

Introduction

1. In our current section of study, Mark 4:35-5:43, we have witnessed three miracles of Jesus revealing His power as the One bringing the kingdom of God and victory over death.
 - a. "Victory is the major theme that binds this long section together" (Warren Wiersbe, *Be Diligent*, 59).
 - b. Jesus was victorious over the natural realm and danger as he calmed the storm (Mk 4:35-41).
 - c. Jesus was victorious over the spiritual realm and demons as He cast out the demoniac's demons (Mk 5:1-20).
 - d. Jesus was victorious over the physical realm and disease as a woman was healed by merely touching His robe (Mk 5:21-34).
2. In today's lesson, we will witness the fourth miracle in this section in which Jesus demonstrated His victory over the physical realm including death as He raised a dead girl back to life (Mk 5:35-43).
3. Recall that last week's story of the healing of the woman with an issue of blood is part of a Markan sandwich with today's story—the raising of Jarius' daughter as introduced last week (cf., vv 21-24).
 - a. Mark often places a story within a story.
 - b. A story begins which is the bottom slice of bread for his sandwich. Last week's introduction to the raising of Jarius' daughter was the bottom slice of bread.
 - c. A second, related story is then told that forms the middle of the sandwich. The healing of the woman with an issue of blood was the middle of the current sandwich.
 - d. Finally, the first story concludes. Today's lesson, which tells the rest of the story of the raising of Jarius' daughter, is the top slice of bread for this Markan sandwich.
4. **Read Mk 5:35-43.**

A. Jairus' Daughter is Dead (35-40a)

1. As Jesus finished his interaction with the woman who was healed by touching him, "some people" came from Jarius' house with the bad news that "your daughter is dead (Gk., *apethanen*)" (35a).
 - a. Remember that Jairus was an important leader in the synagogue, most likely the one at Capernaum.
 - b. He had come to Jesus and pleaded with him to come heal his sick, dying daughter (cf., vv 22-23).
 - c. Jesus, moved by the passion and faith of this father, "went with him" (v 24).
 - d. However there had been an interruption by another need—the woman (vv 25-34).
2. The messengers having delivered the bad news of his daughter's death, then delivered a statement lacking faith in Jesus when they said to Jairus, "Why bother the teacher anymore?" (35b)
 - a. Now, it appeared to the crowd and to Jairus that Jesus was too late to help Jairus' little daughter.
 - b. James Brooks comments, "One gets the impression the friends and/or servants of the ruler were not enthusiastic about his coming to Jesus. Here Mark indicated they rather sarcastically urged him not to bother, or bother with, Jesus any further. . . Jesus overheard what the messengers said and accepted the reality of the child's death but . . . refused to accept the finality of death" (James Brooks, *Mark*, 94).
3. Jesus responded to their lack of faith with two commands to Jairus, "Don't be afraid; just believe" (36)
 - a. Jesus knew Jairus had faith. He had seen it in his bold yet humble approach and request (cf., v 23).
 - 1) Perhaps that seed of faith had been watered by what he had just witnessed with the woman?
 - 2) Surely, that seed of faith was being tested by the drought of good news concerning his daughter.
 - b. Jesus called for Jairus to keep the faith as he said to him, "Don't be afraid (Gk, *Me phobou*) . . ." (36).
 - 1) This command is a classic form of a salvation oracle from God to His people.
 - 2) God spoke words against fear and for faith to Joshua and the people as they entered the Promised Land to face the people living there (cf., Josh 1:1-9).
 - 3) The angel said to Mary, "Do not be afraid" as he announced God's plan to bring the Savior Jesus into the world through her womb (Lk 1:30).
 - 4) The angel said the same to the shepherds to whom he announced Jesus' birth.
 - 5) Like Jairus, we have nothing to fear when Jesus is with us!
 - c. ". . . just believe" (Gk, *monon pisteu*) – "only keep on believing; keep on having faith") - Faith is the only thing you need for God to work a miracle.
 - d. Jesus is always our source of hope in hopeless situations.

