against motherhood and women in general, has great spiritual implications.

'Motherhood, as God intended, is a sacred calling that cannot be replaced or redefined.' A woman's natural role as the giver of life, nurturer and protector is integral to the survival and flourishing of families and society. A war against these foundational values is being waged on multiple fronts, with the push for abortion rights, the blurring of gender lines, and the devaluation of the family.

The cultural war against women has escalated as gender identities become more fluid and less tied to biological sex. Movements that encourage men to transition into women and vice versa have led to the erasure of women's unique identity and role in society. This is not a political or women's rights issue, this is an attack of the devil.'

Very often when I have a wedding ceremony, I say something like:

In the Garden of Eden, the Lord said, "It is not good that man should be alone; I will make a helper suitable for him. And the Lord caused a deep sleep to fall upon Adam and he took one of his ribs and closed the flesh. The rib, which the Lord had taken from man, he used to make a woman and brought her to him.

And Adam said, "this is now bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man."

Eve was one step further removed from the dust of the earth. "Eve" means, 'mother of life' or 'mother of all who have life.'

Eve, as well as all of you ladies, are the crowning glory of creation.

The devil has been hard at work emasculating men over the last several decades and now we live in a day where people can't define a woman.

When people think about Jesus's ministry, they often picture His twelve disciples—mostly fishermen, tax collectors, and everyday men who followed Him from town to town. But one of the most remarkable things about Jesus was how He interacted with women. In a time when women were often overlooked in society and religion, Jesus treated them with dignity, respect, and importance. In fact, women played a key role in His ministry, from supporting Him financially to being the first witnesses of His resurrection.

Jesus didn't just acknowledge women—He included them, taught them, and gave them roles that society would never have imagined.

Mary Magdalene is one of the most famous women in the Bible. She was a woman whom Jesus had healed of seven demons (Luke 8:2), and she became one of His most devoted followers.

She was the first person to witness His resurrection. This is huge because, in those times, women's testimony wasn't considered valid in court.

Martha and Mary were two sisters who were close friends of Jesus. In Luke 10, we see Mary sitting at Jesus's feet, listening to His teachings—something that was traditionally reserved for men. When Martha complains that Mary isn't helping her with household duties, Jesus tells Martha that Mary has chosen "the better part" by focusing on spiritual learning. This was a radical statement. Jesus was breaking cultural expectations and showing that women had the right to study and grow spiritually just like men.

In a world where women have often been treated as less important, Jesus's teachings affirmed their value. Not only did Jesus interact with women in ways that defied social norms, but His teachings also reflected a deep respect for their dignity and worth.

I want to show you how Jesus loves and cares for women, by telling you three stories of women whose names we don't even know.

Turn with me to John 4, beginning with verse 4:

4Now he had to go through Samaria. 5So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. 6Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

7When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" 8(His disciples had gone into the town to buy food.)

9The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

10Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

11"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? 12Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"

13Jesus answered, "Everyone who drinks this water will be thirsty again, 14but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

15The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

16He told her, "Go, call your husband and come back."

17"I have no husband," she replied.

Jesus said to her, "You are right when you say you have no husband. 18The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

19"Sir," the woman said, "I can see that you are a prophet. 20Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."

21 "Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. 23Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. 24God is spirit, and his worshipers must worship in the Spirit and in truth."

25The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

26Then Jesus declared, "I, the one speaking to you—I am he." **PRAY**

1. The Woman at the Well

Here we find Jesus is traveling on his way to another city. John tells us that "he had to go through 'Samaria.'" That seems like a strange way to put it. At the time, Jews would go out of their way to not go through Samaria.

There was so much animosity between the Jews and Samaritans that if you were trying to get to the Northern part of Israel, rather than going through Samaria, Jews would walk round it. It added days to their journey, but they did it, for 2 reasons: a) you might be killed; b) you would feel defiled after you did.

So, the Israelites looked at Samaritans with contempt. They would take a detour. **But not Jesus; He had to go to Samaria**, and comes up to this public well, and it says it was the "sixth hour."

He arrives around noon, in the heat of the day. He comes to the well and sits down to rest while his disciples go into town and get some food. A woman arrives at the well to get some water. It was an unusual time for such a chore, and it was also uncommon that she was alone.

In those days women would go to the well together, in the same way that women today are rarely seen going into a restroom alone.

What we soon discover is that this woman has a rough past and a bad reputation. It's hard to say if the reason she is alone is because she avoided people, or they avoided her.

