



SESSION 5

JESUS HEALS

The Point

Jesus brings healing to our lives.

The Passage

Mark 5:22-24,35-43

The Bible Meets Life

When we experience pain or hurt, we turn to doctors and pharmacists. After all, they have remedies for much of what ails us. But we all experience pain and hurt—physical, emotional, relational, and spiritual—that are beyond the scope of science. We need Jesus. In all things, we are to come to Jesus, because He brings healing we can't imagine. We can trust Jesus to take care of us.

The Setting

After Jesus calmed the storm (Mark 4:35-41), He again displayed His power and authority in the land of the Gerasenes. In this predominantly Gentile region, He was confronted by a demon-possessed man who lived among tombs. Jesus exorcised a host of demons from the man, leading the fearful local residents to insist that He leave (5:1-20). When He arrived on the other side of the lake, Jesus encountered a synagogue leader who desperately needed His power over sickness and disease.

What does the Bible say?

Mark 5:22-24,35-43 (CSB)

²² One of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet ²³ and begged him earnestly, “My little daughter is dying. Come and lay your hands on her so that she can get well and live.”

²⁴ So Jesus went with him, and a large crowd was following and pressing against him.

³⁵ While he was still speaking, people came from the synagogue leader’s house and said, “Your daughter is dead. Why bother the teacher anymore?” ³⁶ When Jesus overheard what was said, he told the synagogue leader, “Don’t be afraid. Only believe.” ³⁷ He did not let anyone accompany him except Peter, James, and John, James’s brother. ³⁸ They came to the leader’s house, and he saw a commotion—people weeping and wailing loudly. ³⁹ He went in and said to them, “Why are you making a commotion and weeping? The child is not dead but asleep.” ⁴⁰ They laughed at him, but he put them all outside. He took the child’s father, mother, and those who were with him, and entered the place where the child was.

⁴¹ Then he took the child by the hand and said to her, “Talitha koum” (which is translated, “Little girl, I say to you, get up”). ⁴² Immediately the girl got up and began to walk. (She was twelve years old.) At this they were utterly astounded. ⁴³ Then he gave them strict orders that no one should know about this and told them to give her something to eat.

GET INTO THE STUDY



10 minutes

Notes



LEADER PACK: Bring your group’s attention to **Pack Item #1**, “Jesus Changes Everything” poster to briefly recap the topics of the past four sessions.

ACTIVITY (OPTIONAL): To introduce today’s session in a light-hearted way, gather a list of several home remedies for common ailments. As you read each one aloud, invite group members to decide if the remedy actually works or not by a show of hands if they believe the remedy

is “Fact” or “False.” (For a ready-to-use list of home remedies, go to BibleStudiesforLife.com/AdultExtra and click on the Leader Extra for today’s session.)

DISCUSS: Invite your group members to discuss **Question #1** on page 45 of the PSG (Personal Study Guide): **“What are some home remedies you rely on when you’re sick?”** Allow time for each person to answer.

SUMMARIZE THE PSG (PAGE 46): When it comes to pain and illness, many of us fall into one of three categories: call the doctor—immediately; try our own home remedies or over-the-counter solutions; or ignore it and hope it goes away. For my heartburn and stomach pain, I fell into the third group. But after the pain had gone on far too long, I finally went to the doctor only to learn I had several things wrong. For months, I followed the doctor’s instructions, but I finally made another decision: I asked others to pray for me. And they did. I later realized, calling on the Lord should have been the first thing I did!

GUIDE: Call attention to **The Point** on page 46 of the PSG: **“Jesus brings healing to our lives.”**

PRAY: Transition into the discussion with prayer.

TIP: Provide extra Bibles in your meeting space for those who didn’t bring one and for anyone who doesn’t own one.

JESUS CHANGES EVERYTHING



- ▶ JESUS CALLS
Mark 1:9-20
- ▶ JESUS TEACHES
Mark 4:1-9
- ▶ JESUS RULES
Mark 4:35-41
- ▶ JESUS SAVES
Luke 24:20
- ▶ JESUS HEALS
Mark 5:22-24, 35-43
- ▶ JESUS PROVIDES
Mark 6:5-6
- ▶ JESUS CORRECTS
Mark 7:1-13

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- PACK POSTER:**
- Pack Item #1
“Jesus Changes Everything” poster
- Pack Item #2
“Map of Jesus’ Life” poster
- PLAYLIST PICK:**
- “Miracles”
By Kari Jobe

Mark 5:22-24 Commentary

Verse 22: After being asked to leave the land of the Gerasenes, Jesus returned to other side of the lake. He likely landed at Capernaum, where He had taught in parables earlier (Mark 4:1-34). Once He landed, Jesus encountered a large crowd—and a man named Jairus. Little is known about Jairus except that he was one of the synagogue leaders. The synagogue system developed during and was the result of the Jewish captivity in Babylon. With Solomon’s temple destroyed and the Jews taken into exile, the synagogue was developed as a place of local instruction and worship.¹

As a leader of his local synagogue, Jairus would have been the layman responsible for organizing and conducting worship services and religious instruction. Though not a priest or rabbi, synagogue leaders were highly respected in their towns. Unlike other religious leaders Jesus dealt with, Jairus came with humility. It is likely that he bowed at Jesus’ feet out of respect and need, rather than reverence. Mark gives no indication that Jairus accepted Jesus’ claim of deity at this point.

Though Mark was silent on the synagogue leader’s background, Jairus apparently had heard about Jesus’ ability to heal, so he turned to Him in desperation. He simply had a need that could not be met any other way.

