

“The Healing of Jairus’ Daughter”  
Mark 5:21-23; 35-43  
(Preached at Trinity, September 8, 2010)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. In the passage before us tonight we find the account of the healing of the ruler’s daughter. The story is told in all three of the synoptic Gospels. Mark and Luke identify the man as Jairus – a ruler of the synagogue. The synagogue was ruled by a board of elders – Jairus was a member of such a board.
2. He would have been influential and wealthy. He now found himself in great need. His 12 year old daughter – his only daughter and beloved, was sick unto death. He refers to her as his “little” daughter. She was precious to him.
3. All three gospels call attention to his deep reverence towards Jesus. Matthew says he came and worshipped. Mark & Luke say he fell at the feet of Jesus. He also demonstrated his great faith. Matt. 9:18 – “but come and lay thy hand upon her, and she shall live.” – remarkable since we have no record of any raising of the dead prior to this.
4. Verse 24 tells us that Jesus went with him. But the story is interrupted to give us the account of the woman healed from the issue of blood. We’ll look at this next time.
  - A. This must have been extremely difficult for Jairus. Because of the crowd pressing upon Jesus the progress must have been painfully slow. His little girl was dying. We all know the sense of urgency he would have felt. (As with Ella)
  - B. Now to make matters worse, the movement comes to a complete halt as Jesus perceives someone touched Him by faith.
5. Knowledge of this delay is important for us to know because it sets the background for what is to come.

**Mark 5:35** – “While He was still speaking, they came from the *house of the* synagogue official, saying, “Your daughter has died; why trouble the Teacher anymore?”
6. The news comes crashing down upon Jairus. His daughter is gone.

The messengers were matter of fact. They saw things as they were.  
**Mark 5:35** – “Your daughter has died; why trouble the Teacher anymore?”  
While she was alive there was hope, but now she’s dead – The end.
7. The issue of the mystery of life and death plays heavy in this scene
  - A. Verse 39 – Jesus described death as sleep
    1. The body simply lies down for a period of time – inactive, silent but the soul leaves the body
    2. There is no Biblical support for “soul sleep” where the deceased person sleeps until the resurrection. We have confidence that the moment we die we will be with Christ.  
**2 Corinthians 5:8** – “I say, and prefer rather to be absent from the body and to be at home with the Lord.”  
**Luke 23:43** – “And He said to him, “Truly I say to you, today you shall be with Me in Paradise.”

3. The question is, what was the difference between her state of life and her state of death?
- B. You have to answer the question, what defines the nature of a man?  
There are two views: Dichotomy, Trichotomy
1. Dichotomy – we are composed of Body and Soul
    - a. The body is that part of us that is temporal comprised of flesh and blood
    - b. The Soul is that part of man which survives the grave  
Our soul separates us from the brute beasts  
Our soul enables us to commune with God
    - c. In the dichotomous view the terms soul and spirit are used interchangeably
  2. Trichotomy – we are composed of Body, Soul, and Spirit  
Body – our flesh and blood  
Soul – that which makes us alive  
Spirit – that which survives the grave
  3. The Bible most consistently describes a dichotomy  
There are many passages where the soul and spirit are used interchangeably.
- C. The truth is life is a mystery
1. There is that which makes us alive; common to man and animal –  
A mystery. What is life? It is a God breathed force.  
This is a puzzle to medicine. With modern medicine when do we declare death? They talk about heart death and brain death.  
We must understand death as that moment our spirit or soul leaves our body
  2. There is that which continues after death – our spirit (or soul)  
An animal is irrational and mortal  
Man is rational and immortal
8. The report came from the house of Jairus. His daughter was dead. Her life had ended. Her spirit had left her body – she was dead
  9. Jairus saw beyond what was seen with the eye.  
Matthew’s Gospel sheds light on this.  
**Matthew 9:18** – “While He was saying these things to them, behold, there came a *synagogue* official, and bowed down before Him, saying, "My daughter has just died; but come and lay Your hand on her, and she will live."
  10. Mark records that Jairus’ great confidence was based upon the Word of Christ.  
**Mark 5:36** – “Do not be afraid *any longer*, only believe.”
- I. First, we need to recognize the great adversary of faith – fear  
**Mark 5:36** – “Do not be afraid *any longer*, only believe.”
- A. Fear is consistent with unbelief  
<sup>KJV</sup> **Revelation 21:8** – “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”  
(most translations translate it “cowardly”)