When she arrives, Jesus asks her for a drink... ***"You are a Jew, and I am a Samaritan woman. How can you ask me for a drink?" Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked Him, and he would have given you living water."*** (vv. 9-10)

She's thinking in terms of H₂O, but Jesus explains that He is the living water. He's not making sense to her. So, Jesus says, ***"Go, call your husband and come back."*** ***"I have no husband,"*** she replied.

Jesus said to her, ***"You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."*** (vv. 16—18)

Well, that's uncomfortable. Jesus describes the reality of the mess that her life has become. Jesus isn't going to politely pretend that everything is OK when He knows that everything is not OK. Try to put yourself in this woman's shoes.

She is stunned that Jesus knows these personal details about her life. He's a Jewish traveler, from out of town, not a Samaritan, and yet knows her history.

1. *She saw her Emptiness.*

SHE WAS A WOMAN WITH A TROUBLED LIFE

SHE WAS MORALLY DESTITUTE.

SHE WAS SOCIALLY DESPISED.

And probably the first time she got married, she thought, 'This is the love of my life, and he's going to fill my heart and my soul, and I'll never be lonely again.' But then something went wrong with that marriage, and it ended, and it was disappointing, and she wondered if she would ever love again. But then she met someone else. And then it happened again. And again. And again. And each time, she probably thought, 'Okay-now I'm older and wiser. I know so much more now-I know what to look for in a relationship.' And after the fifth one, she just gave up on marriage altogether. So, she's now living with a guy.

2. *She Realizes She's Thirsty for Living Water.*

Someone has well said, "Money will buy a bed but not sleep; books but not brains; food but not appetite; a house but not a home; amusements but not happiness."

If you're familiar with your Bible, you can't read John 4 without thinking of Jeremiah 2:13, ***"For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water."***

He's telling them they have drunk from wells that won't and can't satisfy.

Things of earth can't fully satisfy you because you are not just made for earth; you are made for heaven too, and when you pursue earthly pleasures at the expense of heavenly ones it won't satisfy.

Augustine said it well, "God has made us for Himself, and we will never rest till we rest in Him."

3. *Here's the third thing: She Encountered Real Love.*

Here's a woman who was known by a lot of people in this town, but she's never truly been loved. And for the first time in her life, someone sees the depths of her heart and the mistakes of her past, and He doesn't turn away.

Jesus' love would give her the one thing she'd craved all her life: to be loved by someone who knew her fully and loved her unconditionally.

When God's grace and mercy collide with our shame and guilt, it's messy but it's beautiful. Jesus knows everything you ever did, but he wants to make sure you know that his grace is greater.

Grace is powerful enough to erase your guilt.

Grace is big enough to cover your shame.

Grace is real enough to heal your relationships.

Grace is strong enough to hold you up when you're weak.

Grace is sweet enough to cure your bitterness.

Grace is satisfying enough to deal with your disappointment.

Grace is beautiful enough to redeem your brokenness.

Hebrews 12:15 says, *"See to it that no one misses the grace of God."*

4. *The last thing: She has been set Free to help Free Others.*

28 Then, leaving her water jar, the woman went back to the town and said to the people, 29 "Come, see a man who told me everything I ever did. Could this be the Christ?" 30 They came out of the town and made their way toward him.

And look what happens-skip down to verse 39: *39 Many of the Samaritans from that town believed in him because of the woman's testimony, 'He told me everything I ever did.'*

Shouldn't that be the invitation of the church? Come and see this Jesus whose love for us is based on who He is – not who we've been.

2. The Woman Caught in the Act of Adultery

This drama unfolds where Solomon's temple stood in the first century. In Jesus' day this was still the epicenter of God's activity among the people of Israel. This story takes place along the south wall, which is about 900 feet long, that leads to what is known as the southern stairs.

Day after day, people would walk up these stairs and enter through the gate at the top with their sacrifice. They would leave their sin offering at the altar and descend back down feeling free and forgiven; and their relationship with God restored. Essentially this was their ***stairway to heaven***.

The story is found in John, chapter 8, beginning with verse 2; ***“At dawn he appeared again in the temple courts, where all the people gathered around him, and he sat down to teach them. 3The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group 4and said to Jesus, “Teacher, this woman was caught in the act of adultery. 5In the Law Moses commanded us to stone such women. Now what do you say?” 6They were using this question as a trap, in order to have a basis for accusing him.***

But Jesus bent down and started to write on the ground with his finger. 7When they kept on questioning him, he straightened up and said to them, “Let any one of you who is without sin be the first to throw a stone at her.” 8Again he stooped down and wrote on the ground.

