

The Raising of Jairus' Daughter

DISPELLING DESPAIR

When they laughed at a funeral

Why does God allow me to suffer?

Introduction--practical question today. Why should a 12-yr-girl die and only child in home? Why should X delay answering my prayers? Answered in this miracle. All the needs of men are answered in the person of X. His actions are always in our best interests. Note progression in story in relation to men and note progression in revelation of the Master.

I. DISTRESS--X WILLING, Mk 5:21-24.

- A. The Person, 22. Jairus, a ruler of synagogue. Lk calls him archisunagogos (8:49). Had administrative, not priestly functions. Small synagogue had only 1. Larger had several, Acts 13:15.
- B. The Problem, 23. 12-yr-old daughter had died. Same age as woman with issue of blood had been ill. Lk alone says only begotten daughter (as Lk alone in case of widow's son and lunatic boy, 7:12,9:38). Always problem when children die.
- C. The Prayer, 22-24.
Asked. Fell at feet which is remarkable in presence of crowd and for man in his position. He recognized inferiority in presence of X. How much discussion went on at home before this man was willing to come to X? Asked for laying on of hands (whiche X did). Not so much faith as centurion, Mt 8:8.
Answered. Jesus went. In distress X always willing, Heb 2:18; 4:16.

II. DELAY--X WORKING, Mk 5:25-34.

Delay while X healed woman with issue of blood must have been agonizing for man. Why didn't X speak a word or why bother to talk with the woman when the miracle already performed. When He delays we must remember that ~~(it)~~ He is working thru seemingly unrelated circumstances to accomplish something in us. In this case it was to test the man's faith and then to encourage him as He gave new evidence of His power. Never think that while we wait X is not working on our case.

III. DISAPPOINTMENT--X WATCHING, Mk 5:35-36.

- A. The Word of the Messenger, 35. Daughter dead. Bro't disappointment that they had not got there sooner and that there had been this delay.
- B. The Wisdom of the Master, 36. As soon as He heard He spoke words of comfort. X always steps in at exactly the right time. He knows best when to turn to dealing directly with our case again. God is never off schedule.

IV. DESPAIR--X PITIFUL, Mk 5:35-36.

- A. The Situation. Quit troubling the Master. Remark shows that the power of raising the dead not yet generally attributed to X. Widow's son only so far, Lk 7:11 tho Lenski thinks that this was first resurrection. At any rate the situation looked hopeless. We know it wasn't and yet how many times we come against a similarly hopeless looking situation where we think not even X can help. Don't limit Him by what may or may not be generally attributed to Him.
- B. The Solution. Stop fearing (pres impv) Fear forbidden and faith enjoined. Mk has pres, Lk aor for believe. Nothing to fear unless man's faith broke down and it would if he got his eyes off X.

V. DELIVERANCE--X POWERFUL, Mk 5:37-42.

- A. Powerful to command, 37. Lord didn't want to invade the privacy of this home and 3 disciples were sufficient witnesses. Clement of Alexandria calls these the elect of the elect. Same as on other occasions when privacy desired, Mk 9:2; 14:33. Lord dismissed the crowd.
- B. Powerful to correct, 38-40. Lord dismissed one crowd only to find house occupied by another. Tumult means uproar of an excited mob (Mt 20:1; 21:34). Mourners. Professional. Musicians (Mt 9:23), wailing women (cf Jer 9:17). Even poorest would have 2 minstrels and 1 woman to cry in lament, but this was house of ruler of synagogue. X said, Not dead but sleeping. katheudo here as 1 Thess 5:6,10. When with apothnesko as here then usually doesn't mean dead. Some have taken that girl only in a coma cf Trench 142. Armerding Bib Sac 105:417, 56-58 says only in coma and picture of restoration of backslider and illustration of 1 Tim 5:6. koimazo in Jn 11:11. Lord's meaning is to correct idea that she was dead and thus beyond any hope. He means "a death from which there is to be so speedy an awakening can only be regarded as a sleep." (Swete). Mourners and parents thought she was dead. Lord permitted hearers to deride Him so that no question after the miracle was performed. Lord gets stern when time comes. 5 witnesses to raising.
- C. Power to call to life, 41-42. It is the voice of X which in every case raises the dead, Lk 7:14, here, Jn 11:43, Jn 5:28. He can do this because He was man and this illustrated in touching her which actually made Him ceremonially unclean, cf Mk 5:13. Effect instantaneous. She rose (suggests she was dead, doesn't say awake) (aor--act) and walked (impf, continuously). She didn't lie there in weakness or suffer anew from disease that had killed her.

VI. DIRECTION--X PRACTICAL, Mk 5:43.

- A. Direction concern the facts. Not to be made public by the parents. Obviously the mourners and those waiting for the funeral would have to be told. The point was to keep the parents from gossiping. "To thank God for it at home would be far more profitable than talking about it abroad." Plummer.
- B. Concerning food. No detail too small to receive His attention. In joy the parents might have forgotten this. When brought to life, then X expects us to assume normal responsibilities. No miracle performed where human care or labor can supply the need.

Conclusion. Jn 1:14. Look to this glorious person for all need. He can meet them.