4. Jesus now moved decisively away from the crowd and went straight to Jairus' home. He will not be distracted further from His work. (37)
 - a. Jesus only allowed Peter, James, and John to follow Him.
 - b. Daniel Akin notes, "This is the first time He separates them from the others" (Daniel Akin, *Exalting Jesus in Mark*, 114).
 - c. James Brooks further comments that "Peter, James, and John constitute the so-called 'inner circle' of the disciples (also at 9:2; 14:33; with the addition of Andrew at 13:3). Jesus' desire for privacy is connected with other miracles (7:33, 8:23)" (James Brooks, *The Gospel of Mark*, 94).
5. Jairus' home had become a busy place filled with those who were mourning—"crying and wailing loudly" (38).
 - a. The death of a child is always tragic and painful.
 - b. According to tradition, "... professional Jewish mourners . . . were always summoned when a death occurred. It was traditional for them to wail loudly, to weep, and to lead the family and friends in lamentation. The presence of the mourners in the home is proof that the girl was actually dead, for the family would not have called them if there had been even the slightest hope that the girl was still alive" (Wiersbe, 69).
 - c. God promises to be the one who turns our mourning into joy (cf., Ps 30:11, Isa 61:1-3, Jer 31:13, Jn 16:20, 1 Th 4:13-14).
 - 1) This promise as spoken by the Prophet Isaiah (cf., Isa 61:1-3) pointed to the coming of God's Messiah who would bring "... the oil of joy instead of mourning . . ." (Isa 61:3).
 - 2) Jesus was about to fulfill this Messianic promise by turning the mourning over the death of Jairus' little daughter into a time of joy over her resurrection.
6. Jesus was now on the scene. It was not a time for mourning but rejoicing! (39-40a)
 - a. Jesus asked, "Why all this commotion and wailing?" (39)
 - b. Salvation had arrived, but the people simply had not recognized Him!
 - c. Jesus then made what would have seemed to those hearing it to be an unbelievable statement, "The child is not dead (Gk, *apethanen*) but asleep (Gk, *katheudei*)" (39). Sleep is a common biblical euphemism for death.
 - d. The response of most of those present (e.g., the mourners) was to "laugh" (Gk, *kataegelon*) at Jesus (39).
 - e. "Unbelief laughs at God's Word, but faith lays hold of it and experiences the power of God" (Wiersbe, 69).

B. Jarius' Daughter is Raised to Life (40b-43)

1. Jesus went to work (40b).
 - a. He took Jairus, his wife, and His three disciples (i.e., Peter, James, and John) into the house where the little girl lay.
 - b. "The law required only two or three witnesses for confirmation of truth (Deut. 17:6; 19:15), but for this miracle there were *five* witnesses!" (Wiersbe, 70)
 - c. No one else is allowed to witness the miracle directly but all would see the aftereffect.
 - d. Brooks speculates, "The exclusion of the mourners has nothing to do with the 'messianic secret.' They were put out because of their unbelief, which contrasts with the faith of the father (cf. v. 36)" (Brooks, 94-95).
2. Jesus did two things (41).
 - a. "He took her by the hand . . ." (41a).
 - b. "... and he said to her, '*Talitha koum!*'" (41b).
 - 1) Here, Mark recorded the words of Jesus exactly as He spoke them in the Aramaic.
 - 2) This certainly adds to the authenticity of Mark's account since Jesus would have most likely taught in Aramaic, a blend of traditional Hebrew with Babylonian.
 - 3) Aramaic was the common language of the Jews after the exile.
 - 4) Jesus' teaching was usually written down by the Gospel writers using Greek, which was the common language of the Roman world in Jesus' day.
 - 5) So, Mark must give his Greek-speaking Roman audience the translation of these foreign Aramaic words which is "Little girl, I say to you, get up!" (41b)