9 At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. 10Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”

11 “No one, sir,” she said. “Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”

They dragged her up the stairs, through the gate, into the court, close to the Holy of Holies, in front of all the people. This is going to be a public spectacle, on purpose, because they have an agenda – and it’s not upholding the law or the welfare of the woman; it’s to trap Jesus.

They said, ***“In the Law Moses... commanded us to stone such women. Now what do you say?”*** And man did it get quiet. The only sound you could hear would have been the sound of dying animals behind the wall being sacrificed. Jesus could have reminded them what the law ***really*** said in Leviticus 20:10

“If a man commits adultery with another man’s wife—with the wife of his neighbor—both the adulterer and the adulteress are to be put to death.” NIV

Who’s missing from this picture? Where’s the man? So once again what do we have? Sacred men in their sacred place with their specialized interpretation of God’s holy word trying to manipulate God’s Holy Son.

JSYK - Adultery hardly ever begins with sex. Usually, it begins with friendship.

STORY: A man was dining alone in a restaurant and there was a gorgeous woman sitting at the next table. He had noticed her there alone since he sat down but lacked the nerve to talk with her.

Suddenly she sneezed, and her glass eye flew out of its socket towards the man. He reflexively reached out, caught it, and handed it back to her.

'Oh my, I am so sorry,' the woman said, as she popped her eye back in place. 'Let me buy your dinner.' They had a wonderful time. They talked, and she listened to him with interest. The guy was amazed. Everything was so incredible! He said, 'you are such an amazing woman...Are you this nice to every guy you meet?' 'No,' she said...'You just happened to catch my eye!'

Game on - Jesus vs. Moses...Jesus vs. the Temple...Jesus vs. their Interpretation of the OT Law. Jesus bent down and started to write on the ground with his finger. Interesting that we have the finger of Jesus vs. the finger of God; you remember that God wrote the Ten Commandments on stone with His finger.

This is the only mention in the gospels of Jesus writing anything, and it wasn’t on parchment, so we can’t find it in archeological digs. The one time we know of Jesus writing, He did it with His finger, in the dust at his feet.

Vs. 7 goes on to say, ***“When they kept on questioning him, he straightened up and said to them, “Let any one of you who is without sin be the first to throw a stone at her.”***

Here is the amazing thing. Jesus was the only One standing there who had no sin; but He is also the only One who had no intention of throwing a stone.

Verse 8 then says; "Again he stooped down and wrote on the ground."

9 At this, those who heard began to go away one at a time, the older ones first, (In other words, the ones who had made the most trips to this sacred place to atone for their own sins.) until only Jesus was left, with the woman.

10 Jesus straightened up and asked her, "Woman, where are they? (And then Jesus asks a very important question) Has no one condemned you?"

The question is not, has anyone accused you, because they already had accused her, and she was guilty. The question for the woman is: **'Is there no one here to make you pay for what you have done.'**

11 "No one, sir," she said. And Jesus said, (are you ready for this...because what Jesus says next is what we need.) **Jesus said, "Then neither do I condemn you."**

Translation: I will not force you to pay for what you've done. And in saying this, Jesus announced to those who were there, and those who would read this account afterwards, 'I am greater than Moses, I am greater than the law, and I am greater than the entire temple system, the sacrificial system, and we know that He came to fulfill the OT by establishing the new covenant in His blood.

She will live because Jesus will die in her place.

What captivates me about Jesus' response to her is the order of what he said.

"Neither do I condemn you; go and sin no more." We would usually reverse that: "go and sin no more, then I won't condemn you."

Religion tells you to change first, and acceptance comes later. Jesus' acceptance is the power that liberates us from sin, not the reward for having liberated ourselves.

You are not a victim. You don't have to live ashamed and be defined by your sins and failures. Jesus' last words on the cross were not "go fix yourself" but "it is finished."

We all remember John 3:16? “For God so loved the world...” but sometimes we forget verse 17 that says: ***“For God did not send his Son into the world to CONDEMN the world, but to SAVE the world through Him.”*** John 3:17

3. Woman with the issue of Blood – Mark 5

In Mark 5, we have a set of three healing miracles performed by Jesus that are intentionally and intricately woven together. These stories begin in Mark 4, when Jesus decides to go to the other side of the Sea of Galilee.

Jesus goes to this unclean territory to meet an unclean man with an unclean spirit living among unclean tombs, surrounded by people employed in an unclean occupation (raising pigs). That’s where Jesus goes.

In Mark 5, He meets a demoniac, a diseased woman, and a dead girl.

What ties these people together is they are all full of utter hopelessness and helplessness.