1. Adam - **Genesis 3:10** - And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself."
  2. The parable of the talents -  
**Matthew 25:24** - "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed.<sup>25</sup> 'And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.'"
  3. Fear comes from the blindness of our own heart and the lies of Satan
- B. Fear denies and mistrusts God's Sovereignty
1. God works all things after the council of His own will
  2. Fear denies that God has a good purpose for your life?
  3. Jairus had to come to the place that although his current circumstance of life seemed weighted down with great heartache and grief God could still be trusted
- II. We can clearly see here the difference between belief and unbelief
- A. The scene when Jesus arrived at the house
1. Mark describes the great mourning and weeping  
**Mark 5:38** – “They came to the house of the synagogue official; and He saw a commotion, and *people* loudly weeping and wailing.”
  2. In Matthew’s Gospel we also read that there were musicians  
**Matthew 9:23** – “And when Jesus came into the official's house, and saw the flute-players, and the crowd in noisy disorder,”
  3. During this time it was customary to bring in professional mourners to cry over the deceased
  3. This explains the sudden change from weeping to laughing in V.40
- B. This marks the great contrast between Jairus and the others
1. Jairus believed. The others laughed Him to scorn
  2. This is the attitude of all lost men
    - a. Jesus is not to be taken seriously
    - b. They cannot see Him as God the righteous judge
  3. Preaching is to them as mere foolishness – they cannot see its power  
**1 Corinthians 1:23-24** – “But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,<sup>24</sup> but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”
- C. Jairus believed in spite of the outward circumstances
1. This calls to mind the scene of Abraham and Isaac on Mount Moriah  
**Genesis 22:2** – “And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you."
    - a. God had made a covenant with Abraham. The covenant centered upon the promise of a seed  
**Genesis 17:19** – “Sarah your wife shall bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.”

- b. The name “Abraham” means “exalted father”
- c. To kill Isaac would be to destroy God’s promise
- d. Abraham knew that somehow God would provide even if it meant raising Isaac from the dead

**Hebrews 11:17-19** – “By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; <sup>18</sup> *it was he* to whom it was said, “In Isaac your descendants shall be called.” <sup>19</sup> He considered that God is able to raise *men* even from the dead; from which he also received him back as a type.”

- 2. Jesus is telling Jairus to believe – God is Lord even over death
- C. The key element in this story is faith. Faith is essential  
**Hebrews 11:6** – “And without faith it is impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who seek Him.”
- D. Notice in verse 40 – “But putting them all out”
  - 1. Jesus took with Him those who believed. The others were excluded.  
**Mark 5:40** – “He took along the child's father and mother and His own companions, and entered *the room* where the child was.”
  - 2. The unbelieving were excluded from the mighty work of Christ – a picture of that which is to come
  - 3. Jesus did not cast His pearls before swine  
He did not say, “Maybe if they see a miracle they will believe.”

#### Conclusion:

- 1. The story ends with two wonderful statements.
  - A. First, we find the fame of Christ being spread abroad  
In **Verse 43** Jesus commanded the parents of the girl not to tell anyone  
Yet in **Matt. 9:26** we find “This news spread throughout all that land.”  
The evangelists for Christ cannot be silenced
  - B. Second, we find the tender mercy of Christ  
**Mark 5:43** – “and He said that *something* should be given her to eat.”
- 2. The tender mercy of Christ goes out to all who believe. We see it with the trembling woman. We see it with the grieving father. And we’ve seen it in all of our lives. To all who have not believed, turn to Christ and you will see it in your own life.  
“Believe in the Lord Jesus, and you shall be saved”