- c. If you have ever seen a magic show, you most likely have heard the magic word “hocus-pocus.”
 - 1) This magic word actually comes from the Latin mass at the moment that the bread and wine are supposedly transubstantiated into the body and blood of Jesus.
 - 2) The actual phrase in Latin is “*Ho carpus meum deum*” which means “The body of my God.”
 - 3) However, the non-Latin-speaking barbarians who heard the first two words of this powerful phrase in the mass thought that they sounded like hocus-pocus.
 - 4) The barbarians believed these words themselves were powerful and so incorporated them into their own magical incantations. - d. Certainly there is power in the word of God, but I do not believe that the specific Aramaic words mattered as much as the presence and power of the Living Word who spoke them.
3. The results of Jesus’ words were obvious and effective “immediately” (Gk., *euthus*) as He spoke them.
- a. Mark records, “. . . the girl stood up and began to walk around” (42)
 - 1) “stood up”(Gk., *aneste* – “raised; resurrected”) is the same verb used to speak of Jesus’ resurrection from dead (cf., Mk 16:6) and also that of Christians (cf., Ro 6:4).
 - 2) This miracle most likely Jesus prefigures and points to the coming resurrection of Jesus.
 - 3) There was no doubt not only that she was alive but also was healed and whole as she “. . . began to walk around” (42). - b. The girl’s parents, the three disciples as well as the mourners, and crowd were “completely astonished” (*eksestesan euthus ekstasei megale* – literally “they were immediately astonished with great astonishment”).
4. Note another special detail of this miracle: Jesus “. . . told them to give her something to eat” (43b).
- a. This shows Jesus concern not only for her return to life but for meeting her need of hunger.
 - b. She was alive and well and ready to eat.
 - c. It was time to return to living life! Get something to eat. She may have become a Baptist!
5. Note the details linking the narrative of the healing of Jairus’ daughter (i.e., the two slices of bread in our Markan sandwich) with the middle of the sandwich, the healing of the woman with an issue of blood.
- a. Jairus’ daughter was 12 years old and the woman had suffered with the issue of blood for 12 years (v. 25).
 - b. Akin adds to the list that “. . . (1) they knew only Jesus could help them; (2) they knew they were unworthy; (3) they fell down; and (4) they believed Jesus could heal” (Akin, 114).
 - c. You may see some other similarities as well. The two stories are definitely connected.
 - d. They demonstrate Jesus’ absolute power over the physical realm including death.
6. At the end of the story, Jesus called for witness of this miracle to keep the Messianic Secret: “[Jesus] gave strict orders not to let anyone know about this . . .” (43).
- a. Interestingly, Jesus had commissioned the demoniac as a witness in the Decapolis, but here he command secrecy about His identity and actions. Why?
 - b. This miracle had occurred in the region of the Jews. The time had not yet come for the full revelation of God’s plan of salvation.
 - c. The time to reveal fully Jesus’ identity would come, but that time had not yet arrived.
7. William Lane well concludes about this passage by stating, “The resuscitation of Jairus’ daughter is both a deed of compassion and a pledge of the conquering power of Jesus over the combined forces of death and unbelief, in which the Kingdom of God was disclosed as a saving reality. It is precisely in deliverance from death that the salvation which Jesus brings finds its most pointed expression” (William Lane, *The Gospel of Mark*, 199).

C. Reflections

1. When have you been about the Lord’s business and been interrupted by another “more important” need?
 - a. Are you willing to be interrupted?
 - b. How do you prioritize your work in meeting the needs of others?
2. Like Jarius we sometimes are tempted to give way to doubt instead of faith “. . . when circumstances and feelings have overwhelmed us. Sometimes God has delayed, and we have wondered why. That is when we need that special ‘word of faith’ from the Lord, and we receive it as we spend time in His Word” (Wiersbe, 68).

3. The delay in meeting the needs of Jairus' daughter immediately provided Jesus with the opportunity to do something greater in her life. Do not be frustrated when God's answer seems delayed. He may be at work to do even greater things than you ask, hope, or imagine and in it draw glory to Himself.
4. “[Jesus] is the conqueror over danger, demons, disease, and death. This series of miracles illustrates how Jesus met and helped all kinds of people, from His own disciples to a pair of demoniacs, and it assures us that He is able to help us today” (Wiersbe, 70).
5. Faith is the beginning of all real healing, and eternal salvation of your soul is more important than temporary salvation of your mortal body. We want both, but we need spiritual healing more.
6. Keep the faith! Jesus is here!