Verses 23-24: Mark’s use of the word “begged” confirms that Jairus was desperate for Jesus’ help. In other passages, people came to Jesus with similar feelings of desperation. Later in this chapter, we see another desperate person, a woman with a bleeding disorder (vv. 25-34), interrupt Jairus’s own desperate situation. This woman had seen numerous doctors and had spent all she had—only to grow worse (vv. 25-26). She saw Jesus as a last hope for healing. Jairus may have been in the same situation, and his request tugs at the heart of any parent. His young daughter wasn’t just sick. She was dying.

While Jairus’s request, “Come and lay your hands on her so that she can get well and live,” was rooted in Jesus’ ability to perform a miracle rather than His position as God’s Son, the passage still hints at spiritual transformation. The Greek word for get well is also translated as “save.” It’s the same word Mark used for the woman with the blood issue in verse 34. In Jesus’ encounter with this woman, the word’s meaning “borders on salvation in the theological sense. In all the miracles of Mark 5, physical healing is a parable of spiritual deliverance.”²

1. Robert J. Dean and Charles W. Draper, “Synagogue” in *Holman Illustrated Bible Dictionary*, gen. ed. Chad Brand, Charles Draper, and Archie England (Nashville: Holman Bible Publishers, 2003), 1544.

2. James A. Brooks, *Mark*, vol. 23 in *The New American Commentary* (Nashville: Broadman Press, 1991), 93-94.

Mark 5:35-40 Commentary

Verse 35: Sometime between his initial encounter with Jesus and his arrival at home, people coming from Jairus's house (either his friends or servants) gave him a devastating report: "Your daughter is dead."

Verses 36-37: Jesus overheard the people's comment. With His words to Jairus, "Don't be afraid. Only believe," Jesus challenged Jairus to maintain his faith in Jesus' ability to save his daughter, to believe even in the face of death. Jairus had a choice to make. He could choose to trust Jesus and keep moving toward his home (and the body of his daughter), or he could choose to call the whole thing off and walk away from the hope Jesus offered. Whatever his questions—and his grief—he chose to move forward with Jesus.

Verses 38-39: Jairus's home was a chaotic scene. Unlike the somber and sedate nature of most funerals today in our western culture, first-century Jewish families expressed grief with loud weeping and wailing. Also, because he was a synagogue official, many in the town would have wanted to show their respect at the loss of his daughter.

Jesus understood the situation better than anyone else present, so He asked, "Why are you making a commotion and weeping?" Under normal circumstances, it would have made perfect sense for this to have been a house of mourning. The little girl had died; those close to her would have been heartbroken.

Some have suggested that Jesus' words, "The child is not dead but asleep," implied the girl was not actually dead. However, the family's reaction does not indicate the girl was alive. Plus, the use of sleep as a metaphor for death is found in multiple places throughout the New Testament (John 11:11-14; 1 Corinthians 15:51; 1 Thessalonians 4:13-18). Jesus' attitude demonstrated the truth that He knew how the story was going to end. Since Jairus had asked Him to intervene, the outcome was assured—even after the girl had died.

Verse 40: The response of the people present at Jairus's home was harsh. They laughed scornfully at Jesus' words. They probably believed Jesus was at best uninformed or at worst insane. They mocked Christ and His claims.³ In another display of powerful authority, Jesus cleared the house. The mockers were removed because they lacked the faith that Jairus had displayed in Jesus. And their unbelief meant that they would not be able to witness the miracle that was about to occur.⁴

3. Rodney L. Cooper, *Mark*, vol. 2 in *Holman New Testament Commentary* (Nashville: Broadman & Holman, 2000), 89.

4. *Ibid.*

Mark 5:41-43 Commentary

Verse 41: Taking the child by the hand, Jesus spoke to the dead girl. While Mark quoted Jesus' words in Aramaic—"Talitha koum"—he also provided the translation for his Greek readers—"Little girl, I say to you, get up." Aramaic was the common language of the people in first-century Israel, meaning Jesus would have spoken Aramaic and probably used it to do much of His preaching and teaching. Jesus' words to the dead girl emphasize His authority. He demonstrated His authority over death by raising this little girl from the dead.

Verse 42: As soon as Jesus gave the command, the girl "got up and began to walk." It is not clear who Mark meant when he wrote, "they were utterly astounded." It could have been the parents and the disciples, or it could have been the unbelievers who Jesus had sent out of the house. In all likelihood, Mark was referring to everyone involved. While many first-century Jews believed in the resurrection of the dead, they would have been astonished to see it happen before their very eyes!

Verse 43: Mark's Gospel systematically demonstrated Jesus' power and authority over many of the things people fear the most. Jesus is the One who taught with unquestionable authority (Mark 1:22). Mark emphasized Jesus' lordship over nature (4:35-41), demonic forces (1:23-27; 5:1-20), and incurable illness (5:25-34). Now, Mark had detailed Jesus' mastery over death itself. Death is the greatest enemy for humanity, but even it has been vanquished through Jesus' victory, authority, and power (1 Corinthians 15:53-57). We need to remember that Jesus still has authority over illness and death. This does not mean He will heal every disease or illness, but we should not hesitate to pray for those who are hurting and ill.

Jesus directed Jairus and his family not to tell anyone about this miracle. Elsewhere in the Gospels, Jesus made similar requests to the recipients of His miracles. It has been suggested the reason for such requests was to prevent misunderstandings as to the nature of His messianic role (for an example, see John 6:15). In the case of the raising of Jairus's daughter, it would have been impossible to keep secret that the little girl had been brought back from the dead. But secrecy would have allowed Jesus time to leave the area. Jesus sought to avoid that kind of attention so He could continue His mission.

Mark did not specify why Jesus said to give the girl something to eat. It might simply have been that she was hungry, or due to her illness (and death) she may not have eaten for some time. Giving the girl something to eat would also have served to demonstrate that she really was alive, having been brought back from the dead.

