

## LESSON III.

## THE DAUGHTER OF JAIRUS RAISED

April 15, 1900

Mark 5: 22-24; 35-43. Commit to memory vs. 39-42. Read Mark 5: 25-34.

22 And, <sup>1</sup> behold, there cometh one of the rulers of the synagogue, Jairus by name; and <sup>2</sup> when he saw him, he fell at his feet,

23 And <sup>3</sup> besought him greatly, saying, My little daughter <sup>4</sup> lieth at the point of death: *I pray thee, come* and lay thy hands on her, that she may be <sup>5</sup> healed; and she shall live.

24 And <sup>6</sup> Jesus went with him; and <sup>7</sup> much people followed him, and thronged him.

25 While he yet spake, <sup>8</sup> there came from the ruler of the synagogue's house <sup>9</sup> certain which said, Thy daughter is dead: why troublest thou the Master any further?

26 <sup>10</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, <sup>11</sup> Be not afraid, only believe.

27 And he suffered no man to <sup>12</sup> follow him, save Peter, and James, and John the brother of James.

28 And <sup>13</sup> he cometh to the house of the ruler of the

**Revised Version**—<sup>1</sup> *Cometh* behold; <sup>2</sup> Seeing him, he falleth; <sup>3</sup> Beseecheth him much; <sup>4</sup> Is; <sup>5</sup> Made whole and live; <sup>6</sup> He; <sup>7</sup> A great multitude; <sup>8</sup> They come; <sup>9</sup> Saying; <sup>10</sup> But Jesus not heeding the word spoken saith; <sup>11</sup> Fear not; <sup>12</sup> Follow with him; <sup>13</sup> They come; <sup>14</sup> He beholdeth a tumult and many weeping and wailing; <sup>15</sup> Greatly; <sup>16</sup> Entered; <sup>17</sup> A tumult; <sup>18</sup> Child; <sup>19</sup> Forth; <sup>20</sup> Of the child and her mother; <sup>21</sup> Goeth in where the child was; <sup>22</sup> Taken the child.....he saith; <sup>23</sup> Rose up; <sup>24</sup> Was twelve years; <sup>25</sup> Amazed straightway; <sup>26</sup> Amazement; <sup>27</sup> Much; <sup>28</sup> This.

## EXPLANATION

**Connection**—Shortly after preaching the Sermon on the Mount, Jesus went on a preaching tour through Galilee (Luke 8: 1), and then crossed the lake to Gadara (Mark 5: 1). Upon His return to Capernaum, Jairus came to him as the lesson tells. The story is taken up as an Easter Lesson somewhat out of its proper order.

**22. One of the rulers.** Each synagogue had a number of elders, presided over by a ruler who superintended the services and had power to excommunicate (Cumb. Bible). It would appear (see also Acts 13: 15) that some synagogues had several rulers. The **synagogue** was the Jewish place of worship, corresponding in part to the modern church. **Jairus by name.** Not often do we know the names of those whom the Saviour helped or healed. **Saw him;** having pushed his way through the crowd. **Fell at his feet;** in Eastern fashion, upon his knees, with forehead touching the ground.

**23-24. My little daughter;** his "one only daughter" (Luke 8: 42). **Lay thine hands;** to communicate His healing power (Mark 1: 31). **Jesus went;** ever ready to respond to the cry of distress. **Matthew adds, "and his disciples"** (ch. 9: 19). **Much people followed;** curious to see what Christ would do. **Thronged.** Pressed upon Him; and through the crowd pressed the poor stricken woman to be healed (vs. 25-34).

**25, 26. While he yet spake;** to the woman. **Why troublest thou?** "The child is dead. What more can be done?" **As soon as Jesus heard.** The Rev. Ver. reads, "but Jesus not heeding;" Jesus over-hearing, but not heeding. **Only believe.** There was danger that his faith

synagogue, and <sup>14</sup> seeth the tumult, and them that wept and wailed greatly.

29 And when he was <sup>15</sup> come in, he saith unto them, Why make ye <sup>16</sup> this ado, and weep? the <sup>17</sup> damsel is not dead, but sleepeth.

30 And they laughed him to scorn. But when he had put them all <sup>18</sup> out, he taketh the father <sup>19</sup> and the mother of the damsel, and them that were with him, and <sup>20</sup> entereth in where the damsel was lying.

31 And <sup>21</sup> he took the damsel by the hand, and said unto her, *Talitha cumi*: which is, being interpreted, Damsel, I say unto thee, arise.

32 And straightway the damsel <sup>22</sup> arose, and walked; for she <sup>23</sup> was of the age of twelve years. And they <sup>24</sup> were astonished with a great <sup>25</sup> astonishment.

33 And he charged them <sup>26</sup> straitly that no man should know <sup>27</sup> it; and commanded that something should be given her to eat.

might fail (Matt. 13: 58).

**27, 28. Save Peter, etc.** They were taken as witnesses of the event, and were selected because they were the advanced learners in the school of Christ. (See Luke 9: 28 and Matt. 26: 37.) **Cometh to the house;** through the gateway into the open court. Houses of the better sort were built around a large square or court. **The tumult.** The noisy mourning for the dead. It was customary to hire mourners to howl and lament. (See Matt. 9: 23.)

**29, 30. Why . . . this ado?** Such affected mourning was out of place, and Jesus rebuked it. Besides, He was to bring the child back to life again. **The damsel is not dead.** Death was not death in His presence, but only a sleep (John 11: 11). **Put them all out.** Their presence was not in keeping with that solemn scene. The verb means, to eject by force. It may be that the paid mourners, fearing for their pay, insisted on remaining; but the power and authority of Christ's word would awe them into submission. **Them that were with him;** Peter, James and John. (v. 37.)

**31-33. By the hand;** perhaps to show that the miraculous power came from His person (1: 31). **Talitha cumi;** the Aramaic or common tongue of the day. **Straightway;** at once, showing the swiftness and the completeness of the cure. **That no man should know it;** lest the enthusiasm aroused might further arouse the opposition of the Pharisees and interfere with His work (1: 45). **Commanded, etc.;** how calm and self-possessed! **Something . . . to eat.** A proof that she was indeed alive again, and because now well, needed food.