

V. THE MARVELOUS AWAKENING (5:40b-43).

- A. Put them all forth: "But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was" (40b).
1. The crowd of scoffers was removed from the house (or the room).
 2. They were removed because they were not "ready" (cf. Matthew 25:10).
- B. By hand and by word: "And taking the child by the hand, he saith unto her, Talitha cumi; which is being interpreted, Damsel, I say unto thee, Arise" (41).
1. Raised (a) by the Lord's mighty hand (1 Peter 5:6) and (b) by the Lord's powerful word (Luke 1:37). "With God all things are possible."
 2. Our Lord's religion has great meaning to youth.
- C. The damsel rose up: "And straightway the damsel rose up and walked; for she was twelve years old" (42a). "And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat" (Luke 8:55).
1. The return of her spirit to her body is one of many plain Biblical affirmations that the soul does not "sleep" in death.
 2. The Lord's power over death was decisively demonstrated by this reunion.
 3. Her walking and his command to give her nourishment indicate her restoration was immediate and complete.
- D. Effect of the miracle: "And they were amazed straightway with a great amazement. And he charged them much that no man should know this: and he commanded that something should be given her to eat" (42b,43).
1. Their amazement (42b) was caused by what divine power enabled them to see.
 2. "And the fame hereof went forth into all that land" (Mt. 9:26).
 3. The Lord's charge to the parents may have been to keep down excitement and to keep others from asking that their dead be raised.
- CONCLUSION - I. Jesus raised the dead to demonstrate his power over sin & death, which are universal. When he comes again, he will call everyone (John 5:28,29; 1 Thes. 4:13-18).
- II. Some laughed when Jesus said death is sleep (Mt. 9:24; Jn. 11:11).
 - A. There were scoffers in the days of Lot (Genesis 19:14).
 - B. There will be scoffers "in the last days" (2 Peter 3:3,4).
- III. Let us not be scoffers, deriding Jesus because we understand neither his language nor power (Matt. 22:29). Let us believe!

STUDIES IN MARK--LESSON THIRTEEN

The Raising of Jairus' Daughter

Mark 5:21-43; Luke 8:40-56; Matt. 9:18-26

INTRODUCTION -

I. LESSON LINKS AND CONTEXT.

- A. Jesus was engaged in his first Galilean ministry at this time.
 - B. Crossing the Sea of Galilee from Capernaum to the land of the Gadarenes, Jesus stilled a tempest (Matt. 8:18-27), after which he cast the demons out of a mad man, giving them permission to enter the swine (Mark 5:1-20); then he returned to Galilee.
 - C. The synagogue involved in this lesson was likely in Capernaum (Matt. 9:1; 8:5,18).
- II. NATURE AND IMPLICATIONS OF THE LESSON.

A. This is one of the most interesting and significant miracles of Jesus.

1. The New Testament records three encounters of Jesus with death: Luke 7; John 11; and this one.
2. Mark records only this resurrection, and that of the Lord himself.

B. The supreme concern of Jesus for the spiritual life of human souls is pictured in his miracles of mercy to the sick, impotent and dead.

C. Jairus was "a ruler of the synagogue," a man of high rank in his community; yet his influence was of little comfort or help in the matter of a dying child.

D. Death is no respecter of persons, but is the great leveler. "There is no aristocracy in the democracy of the dead." The rich, poor, young, old, black, white, righteous, wicked must all die (Heb. 9:27).

E. Resurrection from the dead, though denied by Sadducees and others, is a cardinal teaching of the New Testament.

1. The apostles received power to raise the dead (Matt. 10:8).
2. Yet the only record of their using this power was after the resurrection of Jesus (Acts 9 & 20).

DISCUSSION -

I. A DISTRESSED FATHER AND A DYING GIRL (Mark 5:21-24).

A. Jesus welcomed: "And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea" (21). "And as Jesus returned, the multitude welcomed him" (Luke 8:40).

1. One multitude had asked him to leave their borders; this one, glad he came, received him warmly.
2. "Driven from Decapolis, he is welcome in Capernaum!"--Boles.

- B. Fell at his feet: And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet" (22).
1. Those men who ruled over synagogues were somewhat like elders today.
 2. Among them were many believers, but also some of Jesus' bitterest enemies.
 3. Though a man of high standing, he came to Jesus in faith, a spirit of dependence and reverent humility. Matthew (9:18) says he "worshipped him." This explains his falling at his feet. "His needs were stronger than his pride"—McGarvey. "Trouble often brings men to their senses."
- C. A father's plea: "And beseeching him much, saying, my little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live" (23).
1. "For he had an only daughter, about twelve years of age, and she was dying" (Luke 8:42). "My daughter is even now dead" (Matt. 9:18).
 2. He had left her in a dying condition and stated his fears in the strongest manner, believing the worst was at hand. It was (Mark 5:35).
- D. He went: "And he went with him; and a great multitude followed him, and they thronged him" (24). Starting at once, the Lord was first delayed by the pressing multitude. Then he was delayed on the way by the invalid woman who modestly touched his garment and was healed (Mark 5:25-34).
- II. THE SYMPATHETIC MASTER ENCOURAGES A FEARFUL FATHER (5:35,36).
- A. Thy daughter is dead: "While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Teacher any further" (35)?
1. However long had been the delay of Jesus on the way, the delay was doubtless very trying upon Jairus' faith.
 2. The death message from his house was an even more severe test of faith.
 3. They apparently had no idea they were speaking to "the resurrection and the life" (John 11:25).
- B. Fear not, only believe: "But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe" (36).
1. Thus the compassionate Physician sought to revive the ruler's failing faith with words of trust and hope.
 2. Disturbed, fearful hearts need faith more than anything (John 14:1-3).

3. There is no justification for taking these words out of context and falsely applying them to lost sinners, when the New Testament clearly requires more than this for sinners to be saved.
 4. Fearful hearts need faith; sinful hearts need to believe, repent and obey.
- III. DEALING WITH A PRESSING CROWD IN TUMULT AND MOURNING (5:37,38).
- A. Suffered no man to follow: "And he suffered no man to follow with him, save Peter, and James, and John the brother of James" (37).
1. No reason is given why the same three were also honored in similar manner twice later: On the mount of transfiguration and in Gethsemane.
 2. It is not clear where Jesus separated the five chosen to witness the miracle (whether at the door of the house, Luke 8:51, or the door of the girl's room), from the multitude of mourners and scoffers.
- B. The house of sorrow: "And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly" (38).
1. The mourners (perhaps hired) were not needed, in view of the Lord's intent to raise the child from the dead.
 2. And the scoffers were not appropriate witnesses of the sublime event about to occur. Neither group's presence would help the Lord or the family.
- IV. THE CHRISTIAN VIEW OF DEATH (5:39,40a).
- A. The child sleepeth: "And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth" (39).
1. Jesus used the same figurative language concerning Lazarus, then, being misunderstood, explained, "Lazarus is dead" (John 11:11,14).
 2. Sleep implies (a) an awakening, (b) rest from labor, (c) an inactive body while the mind remains active in some ways, (d) personal identity is retained.
 3. Christianity is the religion of hope: Jesus is the hope of the world (1 Peter 3:15; Col. 1:17; Rev. 1:17,18).
- B. Scornful laughter: "And they laughed him to scorn" (40a).
1. The words of Jesus amounted to criticism of "their judgment and experience as to death:" "...knowing that she was dead" (Luke 8:53).
 2. The girl had been dead long enough for the mourners to be certain.
 3. What they did not know was that "the resurrection and the life" was there.