For the demon-possessed man, Mark hammers home his desperation with three resounding negatives in the Greek. Verse 3 literally says, ***“Not with chains could no man no longer restrain him.”*** Society could not restrain him. Physical chains could not restrain him, and there is the irony; He is the chained chain-breaker. There is no human solution for him...he is cast out from society.

For the woman suffering with bleeding, Mark describes her with a volley of six Greek participles, that capture the comprehensiveness of her condition. Verse 26, reads in the Greek, ***“Having a blood flow, having suffered much from many doctors, having exhausted all her wealth, having not improved, but having gotten worse...”***

Now for the dead girl, while Jesus is still speaking to the woman suffering from bleeding, messengers come to tell Jairus that his daughter is dead.

Mark makes sure you realize that these three people are completely hopeless, and helpless; there is no answer for them; except in Jesus.

Here is a spiritual nugget for you. The three healings here utilize a literary technique known as a Markan sandwich.

It's an ABA structure, and the theological key is in the middle. The middle healing is the oddest one. It's the only occurrence in all the gospels where Jesus is described as getting weak from healing someone.

In Mark 4, there is a storm, and **with a word**, He stills the storm. In Mark 5, He is confronted with a man possessed by a legion of demons, and **with a word**, He casts them out. At the end of the chapter, Jesus confronts death itself, the ultimate enemy, and **with a word**, He brings the girl back to life.

Mark paints a sad picture of a desperate woman, slowly bleeding out not just her health, but her life, her resources, and slowly bleeding out all her hope. For 12 years, this woman has been sick, alone, rejected, and tormented with no human solution. Nobody could help her.

27When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 28because she thought, "If I just touch his clothes, I will be healed." 29Immediately her bleeding stopped and she felt in her body that she was freed from her suffering.

30At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "Who touched my clothes?"

Power flows out of Him. The woman gets stronger, and Jesus gets weaker.

Jesus takes on her weakness, and this weak woman takes Jesus' strength. You can't help but to remember what Isaiah 53 says, **"Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him and afflicted. But He was pierced for our transgressions, He was bruised for our iniquity; the punishment that brought us peace was upon Him, and by His wounds we are healed."**

Let's unpack this woman's healing:

1. Our Issue will define us.

Here is another woman whose name is not mentioned. But did you notice that she was known as, ***“The woman with issue of blood?”***

In other words, this woman was defined by her issue. Everyone knew her as the woman with the issue. She is defined by her issue; Just like Blind Bartimaeus, how many people are defined by their issue?

People can become defined by their issue. They walk around wearing it like a nametag. We have no future because of our history.

2. Our issue can disqualify us.

Her issue also disqualified her. She wasn't allowed to enter the temple to pursue a closer relationship with God. She couldn't enter relationships. Leviticus 15:25-27 declares that everything and everyone she touched would be unclean. She was cut off from God and others. She was cut off from meaningful relationships and service. She was disqualified by her issue.

Sounds like many people today; they can't worship because of what is happening in their life. They can't serve...can't teach...can't help...can't pray...can't do anything for God or others because of some issue that they have allowed to define and disqualify them.

3. Our issue can devastate us!

The Word declares that this woman's issue had cost her everything. In fact, the Word says she had spent everything she had and only grew worse. She had tried everything.

Everywhere she went she had to shout, “unclean, unclean”. Why do you think she snuck up on Jesus? She was embarrassed about having to disclose her issue. Her life had been devastated. It cost her everything.

Some of you can relate. You or someone you love has been devastated by an issue. It has cost you energy, resources, and your dignity. You don't want to be noticed. Your issue has cost you everything. You are devastated, inwardly broken, crushed, exhausted, and not sure God loves you or hears your prayers.

4. Our issue can drive us to the point of desperation!

She pushed past shame. She pushed past cultural protocols. She pushed past the belief that nothing will ever change. Her desperation drove her to the divine presence of Jesus. Her desperation positioned her for deliverance. She came to the place where she said, "I must touch Jesus!" **"Holy desperation can be the door to God's greatest blessings."**

CONCLUSION: Jesus' treatment of women was revolutionary.

The first miracle went to a woman. (John 2:1-11) The first news of incarnation went to a woman. (Luke 1:35) The first Samaritan convert was a woman. (John 4:39-42) The first news of the resurrection went to a woman. (Luke 24:1-12)

Whether little girls or despised foreigners or women who were suffering; whether they were married or single, sick, disabled or in poverty, Jesus made time for women and treated them with care and respect.

Throughout His ministry, Jesus reached out to women who were marginalized, rejected, or considered "unclean" by society. Jesus valued women not based on their reputation or status but on their faith and their relationship with God.